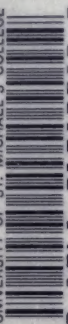


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THE ROMAN BREVIARY



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THE ROMAN BREVIARY

REFORMED BY ORDER OF THE HOLY
ŒCUMENICAL COUNCIL OF TRENT;
PUBLISHED BY ORDER OF POPE ST
PIUS V.; AND REVISED BY CLEMENT
VIII., URBAN VIII., AND LEO XIII.

TOGETHER WITH THE
OFFICES SINCE GRANTED
AND THE MARTYROLOGY

TRANSLATED OUT OF
LATIN INTO ENGLISH BY
JOHN, MARQUESS OF BUTE, K.T.

A NEW EDITION
FOR USE IN ENGLAND

IN FOUR VOLS.
VOL. III.—SUMMER

WILLIAM BLACKWOOD AND SONS
EDINBURGH AND LONDON
MCMVIII

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TWO EASY TABLES,

COMPILED FROM THE PIE.

And in which it can be seen at a glance what is to be done

(1) *When the Second Vespers of one Office fall on the same evening with the First Vespers of another Office.*

(2) *When two Offices fall on the same day.*

To use these Tables, find the little square in which lines drawn from the designations of the two Offices meet at right angles, and then look what direction is given underneath the Table, with the number inscribed in the square.

For instance, in Table A a Double of the Second Class meets a Semi-double in a square containing the numeral 4. And 4 gives the Rule "all of the former, with a Commemoration of the latter," but if the case be reversed they meet in 1, and the Service is "all of the latter, nothing of the former." And so in Table B, the case of a Double of the Second Class and a Semi-double falling on the same day is provided for in 4 and 3, and it is ordered that the Semi-double be commemorated and the Double of the Second Class observed. o indicates a case which either cannot occur, or which is the subject of special directions in its own place. However, it is first needful to know the rank of the different Offices.

LIST OF FEASTS ACCORDING TO THEIR CLASS.

Doubles of the First Class.

Christmas Day. Dec. 25.
 Twelfth-Day. Jan. 6.
 Maundy Thursday.
 Good Friday.
 Holy Saturday.
 Easter Day.
 Easter Monday.
 Easter Tuesday.
 Ascension Day.
 Whitsun Day.
 Whitsun Monday.
 Whitsun Tuesday.
 Corpus Christi.
 The Sacred Heart.
 The Immaculate Conception. Dec. 8.
 Lady Day. March 25.

The Assumption. Aug. 15.
 The Birthday of St John the Baptist. June 24.
 St Joseph. March 19.
 SS. Peter and Paul. June 29.
 All Saints. Nov. 1.
 St Thomas of Canterbury.¹ Dec. 29.
 St George. April 23.
 St Augustine of Canterbury. May 26.
 The Dedication of the Particular Church.
 The Feast of the Patron, or Titular of the Particular Church.
 The Feast of the Chief Patron or Patrons of the diocese.

Doubles of the Second Class.

The Circumcision. Jan. 1.
 The Holy Name.
 The Most Holy Trinity.
 The Most Precious Blood.
 The Finding of the Cross. May 3.
 Candlemas Day. Feb. 2.
 The Visitation. July 2.
 The Birth of the Blessed Virgin. Sept. 8.
 The Solemnity of the Most Holy Rosary.
 Michaelmas Day. Sept. 29.
 The Patronage of St Joseph.
 The Feasts of the Eleven Apostles, and of the Evangelists.
 St Stephen. Dec. 26.
 The Holy Innocents. Dec. 28.
 St Lawrence. Aug. 10.
 St Anne. July 26.
 St Joachim.
 St Gregory the Great. March 12.
 St Edward. Oct. 13.

Greater Doubles.

The Commemorations—
 Of the Prayer of our Lord,
 Of His Sufferings,
 Of His Coronation,
 Of His Piercing,
 Of His Enshroudment,
 Of His Five Wounds,
 Of His Precious Blood.
 The Transfiguration. Aug. 6.
 The Most Holy Redeemer. Oct. 23.
 The Exaltation of the Cross. Sept. 14.
 Dedication of the Church of St Saviour. Nov. 9.

¹ Regarding the rank of this Feast, see note under his day.

The Expectation of the Blessed Virgin. Dec. 18.
 Her Espousal. Jan. 23.
 Her Sorrows (the two Feasts).
 The Blessed Virgin styled Help of Christians. May 24.
 The Blessed Virgin styled of Mount Carmel. July 16.
 Dedication of St Mary's of the Snows. Aug. 5.
 The Name of Mary.
 The Blessed Virgin styled of Ransom. Sept. 24.
 The Presentation of the Blessed Virgin.
 Her Motherhood.
 Her Purity.
 Her Patronage.
 Manifestation of St Michael. May 8.
 St Gabriel. March 18.
 St Raphael. Oct. 24.
 The Guardian Angels. Oct. 2.
 The Beheading of the Baptist. Aug. 29.
 St Peter's Chair at Rome. Jan. 18.
 St Peter's Chair at Antioch. Feb. 22.
 St Peter's Chains. Aug. 1.
 The Conversion of St Paul. January 25.
 Commemoration of St Paul. June 30.
 Dedication of the Churches of SS. Peter and Paul. Nov. 18.
 St John before the Latin Gate. May 6.
 St Barnabas. June 11.
 The Blessed John and his companions. May 4.
 St Bede the Venerable. May 27.
 St Alban. June 22.
 Translation of St Thomas of Canterbury. July 7.
 The Holy Relics (second Sunday in July).
 St Ursula. Oct. 21.
 St Edmund the Martyr. Nov. 20.
 St Benedict. March 21.
 St Dominic. Aug. 4.
 St Francis. Oct. 4.
 St Patrick. March 17.
 St Francis Xavier. Dec. 3.¹

Sundays of the First Class.

The First Sunday of Advent.
 The First Sunday of Lent.
 Passion Sunday.
 Palm Sunday.
 Easter Sunday.
 Low Sunday.
 Whitsunday.
 Trinity Sunday.

¹ The Feast was an Ordinary Double when the Office given in this Breviary was printed.

Sundays of the Second Class.

The Second, Third, and Fourth Sundays in Advent.
 Septuagesima Sunday.
 Sexagesima Sunday.
 Quinquagesima Sunday.
 The Second, Third, and Fourth Sundays of Lent.

Greater Week-days.

Those of Advent.
 Those of Lent.
 The Ember Days.
 Rogation Monday.

In the General Appendix will be found the following Greater Doubles.

Translation of the Holy House of Loreto.
 The Finding of the Child JESUS in the Temple.
 The Holy Home.
 The Blessed Thomas Plumtree and his Companions.
 The Flight of our Lord JESUS Christ into Egypt.
 The Blessed Virgin Mary, styled of Good Counsel.
 The Blessed Virgin Mary, styled the Mother of the Lord our Shepherd.
 Lowliness of the Blessed Virgin Mary.
 The Blessed Virgin Mary, styled Mother of Grace.
 Translation of St Edmund.
 The Blessed Virgin Mary, styled of Perpetual Succour.
 The Blessed John Fisher.
 The Blessed Thomas More.
 Translation of St Cuthbert.
 The Blessed Thomas Percy.

LIST OF PRIMARY FEASTS.

I. Doubles of the First Class.

Christmas.
 Twelfth Day.
 Easter Day.
 The Ascension.
 Whitsun Day.
 Corpus Christi.
 The Immaculate Conception.
 Lady Day.
 The Assumption.
 The Birthday of St John the Baptist.
 St Joseph.

SS. Peter and Paul.
 All Saints.
 St Thomas of Canterbury.
 St George.
 St Augustine of Canterbury.
 The Dedication of the Particular Church.
 The Patron or Titular.
 The principal Patron or Patrons of the district or diocese.

II. *Doubles of the Second Class.*

The Circumcision.
 The Most Holy Trinity.
 Candlemas Day.
 The Visitation.
 The Nativity of the Blessed Virgin.
 Michaelmas Day.
 The Feasts of the Eleven Apostles, and of the Evangelists.
 St Stephen. Dec. 26.
 The Holy Innocents.
 St Lawrence.
 St Anne.
 St Joachim.
 St Gregory the Great.
 St Edward.

III. *Greater Doubles.*

The Transfiguration.
 The Dedication of St Saviour's.
 Dedication of St Mary's of the Snows.
 The Angels Guardian.
 The Dedication of the Basilicas of SS. Peter and Paul.
 St Barnabas.
 St Benedict.
 St Dominic.
 St Francis.
 St Gabriel.
 St Raphael.
 The Blessed John and his Companions.
 St Bede the Venerable.
 St Alban.
 The Holy Relics.
 St Ursula.
 St Edmund the Martyr.
 St Patrick.
 St Francis Xavier.

IV. *Doubles.*

The Birthday (or day kept as such) of each Saint.

LIST OF SECONDARY FEASTS.

I. *Doubles of the First Class.*

The Most Sacred Heart of JESUS.

II. *Doubles of the Second Class.*

The Most Holy Name of JESUS.

The Finding of the Holy Cross.

The Feast of the Most Precious Blood.

The Solemnity of the Most Holy Rosary.

The Patronage of St Joseph.

III. *Greater Doubles.*

The Exaltation of the Holy Cross.

The Sorrows of the Blessed Virgin (the two Feasts).

The Blessed Virgin styled of Mount Carmel.

Her Holy Name.

The Blessed Virgin styled of Ransom.

Her Presentation.

The Manifestation of St Michael.

The Beheading of St John the Baptist.

St Peter's Chair at Rome.

St Peter's Chair at Antioch.

St Peter's Chains.

The Conversion of St Paul.

The Commemoration of St Paul.

St John before the Latin Gate.

The Commemorations—

Of the Prayer of our Lord,

Of His Sufferings,

Of His Coronation,

Of His Piercing,

Of His Enshroudment,

Of His Five Wounds,

Of His Precious Blood.

Feast of the Most Holy Redeemer.

The Espousal of the Blessed Virgin.

Her Motherhood.

Her Purity.

Her Patronage.

The Expectation of the Blessed Virgin.

The Blessed Virgin styled Help of Christians.

Translation of St Thomas of Canterbury.

All other Feasts of our Lord, the Blessed Virgin Mary, and the Saints not provided for in these lists.

TABLE A.

If the Second Vespers of										
An Higher Sunday (<i>i.e.</i> , of the First or Second Class)	4	3	4	4	3	3	3	3	3	0
An Ordinary Sunday	4	3	4	4	3	3	1	1	1	0
A Double of the First Class	2	4	2	4	4	4	6	4	6	4
A Double of the Second Class	4	4	4	4	4	4	3	6	3	4
A Patron or Titular	2	4	2	4	4	4	0	4	6	4
A Greater Double	4	4	4	4	4	6	1	3	1	4
A Double	4	5	4	4	5	3	1	3	1	4
A Semi-double	4	3	4	5	3	3	1	1	1	5
An Octave-day	4	5	4	4	5	3	1	3	1	4
A Day within an Octave	0	3	4	3	3	3	1	1	1	5
1. All of the latter, nothing of the former.	fall on the same evening with the First Vespers of									
2. All of the former, nothing of the latter.										
3. All of the latter, but with a Commemoration of the former.										
4. All of the former, but with a Commemoration of the latter.										
5. All of the former till the Chapter, exclusive; then of the latter, from the Chapter, inclusive, but with a Commemoration of the former.										
6. All of the more important, but with a Commemoration of the less important; if equal, Vespers of the latter from the Chapter inclusive.										
	A Day within an Octave.	An Octave-day.	A Simple.	A Semi-double.	A Double.	A Greater Double.	A Patron or Titular.	A Double of the Second Class.	A Double of the First Class.	A Sunday.

Note.

At the First Vespers of the Octave-days of the Ascension and of Corpus Christi and of other Primary Feasts of our Lord, the whole Service is of the Octave. If a Double Feast have occupied the day, it is only commemorated,

unless it be of the First or Second Class, in which case the Service is of it, with a Commemoration of the First Vespers of the Octave.

If the Second Vespers of the Octave-days of the Feasts of our Lord which are Primary and more solemn, such as those of Twelfth-Day, Easter, the Ascension, and the others, clash with the First Vespers of a Double (including the Octave-day of St John the Baptist), the Double is only commemorated, unless it be of the First or Second Class, the Patron, Titular, or Dedication Feast of the particular Church, in which cases the Service is of the Double, with a Commemoration of the Second Vespers of the Octave.

On the Octave-days of Primary Feasts of the Blessed Virgin, the Angels, St John the Baptist, St Joseph, and the Holy Apostles, there is only a Commemoration made of an Ordinary or Lesser Double that precedes or follows.

If a Double or Semi-double Feast have been reduced to the condition of a Simple according to the Pie, Chap. x., and a Double of the First Class fall upon the day before, the reduced Feast is commemorated at the Second Vespers of the Double of the First Class only if it is to be commemorated at the Lauds of the succeeding day, that is to say of its own day; but upon Doubles of the Second Class such a reduced Feast is commemorated at both Vespers in the same way as an Octave-day or a Sunday would be; but a day within an Octave is not commemorated unless the next day's Office be of the same.

When several Commemorations are to be made, they are arranged in the order of 1, Privileged Sunday; 2, Octave-Day; 3, Greater Double; 4, Reduced Double; 5, Ordinary Sunday; 6, Day within the Octave of Corpus Christi; 7, Semi-double; 8, Day within an Octave, reduced to the form of Simple; 9, Greater Week-day or Eve; 10, Simple.

[TABLE B.

TABLE B.

If															
A Double of the First Class .	6	4	6	6	4	6	6	2	2	2	8	4	4	1	
A Double of the Second Class .	4	4	4	4	4	6	4	2	2	8	1	4	1	1	
A Greater Double	4	4	4	4	1	4	4	2	8	1	1	4	1	1	
A Double of a Doctor	4	4	4	4	1	4	0	0	1	1	1	4	1	1	
A Double	4	4	4	4	3	4	7	0	3	3	5	4	3	3	
A Day within an Octave	4	4	4	3	3	7	3	3	3	5	5	3	3	3	
An Octave-day	4	4	4	4	7	4	4	2	2	3	3	4	3	3	
A Semi-double	4	4	4	7	3	4	3	3	3	3	5	3	3	3	
A Simple	3	3	0	3	3	3	3	3	3	3	5	3	3	3	
A Greater Week-day	6	0	4	3	3	3	3	3	3	3	3	0	0	0	
An Eve	0	5	4	3	3	3	3	3	3	3	5	0	0	0	
1. The former is transferred, and the latter observed.	fall on the same day with														
2. The former is observed, and the latter transferred.															
3. The latter is observed, and the former commemorated.															
4. The former is observed, and the latter commemorated.															
5. The former is altogether omitted, and the latter observed.															
6. The former is observed, and the latter altogether omitted.															
7. The more important is observed, and the less important commemorated.															
8. The more important is observed, and the less important transferred.															
	An Eve.														
	A Greater Week-day.														
	A Simple.														
	A Semi-double.														
	An Octave-day.														
	A Day within an Octave.														
	A Double.														
	A Double of a Doctor.														
	A Greater Double.														
	A Double of the Second Class.														
	A Double of the First Class.														
	An Ordinary Sunday.														
	A Sunday of the Second Class.														
	A Sunday of the First Class.														

Note.

A Double of any sort, even the Patron, Titular, or Dedication Feast of the particular Church, if it fall on Dec. 24, Whitsun Eve, Jan. 1 or 13, Ash Wednesday, Holy, Easter, or Whitsun Weeks, Ascension Day, Corpus Christi Day, March 25, Aug. 15, Dec. 8, Midsummer Day, March 19, June 29, or Nov. 1, is transferred, if it can be transferred, but if not, it is simply commemorated upon its own day, or totally omitted, as may be directed in the Pie.

Within the Octave of the Epiphany no Feast can be kept except Double Feasts of the First Class, and that with Commemoration of the Octave. Other Feasts of Nine Lessons are permanently fixed on the first free day after the Octave; Simples are commemorated only. Within the Octave of Corpus Christi, Semi-doubles are reduced to the rank of Simples and commemorated, neither can Doubles be transferred thither unless they be of the First or Second Class, and a Commemoration is always made of the Octave. Within those Octaves, in which the observance of Feasts is allowed, a Semi-double, if it fall on a Sunday, is commemorated as prescribed by the Pie.

The Octaves of Christmas, Twelfth-Day, and Corpus Christi, are commemorated at every Vespers and Lauds, whatever be the Office.

Other Octaves, which are not in the Kalendar,¹ are not observed from Ash Wednesday to Low Sunday, or Whitsun Eve to Trinity Sunday, both inclusive, or from Dec. 17 to Jan. 6.

An Octave-day can never be transferred. Therefore, if Corpus Christi fall on Midsummer Day, and the Feast of St John were consequently kept on June 25, July 1 would be kept as the Octave of Corpus Christi, with a Commemoration of the Octave of St John at both Vespers and at Lauds.

If some other Saints be mentioned in the Kalendar on the same day with the Patron or Titular, the Feast of the Patron or Titular alone is observed. If the other Feast be a Double or Semi-double, it is permanently fixed on the first free day and kept as a Semi-double. If it is a Double of the First or Second Class, it is similarly transferred and kept as on its own day.²

The Week-days of Advent and Lent, if not kept as such, are always commemorated at both Vespers and Lauds, whatever be the Office; Ember Days, Eves, and Rogation Monday, at Lauds only. But if an Eve fall in Advent or Lent, on an Ember Day, a Double of the First Class, or the Patronal, Titular, or Dedication Feast of the particular Church, no notice is taken of it, even in Lauds.

¹ But in the diocese of Hexham there is a special privilege permitting the observance of an Octave in honour of St Cuthbert.

² *I.e.*, in that particular Church, it has a *day fixed* other than elsewhere.

KALENDAR.

JANUARY.

1. *Circumcision of our Lord.* Double of the Second Class.
2. Octave of St Stephen. *Double.* Commemoration of the Octaves of St Thomas of Canterbury, of St John, and of the Holy Innocents.
3. Octave of St John, Apostle and Evangelist. *Double.* Commemoration of St Thomas of Canterbury, and of the Octave of the Holy Innocents.
4. Octave of the Holy Innocents, Martyrs. *Double.* Commemoration of St Thomas of Canterbury.
5. Octave of St Thomas of Canterbury, Martyr. *Double.* Commemoration of the Eve of the Epiphany and of St Telesphorus, Pope of Rome, Martyr.
6. EPIPHANY OF OUR LORD. Double of the First Class.
7. Within the Octave of the Epiphany.
8. Within the Octave.
9. Within the Octave.
10. Within the Octave.
11. Within the Octave. Commemoration of St Hyginus, Pope of Rome, and Martyr.
12. Within the Octave.
* Lord's Day within the Octave of the Epiphany. [*The Finding of the Child JESUS in the Temple.* Greater Double. General Appendix.]
13. Octave of the Epiphany. *Double.*
* Second Lord's Day after the Epiphany. *Feast of the Most Holy Name of JESUS.* Double of the Second Class. Commemoration of the Sunday.
14. Hilary, Bishop [of Poitiers,] Confessor, and Doctor of the Church. *Double.* Commemoration of St Felix, Priest and Martyr.
15. Paul, the First Hermit. *Double.* Commemoration of St Maurus, Abbat.
16. Marcellus, Pope and Martyr. *Semi-double.*
17. Antony, Abbat. *Double.*
18. The Chair of St Peter at Rome. *Greater Double.* Commemoration of St Paul and of St Prisca, Virgin and Martyr.
19. Wolstan, Bishop [of Worcester,] Confessor. *Double.* Commemoration of SS. Maris, Audifax, Abachum, and Martha, Martyrs.
* Third Lord's Day after the Epiphany. [*The Feast of the Holy Home, JESUS, Mary, and Joseph.* Greater Double. Gen. App.]
20. Fabian and Sebastian, Martyrs. *Double.*
21. Agnes, Virgin and Martyr. *Double.*
22. Vincent and Anastasius. *Semi-double.*
23. Espousal of the Blessed Virgin Mary to St Joseph. *Greater Double.* Commemoration of St Joseph and of Emerentiana, Virgin and Martyr.
24. Timothy, Bishop [of Ephesus,] Martyr. *Double.*

25. Conversion of St Paul. *Greater Double.* Commemoration of St Peter.
26. Polycarp, Bishop [of Smyrna,] Martyr. *Double.*
27. John Chrysostom, Patriarch [of Constantinople,] Confessor and Doctor of the Church. *Double.*
28. Raymond of Peñafuente, Confessor. *Semi-Double.*¹ Commemoration of St Agnes for the second time.
29. Francis de Sales, Bishop [of Geneva,] Confessor, and Doctor of the Church. *Double.*
30. Martina, Virgin and Martyr. *Semi-Double.*
[*Double* in the Province of Westminster.]
31. Peter Nolasco, Confessor. *Double.*
* Friday after Septuagesima Sunday, *Prayer of our Lord in the Garden of Gethsemane.* *Greater Double.*
* Friday after Sexagesima Sunday, *Sufferings of our Lord.* *Greater Double.*

FEBRUARY.

1. Ignatius, Bishop [of Antioch,] Martyr. *Double.*
2. *Purification of the Blessed Virgin Mary.* *Double* of the Second Class.
3. Laurence, Archbishop of Canterbury, Confessor. *Double.* Commemoration of Blase, Bishop of Sebaste in Armenia, Martyr.
4. Andrew Corsini, Bishop [of Fiesole,] Confessor. *Double.*
5. Agatha, Virgin and Martyr. *Double.*
6. Titus, Archbishop [of Gortyna in Crete,] Confessor. *Double.* Commemoration of St Dorothy, Virgin and Martyr.
7. Romuald, Abbat. *Double.*
8. John de la Mata, Confessor. *Double.*
9. Cyril, Pope of Alexandria, Confessor, and Doctor of the Church. *Double.* Commemoration of St Apollonia, Virgin and Martyr.
[The Twenty-six Holy Martyrs who suffered in Japan. *Double.* Gen. App.]
10. Scholastica, Virgin. *Double.*
11. Gilbert [of Sempringham,] Confessor. *Semi-double.*
12. Benedict Biscop, Abbat, Confessor. *Double.*
13. The Seven Founders of the Servite Order, Confessors. *Double.*
[Kentigern, Bishop [of Glasgow,] Confessor. *Double.* Gen. App.]
14. Valentine, Priest and Martyr.
[Thomas Plumtree and his Companions, Martyrs. *Greater Double.* Gen. App.]
15. Faustinus and Jovita, Martyrs.
- 16.
17. [The Flight of our Lord JESUS Christ into Egypt. *Greater Double.* Gen. App.]
18. Simeon, Bishop [of Jerusalem,] Martyr.
- 19.

¹ See vol. i. p. 723.

- 20.
- 21.
22. The Chair of St Peter at Antioch. *Greater Double.* Commemoration of St Paul.
23. Peter Damian, [Cardinal] Bishop [of Ostia,] Confessor, and Doctor of the Church. *Double.* Commemoration of the Eve.
24. *Matthias, Apostle.* Double of the Second Class.
- 25.
26. Ethelbert, King of Kent, Confessor. *Double.*
27. [Margaret of Cortona, Penitent. *Semi-double.* Gen. App.]
- 28.

In Leap-Year February has 29 days, the additional day is inserted after the 23rd, the 24th is then the Eve of St Matthias, and the following days are each counted one later, the Feast of St Matthias being the 25th, &c.

* First Friday in Lent, *Coronation of our Lord with Thorns.* Greater Double.

Second Friday in Lent, *Piercing of Our Lord with Spear and Nails.* Greater Double.

Third Friday in Lent, *Enshrouding of our Lord.* Greater Double.

Fourth Friday in Lent, *The Five Most Holy Wounds of our Lord.* Greater Double.

MARCH.

1. David, Archbishop [of Caerleon,] Confessor. *Double.*
2. Chad, Bishop [of Lichfield,] Confessor. *Double.*
3. Aelred, Abbat, Confessor. *Semi-double.*
4. Casimir, Confessor. *Semi-double.* Commemoration of St Lucius, Pope of Rome, and Martyr.
- 5.
- 6.
7. Thomas of Aquino, Confessor, and Doctor of the Church. *Double.* Commemoration of SS. Perpetua and Felicitas, Martyrs.
8. Felix, Bishop [of Dunwich,] Confessor. *Double.*
9. Frances of Rome, Widow. *Double.*
10. The Forty Martyrs. *Semi-double.*
11. John of God, Confessor. *Double.*
12. *Gregory [the Great,] Pope of Rome, Doctor of the Church, and Apostle of England.* Double of the Second Class.
- 13.
- 14.
- 15.
- 16.
17. Patrick, Archbishop [of Armagh,] Confessor. *Greater Double.*
18. The Archangel Gabriel. *Greater Double.*
19. JOSEPH, HUSBAND OF THE BLESSED VIRGIN MARY. Double of the First Class.

20. Cuthbert, Bishop [of Lindisfarne,] Confessor. *Double*.
[In the diocese of Hexham and Newcastle this Feast has an Octave. See Gen. App.]
21. Benedict, Abbat and Confessor. *Greater Double*.
22. Cyril, Bishop [of Jerusalem,] Confessor, and Doctor of the Church. *Double*.
[Edward, King of England, Martyr. *Double*. Gen. App.]
- 23.
- 24.
25. ANNUNCIATION OF THE BLESSED VIRGIN MARY. Double of the First Class.
26. [The Penitent Thief. *Double*. Gen. App.]
27. John of Damascus, Confessor, and Doctor of the Church. *Double*.
28. John of Capistrano, Confessor. *Semi-double*.
- 29.
- 30.
31. * Friday in Passion Week, *Sorrows of the Blessed Virgin Mary*. Greater Double.

APRIL.

- 1.
2. Francis of Paola, Confessor. *Double*.
3. Richard, Bishop [of Chichester,] Confessor. *Double*.
4. Isidore, Archbishop [of Seville,] Confessor, and Doctor of the Church. *Double*.
5. Vincent Ferrer, Confessor. *Double*.
- 6.
- 7.
- 8.
- 9.
- 10.
11. Leo the Great, Pope of Rome, Confessor, and Doctor of the Church. *Double*.
- 12.
13. Hermenegild, Martyr. *Semi-double*.
14. Justin, Martyr. *Double*. Commemoration of SS. Tiburtius, Valerian, and Maximus, Martyrs.
- 15.
- 16.
17. Stephen Harding, Abbat, Confessor. *Semi-double*. Commemoration of St Anicete, Pope of Rome, and Martyr.
- 18.
19. Ælphege, Archbishop of Canterbury, Martyr. *Double*.
- 20.
21. Anselm, Archbishop [of Canterbury,] Confessor, and Doctor of the Church. *Double*.
22. Soter and Caius, Popes of Rome, and Martyrs. *Semi-double*.

23. GEORGE, MARTYR, PATRON OF ENGLAND. Double of the First Class.
24. Faithful of Sigmaringen, Martyr. *Double*. Commemoration of the Octave of St George and of St Mellitus, Archbishop of Canterbury.
25. *Mark, Evangelist*. Double of the Second Class.
26. Cletus and Marcellinus, Popes of Rome, and Martyrs. *Semi-double*. Commemoration of the Octave of St George.
[The Blessed Virgin Mary, styled of Good Counsel. *Greater Double*. Gen. App.]
27. Egbert, Confessor. *Semi-double*. Commemoration of the Octave of St George.
28. Paul of the Cross, Confessor. *Double*. Commemoration of the Octave of St George and of St Vitalis, Martyr.
29. Peter, Martyr. *Double*. Commemoration of the Octave of St George.
30. Octave of St George, Martyr. *Double*.
* Third Lord's Day after Easter, *Patronage of St Joseph*. Double of the Second Class. Commemoration of the Sunday.
[In some dioceses this Feast has an Octave. See Gen. App.]

MAY.

1. *Philip and James, Apostles*. Double of the Second Class. Commemoration of St Asaph, Bishop of St Asaph.
[* First Lord's Day in May, *The Blessed Virgin Mary, styled the Mother of the Lord our Shepherd*. *Greater Double*. Gen. App.]
2. Athanasius, Pope of Alexandria, Confessor, and Doctor of the Church. *Double*.
3. *Finding of the Holy Cross*. Double of the Second Class. Commemoration of SS. Alexander, Eventius, and Theodulus, Martyrs, and Juvenal, Bishop of Narni, Confessor.
4. John, Cardinal Bishop of Rochester, Thomas More, and their companions, Martyrs. *Greater Double*.
5. Katharine of Sienna, Virgin. *Double*.
6. John, Apostle and Evangelist, before the Latin Gate. *Greater Double*.
7. Stanislaw, Bishop [of Crakow,] Martyr. *Double*.
8. Manifestation of the Archangel St Michael. *Greater Double*.
9. Gregory of Nazianzus, Patriarch [of Constantinople,] Confessor, and Doctor of the Church. *Double*.
10. Antonine, Archbishop [of Florence,] Confessor. *Double*. Commemoration of SS. Gordian and Epimachus, Martyrs.
11. Pius V., Pope of Rome, Confessor. *Double*.
[John Rochester and James Walworth and their Companions, Martyrs. *Double*. Gen. App.]
12. Nereus, Achilles, the Virgin Domitilla, and Pancras, Martyrs. *Semi-double*.
[Lowliness of the Blessed Virgin Mary. *Greater Double*. Gen. App.]
13. Walburg, Virgin. *Double*.
14. Monica, Widow. *Double*. Commemoration of St Boniface, Martyr.

15. [Jean-Baptiste de la Salle, Confessor. *Double.* Gen. App.]
[The Blessed Virgin Mary, styled Mother of Grace. *Greater Double.*
Gen. App.]
16. Simon Stock, Confessor. *Double.*
17. Paschal Baylon, Confessor. *Double.*
18. Venantius, Martyr. *Double.*
19. Dunstan, Archbishop [of Canterbury,] Confessor. *Double.* Commemoration of St Pudentiana, Virgin.
20. Bernardine of Sienna. *Semi-double.*
21. Peter Celestine, Pope of Rome, Confessor. *Double.*
22. Ubald, Bishop [of Gubbio,] Confessor. *Semi-double.*
23. John Baptist de' Rossi, Confessor. *Double.*
24. The Blessed Virgin Mary, styled "Help of Christians." *Greater Double.*
[In the dioceses of Shrewsbury and Westminster, *Double of the First Class, with an Octave.* Gen. App.]
25. Aldhelm, Bishop [of Sherborne,] Confessor. *Double.* Commemoration of St Urban, Pope of Rome, and Martyr.
26. AUGUSTINE, ARCHBISHOP OF CANTERBURY, CONFESSOR, APOSTLE OF ENGLAND. *Double of the First Class.*
27. Bede the Venerable, Confessor, and Doctor of the Church. *Greater Double.* Commemoration of the Octave of St Augustine and of St John I., Pope of Rome, and Martyr.
28. Gregory VII., Pope of Rome, Confessor. *Double.* Commemoration of the Octave of St Augustine.
[The Blessed Margaret Pole, Countess [of Salisbury,] Martyr. *Double.* Gen. App.]
29. Eleutherius, Pope of Rome, Martyr. *Double.* Commemoration of the Octave of St Augustine.
30. John of Nepomuc, Martyr. *Double.* Commemoration of the Octave of St Augustine and of St Felix, Pope of Rome, and Martyr.
31. Angela Merici, Virgin. *Double.* Commemorations of the Octave of St Augustine and of St Petronilla, Virgin.
- * Third Lord's Day after Pentecost, *the Most Sacred Heart of JESUS.* *Double of the First Class.* Commemoration of the Sunday.

JUNE.

1. Within the Octave of St Augustine of Canterbury.
2. Octave of St Augustine of Canterbury. *Double.* Commemoration of SS. Marcellinus, Peter, and Elmo, Martyrs.
3. Mary Magdalen de' Pazzi, Virgin. *Double.*
4. Francis Caracciolo, Confessor. *Double.*
5. Boniface, Archbishop [of Maintz,] Martyr. *Double.*
[In the diocese of Plymouth, a *Double of the First Class, with an Octave.* Gen. App.]
6. Norbert, Archbishop [of Magdeburg,] Confessor. *Double.*
- 7.

8. William, Archbishop of York, Confessor. *Double.*
9. Primus and Felician, Martyrs.
[*In the diocese of Portsmouth*, Translation of St Edmund, Archbishop of Canterbury, Confessor. *Greater Double.* Gen. App.]
10. Margaret, Queen of Scots, Widow. *Double.*
11. Barnabas, Apostle. *Greater Double.*
12. John of San Fagondez. *Double.* Commemoration of SS. Basilides, Cyrinus, Nabor, and Nazarius, Martyrs.
13. Anthony of Padua, Confessor. *Double.*
14. Basil the Great, Archbishop [of Cæsarea-in-Pontus,] Confessor and Doctor of the Church. *Double.*
15. Philip Neri, Confessor. *Double.* Commemoration of SS. Vitus, Modestus, and Crescentia, Martyrs.
- 16.
17. Botolph, Abbat, Confessor. *Semi-double.*
[Lord's Day before the birth of St John the Baptist, *the Blessed Virgin Mary, styled of Perpetual Succour.* *Greater Double.* Gen. App.]
18. Mark and Marcellian, Martyrs.
19. Juliana de' Falconieri, Virgin. *Double.* Commemoration of SS. Gervase and Protase, Martyrs.
20. Silverius, Pope of Rome, and Martyr.
21. Aloysius Gonzaga, Confessor. *Double.*
22. Alban, Proto-Martyr of Britain. *Greater Double.* Commemoration of Paulinus, Bishop of Nola, Confessor.
[First Free Day after June 22, the Blessed John Fisher, Cardinal Bishop of Rochester, Martyr. *Greater Double.* Gen. App.]
23. Etheldreda, Virgin. *Double.* Commemoration of Midsummer Eve.
24. BIRTH OF ST JOHN THE BAPTIST. *Double* of the First Class.
25. William, Abbat, Confessor. *Double.* Commemoration of the Octave of St John.
26. John and Paul, Martyrs. *Double.* Commemoration of the Octave of St John.
27. Within the Octave of the Birth of St John.
28. Leo II., Pope of Rome, and Confessor. *Semi-double.* Commemoration of the Octave of St John, and of the Eve of the Apostles.
29. PETER AND PAUL, APOSTLES. *Double* of the First Class.
[Commemoration of all the Holy Apostles. Gen. App.]
30. Commemoration of St Paul. *Greater Double.* Commemoration of St Peter, and of the Octave of St John.

JULY.

- * First Lord's Day in July, *the Most Precious Blood of our Lord JESUS Christ.* *Double* of the Second Class. Commemoration of the Sunday.
1. Octave of the Birth of St John the Baptist. *Double.* Commemoration of the Octave of SS. Peter and Paul.

2. *Visitation of the Blessed Virgin Mary.* Double of the Second Class. Commemoration of SS. Processus and Martinian, Martyrs.
3. Within the Octave of the Apostles.
4. Within the Octave of the Apostles.
5. Anthony Mary Zaccaria, Confessor. *Double.* Commemoration of the Octave of the Apostles.
6. Octave of the Holy Apostles Peter and Paul. *Double.*
[First Free Day after July 6, the Blessed Thomas More, Martyr. *Greater Double.* Gen. App.]
7. Translation of Thomas, Archbishop [of Canterbury], Martyr. *Greater Double.*
* Second Lord's Day in July, *the Holy Relics.* Greater Double. Commemoration of the Sunday.
8. Isabel, Queen of Portugal, Widow. *Semi-double.*
9. Willibald, Bishop of Eichstad, Confessor. *Double.*
10. The Seven Brethren and the Holy Virgins Rufina and Secunda, all Martyrs. *Semi-double.*
11. Cyril, Bishop of Moravia, and Methodius, Bishop of Kieff, Confessors. *Double.* Commemoration of St Pius I., Pope and Martyr.
12. John Gualberto, Abbat [of Passignano,] *Double.* Commemoration of SS. Nabor and Felix, Martyrs.
13. Anaclete, Pope of Rome, and Martyr. *Semi-double.*
14. "Buona-ventura," [Cardinal] Bishop [of Albano,] Confessor, and Doctor of the Church. *Double.*
15. Swithun, Bishop [of Winchester,] Confessor. *Double.*
[The Division of the Apostles. *Double.* Gen. App.]
[Third Sunday in July, Commemoration of All the Holy Bishops of Rome. *Double.* Gen. App.]
16. The Blessed Virgin Mary, styled of Mount Carmel. *Greater Double.*
[In the diocese of Salford, *Double of the First Class.* Gen. App.]
17. Osmund, Bishop [of Salisbury,] Confessor. *Double.*
18. Camillus de' Lelli, Confessor. *Double.* Commemoration of St Symphorosa and her Seven Sons, Martyrs.
19. Vincent de Paul, Confessor. *Double.*
20. Jerome Miani, Confessor. *Double.* Commemoration of St Margaret, Virgin and Martyr.
21. Henry II., Emperor of the Romans, Confessor. *Semi-double.* Commemoration of St Praxedes, Virgin.
22. Mary Magdalen. *Double.*
23. Apollinaris, Bishop [of Ravenna,] Martyr. *Double.* Commemoration of St Liborius, Bishop of Mans, Confessor.
24. Alexis, Confessor. *Semi-double.* Commemoration of the Eve of St James, and of St Christina, Virgin and Martyr.
25. *James, Apostle.* Double of the Second Class. Commemoration of St Christopher, Martyr.
26. *Anne, Mother of the Blessed Virgin Mary.* Double of the Second Class.
[In the diocese of Leeds, *Double of the First Class.* Gen. App.]
27. Pantaleon, Martyr.
28. Nazarius, Celsus, and Victor, Martyrs, and Innocent, Pope of Rome, and Confessor. *Semi-double.*

29. Martha, Virgin. *Semi-double*. Commemoration of SS. Felix, Simplicius, Faustinus, and Beatrix, Martyrs.
30. Germanus, Bishop of Auxerre, Confessor. *Double*. Commemoration of SS. Abdon and Sennen, Martyrs.
31. Ignatius, Confessor. *Double*.

AUGUST.

1. The Chains of St Peter. *Greater Double*. Commemoration of the Holy Machabees, Martyrs.
2. Alphonsus Mary de' Liguori, Bishop [of Santa-Agata-de'-Goti,] Confessor, and Doctor of the Church. *Double*. Commemoration of St Stephen, Pope of Rome, and Martyr.
3. Finding of the body of St Stephen, the First Martyr. *Semi-double*.
4. Dominick, Confessor. *Greater Double*.
5. Dedication of St Mary's of the Snows. *Greater Double*.
6. Transfiguration of our Lord. *Greater Double*. Commemoration of St Xystus, Pope of Rome, and SS. Felicissimus and Agapitus, Martyrs.
7. Gaëtan, Confessor. *Double*. Commemoration of St Donatus, Bishop of Arezzo, Martyr.
8. Cyriacus, Largus, and Smaragdus, Martyrs. *Semi-double*.
9. Oswald, King of the Northumbrians, Martyr. *Double*. Commemoration of the Eve of St Lawrence, and of St Romanus, Martyr.
10. *Lawrence, Martyr*. Double of the Second Class.
11. Within the Octave of St Lawrence. Commemoration of SS. Tiburtius and Susanna.
12. Clare, Virgin. *Double*. Commemoration of the Octave of St Lawrence.
13. Within the Octave of St Lawrence. Commemoration of SS. Hippolytus and Cassian, Martyrs.
14. Within the Octave of St Lawrence. Commemoration of the Eve of the Assumption, and of St Eusebius, Confessor.
15. ASSUMPTION OF THE BLESSED VIRGIN MARY. Double of the First Class.
* The Lord's Day within the Octave of the Assumption, *St Joachim, Confessor, Father of the Blessed Virgin Mary*. Double of the Second Class. Commemoration of the Sunday.
16. Hyacinth, Confessor. *Double*. Commemoration of the two Octaves.
17. Octave of St Lawrence. *Double*. Commemoration of the Octave of the Assumption.
18. Helen, Empress of the Romans, Widow. *Double*. Commemoration of the Octave of the Assumption, and of St Agapitus, Martyr.
19. Within the Octave of the Assumption.
20. Bernard, Abbat [of Clairvaux,] Confessor, and Doctor of the Church. *Double*. Commemoration of the Octave of the Assumption.
21. Jeanne Frances Frémiot de Chantal, Widow. *Double*. Commemoration of the Octave of the Assumption.
22. Octave of the Assumption of the Blessed Virgin Mary. *Double*. Commemoration of SS. Timothy, Hippolytus, and Symphorian, Martyrs.

- * The Lord's Day after the Octave of the Assumption of the Blessed Virgin Mary. [*Office of the Most Pure Heart of the Blessed Virgin.* Greater Double. Vol. iii., Gen. App., p. 1028; vol. iv., Gen. App., p. 916.]
23. Philip Benizzi, Confessor. *Double.* Commemoration of the Eve of St Bartholomew.
24. *Bartholomew, Apostle.* Double of the Second Class.
25. Louis IX., King of France, Confessor. *Semi-double.*
26. Zephyrinus, Pope of Rome, and Martyr.
27. Joseph Casalan, Confessor. *Double.*
28. Austin, Bishop [of Hippo,] Confessor, and Doctor of the Church. *Double.* Commemoration of St Hermes, Martyr.
29. Beheading of St John the Baptist. *Greater Double.* Commemoration of St Sabina, Martyr.
30. Rose of Lima, Virgin. *Double.* Commemoration of SS. Felix and him that joined him, Martyrs.
31. Aidan, Bishop [of Lindisfarne,] Confessor. *Double.*

SEPTEMBER.

1. Raymond the Unborn, Confessor. *Double.* Commemoration of St Giles, Abbat, and of the Twelve Holy Brethren, Martyrs.
2. Stephen, King of Hungary, Confessor. *Semi-double.*
- 3.
4. [Translation of St Cuthbert, Bishop [of Lindisfarne] and Confessor. *Greater Double in the diocese of Hexham.* Gen. App.]
5. Lawrence de' Giustiniani, Patriarch of Venice, Confessor. *Semi-double.*
- 6.
- 7.
8. *Birth of the Blessed Virgin Mary.* Double of the Second Class. Commemoration of St Adrian, Martyr.
- * The Lord's Day within the Octave, *The Holy Name of the Blessed Virgin Mary.* Greater Double. Commemoration of the Sunday.
9. Within the Octave of the Birth of the Blessed Virgin. Commemoration of St Gorgonius, Martyr.
10. Nicolas of Tolentino. *Double.* Commemoration of the Octave of the Birth of the Blessed Virgin.
11. Within the Octave of the Birth of the Blessed Virgin. Commemoration of SS. Protus and Hyacinth, Martyrs.
12. Within the Octave of the Birth of the Blessed Virgin.
13. Within the Octave of the Birth of the Blessed Virgin.
14. Uplifting of the Holy Cross. *Greater Double.* Commemoration of the Octave of the Birth of the Blessed Virgin.
15. Octave of the Birth of the Blessed Virgin. *Double.* Commemoration of St Nicomede, Martyr.
- * Third Lord's Day in this Month, *The Seven Sorrows of the Blessed Virgin Mary.* Greater Double. Commemoration of the Sunday.

16. Cornelius, Pope of Rome, and Cyprian, Bishop of Carthage, Martyrs. *Semi-double.* Commemoration of SS. Euphemia, Lucy, and Geminian, Martyrs.
17. Marking of the Body of St Francis with the marks of Our Lord. *Double.*
18. Joseph of Cupertino, Confessor. *Double.*
19. Januarius, Bishop [of Benevento,] and his Companions, Martyrs. *Double.*
20. Eustace, Agapitus, Theopistus, and Theopista, Martyrs. *Double.* Commemoration of the Eve of St Matthew.
21. *Matthew, Apostle and Evangelist.* Double of the Second Class.
22. Thomas of Villanueva, Archbishop [of Valencia,] Confessor. *Double.* Commemoration of St Maurice and his Companions, Martyrs.
23. Linus, Pope of Rome, and Martyr. *Semi-double.* Commemoration of St Thecla, Virgin and Martyr.
24. The Blessed Virgin Mary, styled "of Ransom." *Greater Double.*
25. Ninian, Bishop [of Galloway,] Confessor. *Double.*
26. Theodore, Archbishop of Canterbury, Confessor. *Double.* Commemoration of SS. Cyprian and Justina, Martyrs.
27. Cosmas and Damian, Martyrs. *Semi-double.*
28. Wenceslaus, Duke [of Bohemia,] Martyr. *Semi-double.*
29. *Dedication of the Church of St Michael, the Archangel.* Double of the Second Class.
[In the dioceses of Menevia and Newport, St MICHAEL AND ALL ANGELS. Double of the First Class. Gen. App.]
30. Jerome, Priest, Confessor, and Doctor of the Church. *Double.* Commemoration of St Honorius, Archbishop of Canterbury.

OCTOBER.

* First Lord's Day in the Month, *The Holy Rosary of the Blessed Virgin Mary.* Double of the Second Class. Commemoration of the Sunday.

1. Remy, Bishop of Rheims, Confessor. *Simple or Semi-double at will.*
 2. The Guardian Angels. *Greater Double.*
 3. Thomas, Bishop of Hereford, Confessor. *Double.*
 4. Francis, Confessor. *Greater Double.*
 5. Placidus and his Companions, Martyrs.
 6. Bruno, Confessor. *Double.*
 7. Mark, Pope of Rome, Confessor. Commemoration of SS. Sergius and his Companions, Martyrs.
- * Second Lord's Day in the Month, *Motherhood of the Blessed Virgin Mary.* Greater Double. Commemoration of the Sunday.
8. Bridget, Princess of Nericia, Widow. *Double.*
 9. Denys, Bishop of Paris, Rusticus, and Eleutherius, Martyrs. *Semi-double.*
 10. Paulinus, Archbishop of York, Confessor. *Double.*
 11. Francis Borgia, Confessor. *Semi-double.*
 12. Wilfred, Archbishop [of York,] Confessor. *Double.*
 13. *Edward, King of England, Confessor.* Double of the Second Class.

14. Kallistus, Pope of Rome, Martyr. *Double.* Commemoration of the Octave of St Edward.
 * Third Lord's Day in the Month, *Purity of the Blessed Virgin Mary.*
 Greater Double. Commemoration of the Sunday.
15. Theresa, Virgin. *Double.* Commemoration of the Octave of St Edward.
16. Within the Octave of St Edward.
17. Iadwiga, Widow. *Semi-double.* Commemoration of the Octave of St Edward.
18. *Luke, Evangelist.* Double of the Second Class.
19. Peter of Alcántara, Confessor. *Double.* Commemoration of the Octave of St Edward.
 [In the diocese of Shrewsbury, *Double of the First Class.* Gen. App.]
20. Octave of St Edward. *Double.*
21. Ursula and her Companions, Virgins and Martyrs. *Greater Double.* Commemoration of St Hilarion, Abbat.
 * Fourth Lord's Day in the Month, *Patronage of the Blessed Virgin Mary.*
 Greater Double. Commemoration of the Sunday.
22. John of Kent, Confessor. *Double.*
23. Feast of the Most Holy Redeemer. *Greater Double.*
24. The Archangel Raphael. *Greater Double.*
25. John of Beverley, Archbishop [of York,] Confessor. *Double.* Commemoration of SS. Chrysanthus and Daria, Martyrs.
26. Evaristus, Pope of Rome, Martyr.
27. Eve of SS. Simon and Jude.
28. *Simon and Jude, Apostles.* Double of the Second Class.
- 29.
- 30.
31. Eve of All Saints.

NOVEMBER.

1. FEAST OF ALL THE SAINTS. Double of the First Class.
2. Within the Octave of All Saints. Commemoration of all the Faithful Departed.
3. Winefrid, Virgin and Martyr. *Double.* Commemoration of the Octave of All Saints.
4. Charles, [Cardinal] Archbishop [of Milan,] Confessor. *Double.* Commemoration of the Octave of All Saints, and of Saints Vitalis and Agricola, Martyrs.
5. Within the Octave of All Saints.
6. Within the Octave of All Saints.
7. Within the Octave of All Saints.
8. Octave of All Saints. *Double.* Commemoration of the Four Crowned Martyrs.
9. Dedication of the Cathedral Church of Our Most Holy Saviour. *Greater Double.* Commemoration of St Theodore, Martyr.

10. Andrew Avellino, Confessor. *Double*. Commemoration of SS. Tryphon, Respicius, and the Virgin Nympha, Martyrs, and of St Justus, Bishop of Rochester, Confessor.
11. Martin, Bishop [of Tours,] Confessor. *Double*. Commemoration of St Mennas, Martyr.
12. Martin, Pope of Rome, Martyr. *Semi-double*.
13. Diego, Confessor. *Semi-double*.
14. Erconwald, Bishop of London, Confessor. *Double*.
[Thomas Percy, Earl of Northumberland, Martyr. *Greater Double*. Gen. App.]
15. Gertrude, Virgin. *Double*.
16. Edmund Rich, Archbishop of Canterbury, Confessor. *Double*.
[In the diocese of Portsmouth, EDMUND OF CANTERBURY. *Double* of the First Class. Gen. App.]
17. Hew, Bishop of Lincoln, Confessor. *Double*.
18. Dedication of the Churches of SS. Peter and Paul. *Greater Double*.
19. Elizabeth, Widow. *Double*. Commemoration of St Pontian, Pope of Rome, and Martyr.
20. Edmund, King of the East Angles, Martyr. *Greater Double*.
21. Presentation of the Blessed Virgin Mary. *Greater Double*.
22. Cecily, Virgin and Martyr. *Double*.
23. Clement, Pope of Rome, Martyr. *Double*. Commemoration of St Felicity, Martyr.
24. John of the Cross, Confessor. *Double*. Commemoration of St Chrysogonus, Martyr.
25. Katharine, Virgin and Martyr. *Double*.
26. Sylvester, Abbat, Confessor. *Double*. Commemoration of St Peter, Pope of Alexandria, Martyr.
27. Gregory, the Wonder-worker, Bishop [of Neo-Cæsarea in Pontus,] Confessor. *Double*.
28. Jehoshaphat, Archbishop of Polotsk, Martyr. *Double*.
29. Willibrord, Archbishop of Utrecht, Confessor. *Double*. Commemoration of the Eve of St Andrew, if out of Advent, and of St Saturninus, Martyr.
[Cuthbert Maine, Martyr. *Double*. Gen. App.]
30. *Andrew, Apostle*. *Double* of the Second Class.

DECEMBER.

1. Felix de Valois, Confessor. *Double*.
[Edmund Campion and his Companions, Martyrs. *Double*. Gen. App.]
2. Bibiana, Virgin and Martyr. *Semi-double*.
3. Francis Xavier, Confessor. *Double*.¹
4. Peter Chrysologus, Archbishop [of Ravenna,] Confessor, and Doctor of the Church. *Double*. Commemoration of St Barbara, Virgin and Martyr.

¹ Since raised to the rank of a *Greater Double*.

5. Brian, Bishop [of Dorchester,] Confessor. *Double*. Commemoration of St Saba, Abbat.
6. Nicolas, Archbishop [of Myra,] Confessor. *Double*.
[In diocese of Liverpool, Double of the First Class. Gen. App.]
7. Ambrose, Bishop [of Milan,] Confessor, and Doctor of the Church. *Double*.
8. IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY. Double of the First Class.
9. Within the Octave of the Conception.
10. Within the Octave of the Conception. Commemoration of St Melchiades, Pope of Rome, Martyr.
[Translation of the Holy House of Loreto. *Greater Double*. Gen. App.]
11. Damasus, Pope of Rome, Confessor. *Semi-double*. Commemoration of the Octave of the Conception.
12. Within the Octave of the Conception.
13. Lucy, Virgin and Martyr. *Double*. Commemoration of the Octave of the Conception.
14. Within the Octave of the Conception.
15. Octave of the Immaculate Conception of the Blessed Virgin. *Double*.
16. Eusebius, Bishop [of Vercelli,] Martyr. *Semi-double*.
- 17.
18. The Blessed Virgin Mary looking shortly to be delivered. *Greater Double*.
- 19.
20. Eve of St Thomas.
21. *Thomas, Apostle*. Double of the Second Class.
- 22.
- 23.
24. Christmas Eve.
25. BIRTHDAY OF OUR LORD JESUS CHRIST. Double of the First Class.
26. *Stephen, the First Martyr*. Double of the Second Class. Commemoration of the Octave of Christmas.
27. *John, Apostle and Evangelist*. Double of the Second Class. Commemoration of the Octaves of Christmas and of St Stephen.
28. *The Holy Innocents*. Double of the Second Class. Commemoration of the Octaves of Christmas, of St Stephen, and of St John.
29. THOMAS, ARCHBISHOP OF CANTERBURY, MARTYR. Double of the First Class.¹ Commemoration of the Octaves of Christmas, [of St Stephen, of St John, and of the Innocents.]
30. Office of the Sunday within the Octave of Christmas, or of the Octave. Commemorations of the Octaves of [Christmas,] of St Thomas of Canterbury, of St Stephen, of St John, and of the Innocents.
31. Silvester, Pope of Rome, Confessor. *Double*. Commemoration of the Octaves of Christmas, of St Thomas of Canterbury, of St Stephen, of St John, and of the Innocents.

¹ See the note to the Office in the Breviary.

PRAYERS. ABSOLUTIONS AND BLESSINGS.

A PRAYER BEFORE A SERVICE.

O Lord, open Thou my mouth that I may bless Thy Holy Name. Cleanse my heart from all vain, evil, and wandering thoughts; enlighten my understanding; kindle my affections, that I may pray to, and praise Thee with attention and devotion; and may worthily be heard before the presence of Thy Divine Majesty. Through Christ our Lord. Amen.

Lord, in union with that Divine Intention wherewith Thou didst Thyself praise God, while as Thou wast on earth, I offer these Hours unto Thee.

A PRAYER AFTER A SERVICE.

In respect of which Pope Leo X. has granted to all persons who after saying the Divine Office shall devoutly recite it on their knees, condonation of the shortcomings and faults committed by them from human frailty in saying the Office.

To the Most Holy and undivided Trinity, to the Manhood of our Lord JESUS Christ Crucified, to the fruitful Virginity of the most blessed and most glorious Mary, always a Virgin, and to the holiness of all the Saints be ascribed everlasting praise, honour, and glory, by all creatures, and to us be granted the forgiveness of all our sins, world without end. Amen.

Verse. Blessed be the womb of the Virgin Mary which bore the Son of the Eternal Father.

Answer. And blessed be the paps which gave suck to Christ our Lord.

Then are said the Lord's Prayer and the Angelic Salutation.

SUMMARY OF THE ABSOLUTIONS AND BLESSINGS PRONOUNCED AT MATTINS.

In the First Nocturn, and on Monday and Thursday.

Absolution.

Graciously hear, O Lord JESUS Christ, the prayers of Thy servants, and have mercy upon us: Who livest and reignest with the Father, and the Holy Ghost, world without end. Amen.

First Blessing.

May the Eternal Father bless us
With an eternal blessing. Amen.

Second Blessing.

May the Son, the Sole-begotten,
Mercifully bless and keep us. Amen.

Third Blessing.

May the grace of God the Spirit
All our heart and mind enlighten. *Amen.*

In the Second Nocturn, and on Tuesday and Friday.

Absolution.

May His loving-kindness and mercy help us, Who liveth and reigneth with the Father, and the Holy Ghost, world without end. *Amen.*

Fourth Blessing.

God the Father Omnipotent,
Be to us merciful and clement. *Amen.*

Fifth Blessing.

May Christ to all His people give,
For ever in His sight to live. *Amen.*

Sixth Blessing.

May the Spirit's fire Divine
In our hearts enkindled shine. *Amen.*

In the Third Nocturn, and on Wednesday and Saturday.

Absolution.

May the Almighty and merciful Lord loose us from the bonds of our sins. *Amen.*

Seventh Blessing.

May the Gospel's holy lection
Be our safety and protection. *Amen.*

Eighth Blessing.

God's most mighty strength alway
Be His people's staff and stay. *Amen.*

For Feasts of Saints.

He (*or she or they*) whose feast-day we are keeping,
Be our Advocate (*or Advocates*) with God.

For Feasts of the Blessed Virgin.

She whose feast-day we are keeping—
Mary, blessed Maid of Maidens,
Be our Advocate with God.

Ninth Blessing.

May He that is the Angels' King
To that high realm His people bring. *Amen.*

Or, if another Gospel and Homily are to be begun,

May the Gospel's glorious word
Cleansing to our souls afford.

On days of Three Lessons the Absolution and Blessings are as above, according to the Week-day, with the following exceptions: First Blessing on Wednesday or Saturday, (not the Simple Office of the Blessed Virgin,) if the First Lesson be not Gospel with Homily,

May His blessing be upon us
Who doth live and reign for ever.

Whenever the First Lesson is Gospel with Homily, the Blessings are from the Third Nocturn.

If the Office be of a Saint or Saints, the Blessings are :

First Blessing.

May His blessing be upon us
Who doth live and reign for ever.

Second Blessing.

He (*or she or they*) whose feast-day we are keeping,
Be our Advocate (*or Advocates*) with God.

Third Blessing.

May He that is the Angels' King
To that high realm His people bring. *Amen.*

The Absolution and Blessings in the Simple Office of the Blessed Virgin for Saturdays are peculiar to that Office, and are given in their own place.

The Psalter,

OR,

BOOK OF PSALMS,

DIVIDED ACCORDING TO THE DAYS OF THE WEEK, TOGETHER WITH
THE ORDINARY OFFICE FOR THE DIFFERENT SEASONS.

MATTINS,¹ OR MORNING PRAYER.

FOR THE LORD'S DAY, SUNDAY.

Before Mattins, and every other Hour, except Lauds and Compline, there is said inaudibly,²

OUR Father, Who art in heaven,
Hallowed be Thy Name.
Thy kingdom come. Thy will be
done on earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses, as we
forgive them that trespass against us.
And lead us not into temptation;
but deliver us from evil. Amen.

HAIL, Mary, full of grace;
The Lord is with thee:
blessed art thou among women,
and blessed is the fruit of thy
womb, JESUS.

Holy Mary, Mother of God, pray
for us sinners, now and at the hour
of our death. Amen.

*At the beginning of Mattins and
Prime, and at the end of Compline,
is then said inaudibly the Apostles'
Creed.*

¹ The proper hour for Mattins is midnight, at which time it is said in many Convents. In others it is said at 2 or 5 A.M. In the Cathedral of Rome (St. John Lateran's) and other Churches of the same country, the hour is about 7 A.M. It is allowable to say it at any hour after the sun has begun to decline, and an ordinary practice is to do so late in the afternoon.

² The reason why the Lord's Prayer and the Apostles' Creed are recited inaudibly during the Office seems to be, that in the early Church these formulæ were concealed from the unbaptized until very shortly before their baptism. Now, all were allowed to be present at the Office, of which these formulæ are a part, and therefore they were then so said that the unbaptized could not hear them. The "Hail, Mary," having been added as a sort of appendix to the Lord's Prayer, follows the same rule with it. The Lord's Prayer is said aloud during the Canon of the Mass, because only the faithful were then present.

I BELIEVE in God the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His only Son, our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and the Life everlasting. Amen.

Then is said aloud:

*Verse.*¹ ✠ O LORD, open Thou my lips.

Answer. And my mouth shall show forth Thy praise.

*Verse.*² ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

³ As it was in the beginning, is now, and ever shall be, world without end. Amen, Alleluia.⁴

From Septuagesima Sunday to Maundy Thursday instead of Alleluia is said:

¹ Ps. l. 17.

³ The Greek original of this Doxology does not contain the words, "As it was in the beginning" (inserted against the Arians), but runs thus: "Glory be to the Father, and to the Son, and to the Holy Ghost, both now, and ever, and to the ages of ages. Amen."

⁴ Or rather, "Hal'lu-YAH," "Praise-ye-the-Eternal," a Hebrew phrase which occurs repeatedly in the Bible. The sound of these words causes the Church such joy that she denies herself their use during her penitential season. But in order not to remit the praise of God, she substitutes for the Hebrew phrase a short rhyming Latin one, of similar meaning.

⁵ This Psalm is not given in the original from the Vulgate, but from some other Latin translation.

⁶ Here it is usual to kneel till the *.

Ceaseless praise to Thee be given,
O Eternal King of heaven.

Then is said Psalm xciv. with the Invitatory. The Invitatory here given is said from the Octave of the Epiphany to Septuagesima Sunday, and from the Octave of Pentecost to Advent Sunday.

Invitatory. Let us worship the Lord, for * He is our Maker.

Repetition. Let us worship the Lord, for * He is our Maker.

Psalm XCIV.⁵

[Vulgate and LXX., "A song of praise by David."]

O COME, let us sing unto the LORD, let us make a joyful noise to the God of our Salvation: let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms.

Let us worship the Lord, for He is our Maker.

For the LORD is a great God, and a great King above all gods: for the Lord will not cast off His people: for in His hand are all the ends of the earth; and the heights of the hills are His also.

He is our Maker.

For the sea is His, and He made it: and His hands formed the dry land: ⁶ O come, let us worship and fall down; let us cry unto the

² Ps. lxi. 2.

LORD our Maker. * For He is the Lord our God; and we are His people, and the sheep of His pasture.

Let us worship the Lord, for He is our Maker.

To-day if ye will hear His voice, harden not your heart; as in "the Provocation," and as in the day of "Temptation" in the wilderness: when your fathers tempted Me, proved Me, and saw My works.¹

He is our Maker.

Forty years long was I grieved with that generation² and said, It is a people that do alway err in their heart, and they have not known My ways: unto whom I swear in My wrath that they should not enter into My rest.

Let us worship the Lord, for He is our Maker.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

He is our Maker.

Let us worship the Lord, for He is our Maker.

The following Hymn is then said, from the Octave of the Epiphany to the First Sunday in Lent, and from the first Sunday of October to Advent.

HYMN.³

TO-DAY the Blessed Three in One
Began the earth and skies;
To-day a Conqueror, God the Son,
Did from the grave arise;
We too will wake, and, in despite
Of sloth and languor, all unite,
As Psalmists bid, through the dim night
Waiting with wistful eyes.

So may He hear, and heed each vow,
And prayer to Him address;
And grant an instant cleansing now,
A future glorious rest.
So may He plentifully shower,
On all who hymn His love and power,
In this most still and sacred hour,
His sweetest gifts and best.

Father of purity and light!
Thy presence if we win,
'Twill shield us from the deeds of night,
The burning darts of sin;
Lest aught defiled or dissolute
Relax our bodies or imbrute,
And fires eternal be the fruit
Of fire now lit within.

Fix in our hearts, Redeemer dear,
The ever-gushing spring
Of grace to cleanse, of life to cheer
Souls sick and sorrowing.
Thee, bounteous Father, we entreat,
And only Son, awful and sweet,
And life-creating Paraclete,
The Everlasting King.

Amen.

Instead of the foregoing the following Hymn is said from the Octave of Pentecost to the first Sunday of October.

¹ The occasion here referred to is that described in Exodus xvii. 1-7. The children of Israel while travelling through the desert became rebellious from want of water. It was given them from the smitten rock. Then is added: "And he [Moses] called the name of the place Temptation" (Hebrew and LXX. add "and Provocation"), "because of the chiding of the children of Israel, and because they tempted the LORD, saying: Is the LORD among us, or not?"

² Namely, that particular generation which had come out of Egypt. The next clauses relate to that which is written in Numbers xiv. 22: "Because all these men which have seen My glory, and My miracles, which I did in Egypt, and in the wilderness, have tempted Me now these ten times, and have not hearkened to My voice, surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked Me see it." And this is confirmed with an oath, in verse 28: "As truly as I live, saith the LORD, as ye have spoken in Mine ears, so will I do to you: your carcasses shall fall in this wilderness."

³ Ascribed to Pope St. Gregory the Great, but altered, one verse omitted, and the last verse added. Translation by the late Card. Newman.

HYMN.¹

LET us arise and watch by night,
And meditate always;
And chant as in our Maker's sight
United hymns of praise.

So singing with the saints in bliss,
With them we may attain
Life everlasting after this,
And heaven for earthly pain.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.

Amen.

*When the Invitatories, Hymns, &c.,
are different from the above they are
given in the Office to which they be-
long.*

FIRST NOCTURN, OR WATCH OF
THE NIGHT.

Antiphon for Advent. Behold,
there cometh the King.

Antiphon for the rest of the year.
Serve the LORD.

Antiphon for Paschal time. Al-
leluia.

Psalm I.

BLESSED is the man that walk-
eth not in the counsel of the
ungodly, nor standeth in the way of
sinners, * nor sitteth in the seat of
the scoffers:

But his delight is in the Law of
the LORD; * and in His Law doth
he meditate day and night.

And he shall be like a tree
planted by the rivers of water, *
that bringeth forth his fruit in his
season:

His leaf also shall not wither:
* and whatsoever he doeth shall
prosper.

¹ Also ascribed to Pope St. Gregory the Great, although somewhat altered. Translation by the late Card. Newman.

Not so are the ungodly, not so:
* but are like the chaff which the
wind driveth away from the face of
the earth.

Therefore the ungodly shall not
stand in the judgment: * nor sin-
ners in the congregation of the
righteous.

For the LORD knoweth the way
of the righteous: * but the way of
the ungodly shall perish.

Glory be to the Father, and to
the Son, * and to the Holy Ghost.

As it was in the beginning, is
now, and ever shall be, * world
without end. Amen.

*This Doxology is said at the end of
every Psalm unless special directions
are given to the contrary.*

Psalm II.

[In Acts iv. 25, 26, the authorship of this
Psalm is attributed to David.]

WHY do the heathen rage, *
and the peoples devise a
vain thing?

The kings of the earth set them-
selves, and the rulers take counsel
together * against the LORD, and
against His Anointed.

Let us break their bands asun-
der: * and cast away their yoke
from us.

He That sitteth in the heavens
shall laugh them to scorn: * and
the Lord shall have them in de-
rision.

Then shall He speak unto them
in His wrath: * and plague them in
His sore displeasure.

Yet hath He set me for King
upon His holy hill of Zion * to de-
clare His decree.

The LORD hath said unto me :
* Thou art My Son, this day have
I begotten thee.

Ask of Me, and I shall give
thee the heathen for thine inheri-
tance, * and the uttermost parts
of the earth for thy possession.

Thou shalt rule them with a rod
of iron, * and shalt dash them in
pieces like a potter's vessel.

Be wise now, therefore, O ye
kings ; * be instructed, ye judges
of the earth.

Serve the LORD with fear : * and
rejoice with trembling before Him.

Lay hold of instruction, lest the
Lord be angry, * and ye perish from
the righteous way.

When His wrath is kindled sud-
denly, * blessed are all they that
put their trust in Him.

Psalm III.

[Intituled "A Psalm of David, when he
fled from Absalom his son." See the his-
tory in 2 Kings (Sam.) xv., xvi., xviii.]

LORD, how are they increased
that trouble me ? * many are
they that rise up against me.

Many there be that say of my
soul : * There is no help for him
in his God.¹

But Thou, O LORD, art a shield
for me, * my glory, and the Lifter
up of mine head.

I cried unto the LORD with my
voice : * and He heard me out of
His holy hill.²

I laid me down and slept ; * I
awaked, for the LORD sustained me.

I will not be afraid of thousands

of people that have set themselves
against me round about : * arise, O
LORD, save me, O my God.

For Thou hast smitten all them
that fought against me without a
cause³ : * Thou hast broken the
teeth of the ungodly.

Salvation belongeth unto the
LORD : * and Thy blessing is upon
Thy people.²

Psalm VI.

[Intituled "A Psalm of David." The
title also contains directions, probably musi-
cal, the meaning of which is now uncertain.]

O LORD, rebuke me not in
Thine anger : * neither
chasten me in Thine hot dis-
pleasure.

Have mercy upon me, O LORD,
for I am weak : * O LORD, heal me,
for my bones are shaken.

My soul also is sore vexed : * but
Thou, O LORD, how long ?

Return, O LORD, deliver my soul :
* O save me for Thy mercy's sake.

For in death there is no one that
remembereth Thee : * and in the
grave who shall give Thee thanks ?

I am weary with my groaning,
every night I wash my bed : * I
water my couch with my tears.

Mine eye is grown dim because
of grief : * I am waxen old because
of all mine enemies.

Depart from me, all ye workers
of iniquity : * for the LORD hath
heard the voice of my weeping.

The LORD hath heard my suppli-
cation : * the LORD hath received
my prayer.

¹ Here occur in the Hebrew the letters SLH, or "Selah." The meaning of this is un-
certain. Gesenius thinks "it seems to have been used to mark a short pause in singing
the words of the Psalm, so that the singer would be silent, while the instrumental music
continued."

² SLH, again.

³ But the Hebrew reads, not, "without a cause," but, "on the jaw-bone."

Let all mine enemies be ashamed
and sore vexed : * let them return
and be ashamed suddenly.

Antiphon for Advent. Behold,
there cometh the King, even the
Most High, with great power, to
save the nations. Alleluia.

Antiphon for the rest of the year.
¹ Serve the LORD with fear, and re-
joice with trembling before Him.

*In Paschal time there is only one
Antiphon to the whole Nocturn.*

Second Antiphon for Advent.
Strengthen ye.

*Second Antiphon for the rest of the
year.* God is a righteous judge.

Psalm VII.

[Intituled "An Hymn of David, which
he sang unto the LORD concerning the words
of Cush the Benjamite." This Cush is sup-
posed to be the same as Shimei, whose curs-
ing of David is narrated in 2 Kings (Sam.)
xvi. 7, 8, or else a nickname for Saul.]

O LORD my God, in Thee do
I take refuge : * save me
from all them that persecute me,
and deliver me.

Lest he tear my soul like a lion, *
while there is none to deliver, or to
save.

O LORD my God, if I have done
this, * if there be iniquity in mine
hands ;

If I have requited with evil them
that requited me [with good], * may
I then flee empty before mine
enemies.

Let the enemy persecute my soul,
and take it, yea, let him tread down
my life upon the earth, * and lay
mine honour in the dust.²

¹ Ps. ii. 11.

Arise, O LORD, in Thine anger :
* and lift up Thyself against the
borders of mine enemies.

And awake for me, O Lord my
God, according to the decree that
Thou hast made : * so shall the
congregation of the people com-
pass Thee about.

For their sakes, therefore, return
Thou on high : * the LORD judgeth
the peoples.

Judge me, O LORD, according to
my righteousness, * and according
to mine integrity that is in me.

O let the wickedness of the
wicked come to an end, and es-
tablish the just ; * God trieth the
hearts and reins.

Mine help is righteous, coming
from the Lord, * Who saveth the
upright in heart.

God is a righteous judge, strong
and patient : * is He not provoked
every day ?

If ye turn not, He will whet His
sword : * He hath bent His bow and
made it ready.

And hath fitted thereon the in-
struments of death, * He hath
ordained His arrows against the
persecutors.

Behold, he travaileth with iniquity :
* he hath conceived mischief, and
brought forth falsehood.

He made a pit and digged it : *
and is fallen into the ditch which he
made.

His mischief shall return upon
his own head : * and his iniquity
shall come down upon his own
pate.

I will praise the LORD according
to His righteousness : * and will
sing praise to the name of the
LORD Most High.

² SLH.

Psalm VIII.

[Intituled "A Psalm of David." It has also a title which seems to show that it was a song for the vintage.]

O LORD, our Lord, * how excellent is Thy Name in all the earth!

For Thy glory is exalted * above the heavens.

¹ Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine heavens, the work of Thy fingers : * the moon and the stars which Thou hast ordained :

What is man, that Thou art mindful of him? * or the son of man, that Thou visitest him?

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine hands.

Thou hast put all things under his feet, * all sheep and oxen, yea, and the beasts of the field.

The fowl of the air, and the fish of the sea, * that pass through the paths of the sea.

O LORD, our Lord, * how excellent is Thy Name in all the earth!

Psalm IX.

[Intituled "A Psalm of David." It has also a superscription the meaning of which is not now certain. The Targum connects it with the slaying of Goliath.]

I WILL praise Thee, O LORD, with mine whole heart : * I will show forth all Thy marvellous works.

I will be glad and rejoice in

Thee : * I will sing praise to Thy Name, O Thou Most High.

When mine enemies are turned back, * they shall fall and perish at Thy presence.

For Thou hast maintained my right and my cause : * Thou satest in the throne judging right.

Thou hast rebuked the heathen, and the wicked are perished : * Thou hast put out their name for ever, even for ever and ever.

The swords of the enemy have failed utterly : * and their cities Thou hast destroyed.

Their memorial is perished with a crash : * and the LORD endureth for ever.

He hath prepared His throne for judgment : * and He shall judge the world in righteousness, He shall minister judgment to the people in uprightness.

The LORD also is a refuge for the poor : * a refuge in times of trouble.

And let them that know Thy name put their trust in Thee : * for Thou, LORD, hast not forsaken them that seek Thee.

Sing praises to the LORD, Who dwelleth in Zion : * declare among the people His doings.

For when He maketh inquisition for blood He remembereth them : * He forgetteth not the cry of the afflicted.

Have mercy upon me, O LORD : * consider my trouble [which I suffer] of them that hate me.

Thou That liftest me up from the gates of death : * that I may show forth all Thy praises in the gates of the daughter of Zion!

I will rejoice in Thy salvation : *

¹ This verse was quoted by our Lord, concerning those who cried Hosannah on Palm Sunday, Matthew xxi. 16.

the heathen are sunk down in the pit that they made.

In the net which they hid, * is their own foot taken.

The LORD is known when He executeth judgment: * the wicked is snared in the work of his own hands.¹

The wicked shall be turned into hell: * all the nations that forget God.

For the needy shall not alway be forgotten: * the expectation of the poor shall not perish for ever.

Arise, O LORD, let not man prevail: * let the heathen be judged in Thy sight.

Put Thou a master over them, O LORD: * let the nations know themselves to be but men.²

Why standest Thou afar off, O LORD, * why hidest Thou Thyself in times of trouble?

The wicked in his pride doth persecute the poor: * they are taken in the devices that they have imagined.

For the wicked is praised according to his soul's desire: * and the unrighteous is deemed blessed.

The wicked provoketh the LORD: * in the greatness of his scornful indignation he doth not care.

God is not before his eyes: * his ways are always grievous.

Thy judgments are far out of his sight: * he hath dominion over his enemies.

He hath said in his heart: * I shall not be moved unto generation and generation, yea, I shall never be in adversity.

His mouth is full of cursing, and

bitterness, and fraud: * under his tongue is mischief and sorrow.

He sitteth in the lurking-places with the rich: in the secret places * doth he murder the innocent.

His eyes are privily set against the poor: * he lieth in wait secretly, as a lion in his den.

He lieth in wait to catch the poor: * to catch the poor when he draweth him [after him].

In his snare doth he bring him down: * yet shall he himself totter and fall down, when he hath mastered the poor.

He hath said in his heart: God hath forgotten: * He turneth away His face so that He shall never see it.

Arise, O LORD, O God, lift up Thine hand: * forget not the afflicted.

Wherefore doth the wicked provoke God? * for he hath said in his heart: He will not require it.

Thou seest it, for Thou beholdest labour and sorrow: * to deliver them into Thine own hand.

The poor leaveth himself unto Thee: * Thou wilt be the helper of the fatherless.

Break Thou the arm of the wicked and the evil man: * his wickedness shall be sought after and shall not be found.

The LORD shall be King for ever and ever: * the heathen shall perish out of His land.

The LORD hath heard the petition of the poor: * Thine ear hath heard the desire of his heart.

To judge the fatherless and the oppressed, * that man may magnify himself no more upon earth.

¹ Here occurs:—"Instrumental music—SLH." This is a strong argument in favour of Gesenius' opinion, see p. 5, note 1.

² SLH. Here, according to the present Hebrew text, ends Ps. ix.

Psalm X.

[Intituled "Of David." There is also a superscription perhaps musical, but now of uncertain meaning.]

IN the LORD put I my trust;
how say ye to my soul, *
Flee as a bird to the mountain?

For lo, the wicked bend their
bow, they make ready their arrows
in the quiver, * that they may
privily shoot at the upright in
heart.

For they have destroyed that
which Thou hast established: *
and what hath the righteous done?

The LORD is in His holy temple:
* the LORD'S throne is in heaven.

His eyes behold the poor: * His
eyelids try the children of men.

The LORD trieth the righteous
and the wicked: * but he that
loveth iniquity hateth his own soul.

Upon the wicked He shall rain
snares: * fire, and brimstone, and
an horrible tempest, this shall be
the portion of their cup.

For the righteous LORD loveth
righteousness: * His countenance
doth behold uprightness.

Antiphon for Advent. ¹ Strengthen
ye the weak hands: be strong; say:
Behold, our God will come, and
save us, Alleluia.

Antiphon for the rest of the year.
² God is a righteous judge, strong,
and patient: is He not provoked
every day?

Third Antiphon for Advent. Re-
joice, all ye.

*Third Antiphon for the rest of the
year.* Thou shalt keep us.

Psalm XI.

[Intituled "A Psalm of David," with some
other words, of meaning now uncertain, as
before.]

¹ Isa. xxxv. 3, 4.

HELP, LORD, for the godly
man ceaseth: * for the truth
faileth from among the children of
men.

They speak vanity every one with
his neighbour: * with flattering lips,
with a double heart, do they speak.

The LORD shall cut off all flat-
tering lips, * and the tongue that
speaketh proud things.

Who have said: With our tongue
will we prevail, our lips are our
own: * who is lord over us?

For the oppression of the poor,
and the sighing of the needy, * now
will I arise, saith the LORD.

I will set him in safety: * I will
deal faithfully with him.

The words of the LORD are pure
words: * silver tried in a furnace,
purged of dross, purified seven times.

Thou shalt keep us, O LORD, and
preserve us * from this generation
for ever.

The wicked walk on every side:
* the increase of men is according
to Thy secret counsel.

Psalm XII.

[This Psalm has the same title as the
last.]

HOW long wilt Thou forget
me, O LORD? for ever? *
How long hidest Thou Thy face
from me?

How long shall I take counsel
in my soul, * having sorrow in mine
heart daily?

How long shall mine enemy be
exalted over me? * Consider, and
hear me, O LORD my God.

Lighten mine eyes, lest I sleep the
sleep of death: * lest mine enemy
say: I have prevailed against him.

² Ps. vii. 12.

Those that trouble me will rejoice if I am moved: * but I have trusted in Thy mercy.

Mine heart shall rejoice in Thy salvation; I will sing unto the LORD because He hath dealt bountifully with me: * and I will sing praise to the name of the Lord Most High.

Psalm XIII.

[Same title as Psalm x.]

THE fool hath said in his heart: * There is no God.

They are corrupt, and have become abominable in their works: * there is none that doeth good, no, not one.

The LORD looked down from heaven upon the children of men: * to see if there were any that did understand, or seek God.

They are all gone aside, they are altogether become unprofitable: * there is none that doeth good, no, not one.

¹ Their throat is an open sepulchre: with their tongues they have used deceit: * the poison of asps is under their lips.

Their mouth is full of cursing and bitterness: * their feet are swift to shed blood.

Destruction and misery are in their ways, and the way of peace they have not known: * there is no fear of God before their eyes.

Have all the workers of iniquity no knowledge, * who eat up my people as they would eat bread?

They call not upon the LORD: * there were they in great fear, where no fear was;

For the Lord is in the generation of the righteous: ye have shamed the counsel of the poor: * because the LORD is his hope.

O that the salvation of Israël were come out of Zion! * when the LORD bringeth back the captivity of His people, Jacob shall rejoice and Israël shall be glad.

Psalm XIV.

[Intituled "A Psalm of David."]

LORD, who shall abide in Thy tabernacle? * who shall dwell in Thine holy hill?

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth not with his tongue.

He that hath not done evil to his neighbour, * nor taken up a reproach against his neighbour.

In whose eyes a vile person is despised: * but he honoureth them that fear the LORD.

He that sweareth to his neighbour, and deceiveth him not, * he that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things, * shall never be moved.

Antiphon for Advent. ² Rejoice, all ye, and be glad: for, behold, the Lord will come with vengeance, He will bring a recompense: He will come and save us.

Antiphon for the rest of the year. ³ Thou shalt keep us, O LORD, and preserve us.

¹ The next three verses are not in the Hebrew, although found in the Vulgate and the LXX., which are supported by Rom. iii. 13-18.

² Isa. xxxv. 4.

³ Ps. xi. 8.

Antiphon for Paschal time. Alleluia. ¹ The stone was rolled away, Alleluia, from the door of the sepulchre. Alleluia, alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. ² Out of Zion, the Perfection of beauty.

Answer. Our God shall come manifestly.

During the rest of the year.

Verse. ³ I have remembered Thy name, O LORD, in the night.

Answer. And have kept Thy law.

In Lent.

Verse. ⁴ He hath delivered me from the snare of the fowler.

Answer. And from the noisome pestilence.

In Passion time.

Verse. ⁵ O God, deliver my soul from the sword.

Answer. And my darling from the power of the dog.

In Paschal time.

Verse. The Lord is risen from the grave, Alleluia.

Answer. Who hung for us upon the tree, Alleluia.

Then is said the Lord's Prayer.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is

in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Then this Absolution.

GRACIOUSLY hear, O Lord Jesus Christ, the prayers of Thy servants, and have mercy upon us: Who livest and reignest with the Father and the Holy Ghost, world without end.

Answer. Amen.

Then the reader says:

⁶ Sir, be pleased to give the blessing.

First Blessing.

May the Eternal Father bless us With an everlasting blessing.

Answer. Amen.

Then is read the First Lesson, and at the end the reader says:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the First Responsory, after which the reader says:

Sir, be pleased to give the blessing.

Second Blessing.

May the Son the Sole-begotten In His mercy bless and help us.

Answer. Amen.

¹ Mark xvi. 3.

² Ps. xlix. 2.

³ Ps. cxviii. 55.

⁴ Ps. xc. 3.

⁵ Ps. xxi. 20.

⁶ Some persons bound to say the Office, when reciting alone, are accustomed to substitute for this the words, "Command Thy blessing, O Lord!"

Then is read the Second Lesson, and at the end the reader says :

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the Second Responsory, after which the reader says :

Sir, be pleased to give the blessing.

Third Blessing.

May the grace of God the Spirit
All our heart and mind enlighten.

Answer. Amen.

Then is read the Third Lesson, and at the end the reader says :

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the Third Responsory.

SECOND NOCTURN, OR WATCH OF
THE NIGHT.

Antiphon for Advent. Rejoice greatly.

Antiphon for the rest of the year.
Thou hast no need.

Antiphon for Paschal time. Alleluia.

Psalm XV.

[Intituled a work "of David," but the specifically descriptive word is not now of certain meaning.]

PRESERVE me, O Lord, for in Thee do I put my trust : * I have said unto the LORD : Thou art my God, for Thou hast no need of my goods.

To the Saints that are in His land, * He hath made all my will admirable.

Their sorrows are multiplied, * that hasten after [a strange god].

¹ Zech. ix. 9.

In their assemblies for blood-shedding will I have no part : * nor mention their names with my lips.

The LORD is the portion of mine inheritance, and of my cup : * Thou art He That shalt restore mine inheritance unto me.

The lines are fallen unto me in pleasant places : * yea, I have a goodly heritage.

I will bless the LORD, Who hath given me counsel : * my reins also instruct me in the night seasons.

I have set the LORD always before my face : * because He is at my right hand, I shall never be moved.

Therefore mine heart is glad, and my tongue rejoiceth : * my flesh also shall rest in hope,

For Thou wilt not leave my soul in hell : * neither wilt Thou suffer Thine Holy One to see corruption.

Thou hast shown me the path of life, Thou shalt fill me with joy in Thy presence : * at Thy right hand there are pleasures for evermore.

Antiphon for Advent. ¹ Rejoice greatly, O daughter of Jerusalem : behold, thy King cometh into thee, O Zion ; fear not, for thy salvation cometh quickly.

Antiphon for the rest of the year. ² Thou hast no need of my goods, in Thee do I put my trust, preserve me, O Lord.

In Paschal time there is only one Antiphon to the whole Nocturn.

Second Antiphon for Advent.
Christ our King.

Second Antiphon for the rest of the year. By the words.

² Ps. xv. 1, 2.

Psalm XVI.

[Intituled "A Prayer of David."]

HEAR my right, O LORD, *
attend unto my cry.

Give ear unto my prayer, * that
goeth not out of feigned lips.

Let my sentence come forth from
Thy presence : * let Thine eyes be-
hold the things that are equal.

Thou hast proved mine heart,
and visited it by night : * Thou
hast tried me with fire, and found
no wickedness in me.

That my mouth may not speak
concerning the works of men : * by
the words of Thy lips I have kept
me to strait paths.

Hold up my goings in Thy paths,
* that my footsteps slip not.

I have called upon Thee, for
Thou hast heard me, O God ; * in-
cline Thine ear unto me, and hear
my speech.

Show Thy marvellous loving-
kindness, * O Thou That savest
them which put their trust in Thee !

From those that rise up against
Thy right hand keep me, * as the
apple of the eye.

Hide me under the shadow of
Thy wings, * from the face of the
wicked that oppress me.

Mine enemies compass my soul
round about, they are inclosed in
their own fat : * with their mouth
they speak proudly.

They that drave me out have
now compassed me : * they have
set their eyes bowing down to the
earth.

They have lain in wait for me, as
a lion that is ready for his prey : *
and as it were a young lion lurking
in secret places.

¹ John i. 36.

Arise, O LORD, disappoint him,
and cast him down : * deliver my
soul from the wicked, Thy sword
from them that hate Thine hand.

O LORD, part them in their life
from the precious things of the
earth : * their belly is filled with
Thine hidden treasure.

They have children to the full : *
and leave the rest of their substance
to their babes.

As for me, I will behold Thy face
in righteousness : * I shall be satis-
fied when Thy glory shall appear.

Antiphon for Advent. Christ
our King cometh, ¹ Whom John
preached, saying ; Behold the Lamb
That should come !

Antiphon for the rest of the year.
² By the words of Thy lips I have
kept me to strait paths.

Third Antiphon for Advent. Be-
hold, I come.

*Third Antiphon for the rest of the
year.* I will love Thee.

*When this Antiphon is used the
Psalm begins with the words, "O
LORD, my strength."*

Psalm XVII.

[After a superscription, of meaning now
uncertain, the title of this Psalm proceeds,
"Of David, the servant of the LORD, who
spake unto the LORD the words of this song,
in the day that the LORD delivered him
from the hand of all his enemies, and from
the hand of Saul : and he said :—" It is
found also, with a few slight differences, in
2 Kings (Sam.) xxii.]

I WILL love Thee, O LORD,
my strength : * the LORD is
my rock, and my fortress, and
my Deliverer.

My God, mine Helper, * in
Whom I trust.

² Ps. xvi. 4.

My buckler, and the horn of my salvation, * and my refuge.

I called upon the LORD with praises, * and am saved from mine enemies.

The sorrows of death compassed me : * and the floods of wickedness made me afraid.

The sorrows of hell compassed me about : * the snares of death came upon me.

In my distress I called upon the LORD, * and cried unto my God.

And He heard my voice out of His holy temple : * and my cry came before Him, even into His ears.

The earth shook and trembled : * the foundations of the hills moved and quaked, because He was wroth.

There went up a smoke in His wrath, and fire burst forth before His presence : * coals were kindled by it.

He bowed the heavens also, and came down : * and darkness was under His feet.

And He rode upon the Cherubim ¹ and did fly : * yea, He did fly upon the wings of the wind.

And He made darkness His secret place, His pavilion round about Him : * dark waters, thick clouds of the skies.

At the brightness that was before Him, the thick clouds passed, * hailstones and coals of fire.

The LORD also thundered in the heavens, and the Highest uttered His voice : * hailstones and coals of fire.

Yea, He sent out His arrows and scattered them : * He shot

out many lightnings and discomfited them.

And the fountains of waters were seen, * and the foundations of the world were discovered.

At Thy rebuke, O LORD, * at the blast of the breath of Thy wrath !

He sent from above, and took me ; * and drew me out of many waters.

He delivered me from the strongest of mine enemies, and from them which hated me : * for they were too strong for me.

They came upon me in the day of my calamity, * but the LORD was my stay.

He brought me forth also into a large place : * He delivered me because He delighted in me.

And the LORD shall reward me according to my righteousness, * and according to the cleanness of mine hands shall He recompense me.

For I have kept the ways of the LORD, * and have not wickedly departed from my God.

For all His judgments were before me : * and I did not put away His statutes from me.

I shall also be upright with Him, * and keep myself from mine iniquity.

And the LORD shall reward me according to my righteousness, * and according to the cleanness of mine hands in His eye-sight.

With the holy Thou shalt be holy, * and with the innocent Thou shalt be innocent.

And with the pure Thou shalt be

¹ Of these creatures, frequently mentioned in connection with the Divine manifestation, an elaborate account will be found in Ezekiel i. (First Sunday of November), and more shortly in Apoc. iv. (Tuesday in Third Week after Easter).

pure, * and with the contentious Thou shalt be contentious.

For Thou wilt save the afflicted people, * and bring down high looks.

For Thou lightest my lamp, O LORD: * my God, enlighten my darkness!

For by Thee shall I be delivered from temptation, * and by my God shall I leap over a wall.

As for my God, His way is perfect; the word of the LORD is tried in the fire: * He is a buckler to all those that trust in Him.

For who is God save the LORD? * or who is God save our God?

It is God that girdeth me with strength, * and maketh my way perfect.

He maketh my feet like hinds' feet, * and setteth me upon mine high places.

He teacheth my hands to war, * and maketh mine arms like a bow of brass.

Thou hast also given me the shield of Thy salvation: * and Thy right hand hath holden me up.

Thy correction also hath made me great: * and Thy chastening it is that shall teach me.

Thou hast enlarged my steps under me, * and my feet have not slipped.

I will pursue mine enemies and overtake them: * neither will I turn again till they be consumed.

I will wound them that they shall not be able to rise: * they shall fall under my feet.

Thou hast girded me also with strength unto the battle, * and hast subdued under me those that rose up against me.

And hast made mine enemies to turn their back toward me, * and hast destroyed them that hate me.

They cried, but there was none to save them, even unto the LORD, * but He answered them not.

And I will beat them small, as the dust before the wind: * I will cast them out as the dirt in the streets.

Thou shalt deliver me from the gainsayings of the people: * Thou shalt make me the head of the heathen.

A people whom I knew not have served me: * as soon as they heard of me they obeyed me.

The strangers feigned obedience unto me: * the strangers were wearied out, and stumbled in their paths.

The LORD liveth, and blessed be my God: * and let the God of my salvation be exalted!

It is Thou, O God, That avengest me, and subduest the people under me. * Thou art my deliverer from my wrathful adversaries.

And Thou shalt lift me up above those that rise up against me: * Thou shalt deliver me from the wicked man.

Therefore will I give thanks unto Thee, O LORD, among the heathen, * and sing praises unto Thy name.

Great deliverance giveth He to His king, and sheweth mercy to His Anointed, to David, * and to his seed for evermore.

Antiphon for Advent. ¹ Behold, I come quickly, saith the Lord, and My reward is with Me, to give every man according as his work shall be.

¹ Apoc. xxii. 12.

Antiphon for the rest of the year.

¹ I will love Thee, O LORD, my strength.

Antiphon for Paschal time. Alleluia. ² Woman, whom seekest thou? Alleluia. The Living among the dead? Alleluia. Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. ³ Send forth the Lamb, O Lord, the ruler of the land.

Answer. From the "Rock" of the wilderness unto the mount of the daughter of Zion.

During the rest of the year.

Verse. ⁴ For Thou lightest my candle, O LORD.

Answer. My God, enlighten my darkness.

In Lent.

Verse. ⁵ He shall cover thee with His wings.

Answer. And under His feathers shalt thou trust.

In Passion time.

Verse. ⁶ O Lord, save me from the lion's mouth.

Answer. And mine affliction from the horns of the unicorns.

In Paschal time.

Verse. ⁷ The Lord is risen indeed, Alleluia.

Answer. And hath appeared unto Simon, Alleluia.

Then is said the Lord's Prayer.

OUR Father (*inaudibly*). Who art in heaven, Hallowed be Thy Name. Thy kingdom come.

Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Then this Absolution.

MAY His loving-kindness and His mercy help us, Who liveth and reigneth with the Father, and the Holy Ghost, world without end.

Answer. Amen.

Then the reader says :

Sir, be pleased to give the blessing.

Fourth Blessing.

God the Father the Almighty, Show on us His grace and mercy.

Answer. Amen.

Then is read the Fourth Lesson, and at the end the reader says :

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the Fourth Responsory, after which the reader says :

Sir, be pleased to give the blessing.

Fifth Blessing.

May Christ to all His people give, For ever in His sight to live.

Answer. Amen.

¹ Ps. xvii. 2.

³ Isa. xvi. 1. The "Rock" is the town of Petra in the wilderness.

⁴ Ps. xvii. 29.

⁵ Ps. xc. 3.

² John xx. 15.

⁶ Ps. xxi. 22.

⁷ Luke xxiv. 34.

Then is read the Fifth Lesson, and at the end the reader says :

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the Fifth Responsory, after which the reader says :

Sir, be pleased to give the blessing.

Sixth Blessing.

May the Spirit's fire Divine
In our inmost being shine.

Answer. Amen.

Then is read the Sixth Lesson, and at the end the reader says :

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the Sixth Responsory.

THIRD NOCTURN, OR WATCH OF THE NIGHT.

Antiphon for Advent. The Angel Gabriel.

Antiphon for the rest of the year. There is no speech.

Antiphon for Paschal time. Alleluia.

Psalm XVIII.

[Intituled "A Psalm of David," with the same farther obscure superscription, as in Pss. xii. and xiii.]

THE heavens declare the glory of God, * and the firmament showeth His handy-work.

Day unto day uttereth speech, * and night unto night showeth knowledge.

There is no speech nor language, * where their voice is not heard.

Their sound is gone out through all the earth : * and their words to the ends of the world.

He hath set His tabernacle in the sun :¹ * which is as a bridegroom coming out of his chamber.

He rejoiceth as a strong man to run a race : * his going forth is from the end of the heaven.

And his circuit unto the ends of it : * and there is nothing hid from the heat thereof.

The law of the LORD is perfect, converting the soul : * the testimony of the LORD is sure, making wise the simple.

The statutes of the LORD are right, rejoicing the heart : * the commandment of the LORD is clear, giving light unto the eyes.

The fear of the LORD is holy, enduring for ever and ever : * the judgments of the LORD are true, righteous altogether.

More to be desired are they than gold and store of precious stones, * sweeter also than honey and the honeycomb.

Verily, Thy servant keepeth them :

¹ So the LXX., as well as the Vulgate. Cf. Ps. cii. 19 ; ciii. 2, 3. The sense seems to be that the physical source of the light and life of this system is represented as a kind of celestial counterpart of the tabernacle, which was the centre of the Divine authority as revealed upon earth. The Hebrew, however, which is supported by St. Jerome, reads, "In them (*i.e.*, the starry heavens) hath He set a tabernacle for the sun," and this reading seems to commend itself to Archbishop Kenrick, who suggests that the "tabernacle" may signify the region below the horizon, into which the sun retires nightly, as into a tent, to sleep, and from which he issues in renewed glory every morning. Targum :—"In them hath He set splendour as a tabernacle for the sun."

* in keeping of them there is great reward.

Who can understand his errors? Cleanse Thou me from secret faults: * preserve Thy servant also from the sins of others.

If they get not dominion over me, then shall I be undefiled: * and I shall be cleansed from the great transgression.

Let the words of my mouth, and the meditation of mine heart, * be acceptable in Thy sight for ever,

O LORD mine Helper, * and my Redeemer!

Antiphon for Advent. ¹The Angel Gabriel spake unto Mary, saying: Hail, thou that art full of grace, the Lord is with thee: blessed art thou among women.

Antiphon for the rest of the year. ²There is no speech nor language where their voice is not heard.

In Paschal time only one Antiphon is said to the whole Nocturn.

Second Antiphon for Advent. Mary said.

Second Antiphon for the rest of the year. The LORD.

When this Antiphon is used the Psalm begins with the words "Hear thee."

Psalm XIX.

[This Psalm has the same title as the last.]

THE LORD hear thee in the day of trouble: * the Name of the God of Jacob defend thee.

Send thee help from the sanctuary, * and strengthen thee out of Zion.

Remember all thine offerings, * and accept thy burnt sacrifice.³

Grant thee according to thine own heart, * and fulfil all thy counsel.

We will rejoice in Thy salvation: * and in the name of our God will we exult.

The LORD fulfil all thy petitions: * now know I that the LORD saveth His Anointed.

He will hear him from His holy heaven, * strong is the salvation of His right hand.

Some trust in chariots and some in horses: * but we will call upon the name of the LORD our God.

They are brought down and fallen: * but we are risen, and stand upright.

O LORD, save the king: * and hear us in the day when we call upon Thee.

Antiphon for Advent. ⁴Mary said: What manner of salutation is this? My soul is troubled. Shall I bear the King? And will He not break the seal of my virginity?

Antiphon for the rest of the year. ⁵The LORD hear thee in the day of trouble.

Third Antiphon for Advent. The King.

Third Antiphon for the rest of the year. The king.

When this Antiphon is used the Psalm begins with the words "Shall joy."

¹ Luke i. 28.

⁴ Luke i. 29.

² Ps. xviii. 4.

⁵ Ps. xix. 2.

³ SLH.

Psalm XX.

[This Psalm also bears the same title as the xviiiith.]

THE king shall joy in Thy strength, O LORD: * and in Thy salvation how greatly shall he rejoice!

Thou hast given him his heart's desire, * and hast not withholden the request of his lips.¹

For Thou hast met him with the blessings of sweetness: * Thou hast set a crown of precious stones upon his head.

He asked life of Thee: * and Thou gavest him length of days for ever and ever.

His glory is great in Thy salvation: * honour and great majesty shalt Thou lay upon him.

For Thou wilt give him to be a blessing for ever: * Thou shalt make him exceeding glad with Thy countenance.

For the king trusteth in the LORD, * and, through the mercy of the Most High, he shall not be moved.

Thine hand shall find out all thine enemies: * thy right hand shall find out all those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger: * the LORD shall cut them off in His wrath, and the fire shall devour them.

Their fruit shalt thou destroy from the earth, * and their seed from among the children of men.

For they intended evil against thee: * they imagined a device, which they were not able to perform.

Therefore shalt thou cast them

behind thee: * thou shalt leave their faces lying in thy track.

Be Thou exalted, O LORD, in Thine own strength: * we will sing and praise Thy power.

Antiphon for Advent. The King, even the Most High, cometh; therefore let the hearts of men be purified to go forth to meet Him, for, behold,
² He will come and will not tarry.

Antiphon for the rest of the year.
³ The king shall joy in Thy strength, O LORD.

Antiphon for Paschal time. Alleluia, Weep not, Mary, Alleluia: the Lord is risen, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. ⁴ The Lord cometh out of His holy place.

Answer. He will come and save His people.

During the rest of the year.

Verse. ⁵ Be Thou exalted, O LORD, in Thine own strength.

Answer. We will sing and praise Thy power.

In Lent.

Verse. ⁶ His truth shall be thy shield.

Answer. Thou shalt not be afraid for the terror by night.

In Passion time.

Verse. ⁷ Take not away my soul with sinners, O God!

Answer. Nor my life with bloody men.

¹ SLH.

² Heb. x. 37.

³ Ps. xx. 2.

⁴ Isa. xxxv. 4; Micah i. 3.

⁵ Ps. xx. 14.

⁶ Ps. xc. 5.

⁷ Ps. xxv. 9.

In Paschal time.

Verse. ¹The disciples were glad,
Alleluia.

Answer. When they saw the
Lord, Alleluia.

Then is said the Lord's Prayer.

OUR Father (*inaudibly*), Who
art in heaven, Hallowed be
Thy Name. Thy kingdom come.
Thy will be done on earth, as it is
in heaven. Give us this day our
daily bread. And forgive us our
trespasses, as we forgive them that
trespass against us. (*Aloud.*)

Verse. And lead us not into
temptation.

Answer. But deliver us from evil.

Then the Absolution.

MAY the Almighty and merci-
ful Lord loose us from the
bonds of our sins.

Answer. Amen.

Then the reader says :

Sir, be pleased to give the bless-
ing.

Seventh Blessing.

May the Gospel's saving Lord
Bless the reading of His word.

Answer. Amen.

*Then is read the Seventh Lesson, and
at the end the reader says :*

But Thou, O Lord, have mercy
upon us.

Answer. Thanks be to God.

*Then is said the Seventh Responsory,
after which the reader says :*

Sir, be pleased to give the bless-
ing.

Eighth Blessing.

God's most mighty strength al-
way

Be His people's staff and stay.

Answer. Amen.

*Then is read the Eighth Lesson, and
at the end the reader says :*

But Thou, O Lord, have mercy
upon us.

Answer. Thanks be to God.

*Then is said the Eighth Responsory,
after which the reader says :*

Sir, be pleased to give the bless-
ing.

Ninth Blessing.

May He That is the Angels'
King

To that high realm His people
bring.

Answer. Amen.

*Or, if another Gospel and Homily are
to be read :*

May the Gospel's glorious word
Cleansing to our souls afford.

*Then is read the Ninth Lesson, and
at the end the reader says :*

But Thou, O Lord, have mercy
upon us.

Answer. Thanks be to God.

*Then is said a Ninth Responsory,
unless this Hymn, "We praise Thee,
O God," be substituted for it. The
Hymn "We praise Thee, O God," is
said in this place on every Sunday and
Feast-day in the year (except the Feast
of the Holy Innocents if it fall on a
Week-day) from Easter to Advent
and from Christmas to Septuagesima.
In Advent and from Septuagesima to
Easter it is not said on Sunday, but
only on Feast-days. From Easter to
Pentecost it is said on every day what-
soever, except only Rogation Monday.*

¹WE praise Thee, O God : we
acknowledge Thee to be
the Lord.

All the earth doth worship Thee,
the Father everlasting.

To Thee all Angels cry aloud,
the heavens, and all the Powers
therein.

To Thee Cherubim² and Sera-
phim³ continually do cry :

Holy, Holy, Holy LORD God of
Sabaoth.⁴

Heaven and earth are full of the
majesty of Thy glory.

The glorious company of the
Apostles praise Thee :

The goodly fellowship of the
Prophets praise Thee :

The white-robed army of Mar-
tyrs praise Thee :

The holy Church throughout all
the world doth acknowledge Thee :

The Father of an infinite Ma-
jesty :

Thine honourable, true and only
Son :

Also the Holy Ghost, the Com-
forter.

Thou art the King of glory, O
Christ !

Thou art the everlasting Son of
the Father.

When Thou tookest upon Thee
to deliver man, Thou didst not
abhor the Virgin's womb :

When Thou hadst overcome the
sharpness of death, Thou didst
open the kingdom of heaven to
all believers :

Thou sittest at the right hand of
God, in the glory of the Father :

We believe that Thou shalt come
to be our Judge :

⁵We therefore pray Thee, help
Thy servants, whom Thou hast re-
deemed with Thy precious Blood.

Make them to be numbered with
Thy Saints in glory everlasting.⁶

⁷O Lord, save Thy people, and
bless Thine inheritance.

Govern them, and lift them up
for ever.

Day by day we magnify Thee ;
And we worship Thy name,
ever world without end.

Vouchsafe, O Lord, this day,
to keep us without sin.

⁸Have mercy upon us, O LORD,
have mercy upon us.

⁹O LORD, let Thy mercy lighten
upon us, as our trust is in Thee.

¹⁰O LORD, in Thee have I trust-
ed : let me never be confounded.

*If Lauds be not immediately to follow,
Mattins end thus :*

Verse. Hear my prayer, O LORD.

Answer. And let my cry come
unto Thee.

Let us pray.

Then the Prayer for the day ; then

Verse. Hear my prayer, O LORD.

Answer. And let my cry come
unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

Verse. May the souls of the
faithful, through the mercy of God,
rest in peace.

Answer. Amen.

Then the Lord's Prayer.

¹ The authorship of this Hymn, which is prescribed in the Rule of St. Benedict (born A.D. 480, died 543), is uncertain.

² See Ezek. i.

³ See Isaiah vi. 2.

⁴ Hebrew feminine Plural, meaning "hosts," "armies."

⁵ During this verse it is usual to kneel.

⁶ Here ends the original Hymn.

⁷ Ps. xxvii. 9.

⁸ Ps. cxxii. 3.

⁹ Ps. xxxii. 22.

¹⁰ Ps. xxx. 2.

LAUDS, OR THE MORNING PRAISES OF GOD.¹

Sunday.

THE LORD'S DAY.

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen, Alleluia.

From Septuagesima Sunday to Maundy Thursday instead of "Alleluia," is said:

Ceaseless praise to Thee be given,
O Eternal King of Heaven.

Then follow at once the Psalms and Antiphons. From the First Sunday in Advent till the Sunday after the Octave of the Epiphany and from Septuagesima Sunday till the Octave of Pentecost (and also on all Feasts), Five Antiphons are given, which are then said in the places here marked. During the rest of the year only Three Antiphons are said, which are given here.

Antiphon. Alleluia.

Psalm XCII.

[The Hebrew and the Targum give no superscription; but the LXX. and the Vulgate have "A Song of Praise by David for the eve of the Sabbath when the earth was established"—i.e., A Song of Praise proper for the close of Friday before the setting-in of the Sabbath; the time of which it is said (Gen. i. 31, ii. 1): "And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them."]

THE LORD reigneth, He is clothed with majesty: * the LORD is clothed with strength, where-with He hath girded Himself.

He hath established the world also, * that it cannot be moved.

Thy throne is established of old: * Thou art from everlasting.

The floods have lifted up, O LORD, * the floods have lifted up their voice—

The floods lift up their waves. * —But Mightier than the noise of many waters—

Than the mighty breakers of the sea—* is the LORD on high!

¹ The proper hour for Lauds is the dawn of day. This is reckoned to be about 3 A.M., at which time this Office is said in many Convents. For this purpose it is, in choirs, invariably (except where it forms part of the same service with the Midnight Mass at Christmas) said immediately after and as one service with Mattins. Hence it follows 1st, that it is said late in the afternoon, when Mattins are said at that time, and 2ndly, that the Lord's Prayer and Angelic Salutation are not said at the beginning. This service is constructed on the same general principle as Vespers, and answers to that Office as Prime does to Compline.

Thy testimonies are very sure : *
holiness becometh Thine house, O
LORD, for ever !

*When there are Five Antiphons the
First is repeated, and the Second begun
or said through the first time here.*

Psalm XCIX.

[Intituled in the Vulgate and the LXX.,
"A Psalm of Thanksgiving."]

MAKE a joyful noise unto God,
all ye lands : * serve the
LORD with gladness.

Come before His presence, * with
singing.

Know ye that the LORD, He is
God : * it is He That hath made
us, and not¹ we ourselves :

We are His people, and the sheep
of His pasture. * Enter into His gates
with thanksgiving, and into His courts
with praise : give thanks unto Him,

Praise His Name. For the LORD
is good, His mercy is everlasting :
* and His truth endureth to all
generations.

*When there are Five Antiphons the
Second is repeated, and the Third begun
or said through the first time here.*

Psalm LXII.

[Intituled "A Psalm of David, when he
was in the wilderness of Judah." This was
one of the most perilous periods of David's
life, when he was flying from the pursuit of
Saul, and hiding in different forests and
wildernesses in the south of Palestine. He
was betrayed again and again, and had the
most hairbreadth escapes. The history
will be found in 1 Kings (Sam.) xxii. and
xxiii.]

O GOD, Thou art my God, *
early will I seek Thee :

My soul thirsteth for Thee, * my
flesh longeth for Thee,

In a dry and desert land, with-
out water. * So have I appeared
before Thee in the Sanctuary, to see
Thy power and Thy glory.

Because Thy loving-kindness is
better than life, * my lips shall praise
Thee.

Thus will I bless Thee while I
live : * and will lift up mine hands
in Thy name.

My soul shall be satisfied as
with marrow and fatness ; * and
my mouth shall praise Thee with
joyful lips.

When I remember Thee upon my
bed, I meditate upon Thee in the
night watches : * because Thou
hast been mine help :

And in the shadow of Thy wings
will I rejoice. My soul followeth
hard after Thee : * Thy right hand
upholdeth me.

But those that seek my soul to
destroy it, shall go into the lower
parts of the earth : * they shall fall
by the sword, they shall be a portion
for foxes.

But the King shall rejoice in
God : every one that sweareth by
him shall glory : * for the mouth
of them that speak lies shall be
stopped.

*Here the Doxology, "Glory be to the
Father, &c.," is not said.*

Psalm LXVI.

[Besides a musical superscription, the
Hebrew and the Targum give no title ex-
cept "A Psalm, a Psalm." But the Vulgate
and the LXX. ascribe the authorship to
David.]

GOD be merciful unto us, and
bless us : * cause His face

¹ The Hebrew tradition attributes the negative to an eccentric spelling, and translates
"and His we are."

to shine upon us, and be merciful unto us.¹

That Thy way may be known upon earth : * Thy saving health among all nations.

Let the people praise Thee, O God : * let all the people praise Thee.

O let the nations be glad and sing for joy : * for Thou judgest the people righteously, and governest the nations upon earth.²

Let the people praise Thee, O God, let all the people praise Thee. * The earth hath yielded her increase ;

Let God, even our own God, bless us ; let God bless us : * and let all the ends of the earth fear Him.

When there are Five Antiphons, the Third is repeated, and the Fourth begun or said through the first time here.

Ordinary Antiphon throughout the year. Alleluia, Alleluia.

Second Ordinary Antiphon. The king commanded.

Antiphon for Paschal time. Alleluia, Alleluia, Alleluia ; Alleluia, Alleluia, Alleluia ; Alleluia, Alleluia, Alleluia.

Second Antiphon for Paschal time. He That delivered.

THE SONG OF THE THREE HOLY CHILDREN. (Daniel iii. 57.)

[It is well known how the three young comrades of Daniel, Hananiah, Mishael, and Azariah, called by the heathen, Shadrach, Meshach, and Abednego, were thrown into a furnace for refusing to worship an idol, and remained unhurt amid the flames. In this strange position Azariah offered a long prayer. "And the king's servants, that put

them in, ceased not to make the oven hot with resin, pitch, tow, and small wood, so that the flame streamed forth above the furnace forty and nine cubits. But the Angel of the Lord came down into the oven together with Azariah and his fellows, and smote the flame of the fire out of the oven, and made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them. Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying" the Hymn, of which that in the text is a cento. The first five verses are omitted.]

O ALL ye works of the Lord, bless ye the Lord : * praise Him, and exalt Him above all for ever.

O ye Angels of the Lord, bless ye the Lord : * O ye heavens, bless ye the Lord.

O all ye waters that be above the heavens, bless ye the Lord : * O all ye powers of the Lord, bless ye the Lord.

O ye Sun and Moon, bless ye the Lord : * O ye stars of heaven, bless ye the Lord.

O ye showers and dew, bless ye the Lord : * O ye winds of God, bless ye the Lord.

O ye fire and heat, bless ye the Lord : * O ye winter and summer, bless ye the Lord.

O ye dews and rime, bless ye the Lord : * O ye frost and cold, bless ye the Lord.

O ye ice and snow, bless ye the Lord : * O ye nights and days, bless ye the Lord.

O ye light and darkness, bless ye the Lord : * O ye lightnings and clouds, bless ye the Lord.

O let the earth bless the Lord : * let her praise and exalt Him above all for ever !

¹ SLH. The repetition of the words "be merciful unto us" is peculiar to the Latin.

² SLH.

O ye mountains and hills, bless ye the Lord : * O all ye green things upon the earth, bless ye the Lord.

O ye wells, bless ye the Lord : * O ye seas and floods, bless ye the Lord.

O ye whales, and all that move in the waters, bless ye the Lord : * O all ye fowls of the air, bless ye the Lord.

O all ye beasts and cattle, bless ye the Lord : * O ye children of men, bless ye the Lord.

O let Israël bless the Lord : * let him praise and exalt Him above all for ever !

O ye Priests of the Lord, bless ye the Lord : * O ye servants of the Lord, bless ye the Lord.

O ye spirits and souls of the righteous, bless ye the Lord : * O ye holy and humble men of heart, bless ye the Lord.

O Ananias, Azarias, and Misaël, bless ye the Lord : * praise and exalt Him above all for ever.

¹ Bless we the Father, and the Son, and the Holy Ghost : * let us praise and exalt Him above all for ever.

Blessed art Thou, O Lord, in the firmament of heaven : * and to be praised, and glorified, and exalted above all for ever.

Here the Doxology, "Glory be to the Father, &c.," is not said, nor "Amen" answered. But the other Canticles are treated like ordinary Psalms.

When there are Five Antiphons, the Fourth is repeated, and the Fifth begun or said through the first time here.

Ordinary Antiphon throughout the

year. The king commanded, and the Three Children were cast into the furnace, fearing not the flame of the fire, but saying : Blessed be God !

Antiphon for Paschal time. He That delivered the Three Children from the burning fiery furnace, even Christ, is risen from the grave. Alleluia.

Third Antiphon. Alleluia.

Psalm CXLVIII.

[To this Psalm is prefixed "Alleluia." The LXX. connect it with the Prophets Haggai and Zechariah. See Thursday and Friday in the fifth week of November.]

PRAISE ye the LORD from the heavens : * praise Him in the heights.

Praise ye Him, all His Angels : * praise ye Him, all His hosts.

Praise ye Him, sun and moon : * praise Him, all ye stars and light.

Praise Him, ye heavens of heavens : * and all the waters that be above the heavens. Let them praise the Name of the LORD !

For He spake, and they were made ² : * He commanded, and they were created.

He hath established them for ever and ever : * He hath made a decree which shall not pass.

Praise the LORD from the earth, * ye dragons, and all deeps :—

Fire, hail, snow, ice, stormy wind, * fulfilling His word :—

Mountains, and all hills, * fruitful trees, and all cedars :—

Beasts, and all cattle, * creeping things, and flying fowl :—

Kings of the earth, and all people ;

¹ This verse is, of course, a later addition ; more than two verses are omitted, and the last given is one of those omitted at the beginning.

² Taken from Ps. xxxii. 9.

* princes, and all judges of the earth :—

Young men, and maidens, old men, and children : let them praise the Name of the LORD—* for His Name alone is exalted !

His glory is above heaven and earth. * He also exalteth the horn of His people,

The praise of all His Saints, * even of the children of Israël, a people near unto Him.

[Here "Alleluia."]

Here the Doxology, "Glory be to the Father, &c.," is not said.

Psalm CXLIX.

[Here "Alleluia."]

SING unto the LORD a new song : * His praise in the congregation of Saints.

Let Israël rejoice in Him That made him : * and let the children of Zion be joyful in their King.

Let them praise His Name in the dance : * let them sing praises unto Him with the timbrel and harp.

For the LORD taketh pleasure in His people : * He also will exalt the meek unto salvation.

Let the Saints be joyful in glory : * let them sing aloud upon their beds :

Let the high praises of God be in their mouth : * and a two-edged sword in their hands ;

To execute vengeance upon the heathen, * and punishments upon the people ;

To bind their kings with chains, * and their nobles with fetters of iron ;

To execute upon them the judg-

ment written : * this honour have all His Saints.

[Here "Alleluia."]

Here the Doxology, "Glory be to the Father, &c.," is not said.

Psalm CL.

[Here "Alleluia."]

PRAISE the Lord in His sanctuary ! * praise Him in the firmament of His power !

Praise Him in His mighty acts ! * praise Him according to His excellent greatness !

Praise Him with the sound of the trumpet ! * praise Him with the psaltery and harp !

Praise Him with the timbrel and dance ! * praise Him with stringed instruments and organs !

Praise Him upon the loud cymbals, praise Him upon the high-sounding cymbals ! * Let everything that hath breath praise the LORD !

[Here "Alleluia."]

Antiphon. Alleluia, Alleluia, Alleluia.

(The last of Five Antiphons is, of course, repeated here.)

Then follows the Chapter. From the First Sunday in Advent to the Second Sunday after the Epiphany, and from Septuagesima Sunday to the Third Sunday after Pentecost, as also on all Feasts, a special Chapter is given. On the remaining Sundays the Chapter is that given here.

CHAPTER. (Apoc. vii. 12.)

BLESSING, and glory, and wisdom, and thanksgiving, and honour, and power, and might be

unto our God for ever and ever.
Amen.

Answer. Thanks be to God.

This answer is always made after the Chapter.

Then follows the Hymn. From the First Sunday in Advent till the Octave of the Epiphany and from the First Sunday in Lent till the Octave of Pentecost, as also on all Feasts, a special Hymn is given. On the remaining Sundays the Hymn given here is said, except between the Octave of Pentecost and the first Sunday of October.

HYMN.¹

FRAMER of the earth and sky,
Ruler of the day and night,
With a glad variety,
Tempering all, and making light ;

Gleams upon our dark path flinging,
Cutting short each night begun,
Hark ! for chanticler is singing,
Hark ! he chides the lingering sun.

And the morning star replies,
And lets loose the imprison'd day ;
And the godless bandit flies
From his haunt, and from his prey.

Shrill it sounds, the storm relenting
Soothes the weary seamen's ears ;
Once it wrought a great repenting,
In that flood of Peter's tears.

Rouse we ; let the blithesome cry
Of that bird our hearts awaken ;
Hide the slumberers as they lie,
And arrest the sin-o'-ertaken.

Hope and health are in his strain,
To the fearful and the ailing ;
Murder sheathes his blade profane,
Faith revives when faith was failing.

JESU, Master ! when we sin,
Turn on us Thy healing Face ;
It will melt the offence within
Into penitential grace :

Beam on our bewildered mind,
Till its dreamy shadows flee ;
Stones cry out where Thou hast shined,
JESU ! musical with Thee.

To the Father and the Son,
And the Spirit, Who in heaven
Ever witness, Three and One,
Praise on earth be ever given.
Amen.

The following Hymn is said from the Fourth Sunday after Pentecost till the first Sunday of October.

HYMN.²

PALER have grown the shades of
night,
And nearer draws the day,
Checking the sky with streaks of
light,
Since we began to pray :

To pray for mercy when we sin,
For cleansing and release,
For ghostly safety, and within
For everlasting peace.

Praise to the Father, as is meet,
Praise to the Only Son,
Praise to the Holy Paraclete,
While endless ages run.

Amen.

Then is said a Verse and Answer. In Advent and from Septuagesima Sunday till the end of Paschal time, as also on all Feasts, a special Verse and Answer are given.

Verse. ³ The LORD reigneth, He
is clothed with majesty.

Answer. The LORD is clothed
with strength, and hath girded Him-
self with power.

Then is said the following Song from the Gospel. It has an Antiphon, which is always special, and which is either

¹ By St. Ambrose, or at least of the Ambrosian school, except the last verse. Translation by the late Card. Newman.

² By Pope St. Gregory the Great, but a good deal altered. Translation by the late Card. Newman.

³ Ps. xcii. 1.

begun or said through the first time before it, according as the Office is Double or not.

THE SONG OF ZACHARIAS.

[On the occasion of the circumcision of St. John the Baptist.—Luke i. 68-79.]

BLESSED be the Lord God of Israël, * for He hath visited and redeemed His people.

And hath raised up an horn of salvation for us, * in the house of His servant David :

As He spake by the mouth of His holy Prophets, * which have been since the world began :

That we should be saved from our enemies, * and from the hand of all that hate us :

To perform the mercy promised to our fathers, * and to remember His holy covenant :

The oath which He sware to our father Abraham, * that He would grant unto us,

That we, being delivered out of the hand of our enemies, * might serve Him without fear,

In holiness and righteousness before Him * all the days of our life.

And thou, child, shalt be called the Prophet of the Highest : * for thou shalt go before the face of the Lord to prepare His ways :

To give knowledge of salvation unto His people, * by the remission of their sins ;

Through the tender mercy of our God, * whereby the dayspring from on high hath visited us,

To give light to them that sit in darkness, and in the shadow of death, * to guide our feet into the way of peace.

The Doxology, "Glory be to the

Father, &c.," is said, and then the Antiphon repeated.

Then is said :

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

Then follows the Prayer for the day at the end of which is answered :

Answer. Amen.

Afterwards are made any Commemorations necessary, by the Antiphon for the Song of Zacharias, the Verse and Answer after the Hymn, and the Prayer (preceded by "Let us pray") from the superseded Office which is to be commemorated. After which the following Common Commemorations are made, if required, according to Chapter xxxv. of the General Rubrics.

When more than two Prayers are to be said, the last clause of each (beginning "Through our Lord, &c.," or "Who livest, &c.") is omitted in all except the first and the last, nor is "Amen" answered except after these two.

(Note that if these Commemorations be said upon a week-day, kept as such, out of Paschal time, they are preceded by the Commemoration of the Cross, given hereafter at the end of the Lauds of Monday.)

I. Commemoration of the Blessed Virgin Mary.

(Omitted if the Office of the day is of the Blessed Virgin, or if her Little Office is to be said.)

Antiphon. O Holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful ; pray for the people, plead for the clergy, make intercession for all women vowed to God ; may all that keep thine holy

remembrance, feel the might of thine assistance.

Verse. Pray for us, O holy Mother of God.

Answer. That we may be made worthy of the promises of Christ.

Let us pray.

GRANT, we beseech Thee, O Lord God, unto all Thy servants, that they may continually enjoy soundness both of mind and of body, and by the glorious intercession of the Blessed Mary, always a Virgin, may be delivered from present sadness, and enter into the joy of Thine eternal gladness.

From the Octave of the Epiphany to Candlemas, the Antiphon is the same, but the rest is as follows:

Verse. After thy delivery thou still remainest a Virgin undefiled.

Answer. Mother of God, pray for us.

Let us pray.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her intercession, through whom we have worthily received the Author of our life, our Lord JESUS Christ Thy Son.

II. Commemoration of St. Joseph, Patron of the Universal Church.

(Omitted in his Votive Office.)

Antiphon. ¹ JESUS Himself began to be about thirty years of age, being (as was supposed) the son of Joseph.

Verse. ² The mouth of the righteous speaketh wisdom.

Answer. And his tongue talketh judgment.

Let us pray.

O GOD, Who, in Thine unspeakable foreknowledge, didst choose Thy blessed servant Joseph to be the husband of Thine Own most holy Mother; mercifully grant that now that he is in heaven with Thee, we who on earth do reverence him for our defender, may worthily be holpen by the succour of his prayers to Thee on our behalf.

III. Commemoration of the Holy Apostles, Peter and Paul.

(Omitted in the Votive Office of the Apostles.)

Antiphon. ³ These are glorious princes over all the earth, they loved one another in their lives, and in their death they were not divided.

Verse. ⁴ Their sound is gone out through all the earth.

Answer. And their words to the ends of the world.

Let us pray.

O GOD, Whose Right Hand caught the Blessed Peter when he walked upon the water, and began to sink,⁵ and thrice delivered his fellow-Apostle Paul from the deep of the sea, when he suffered shipwreck;⁶ graciously hear us, and grant, for the sake of them

¹ Luke iii. 23.

⁴ Ps. xviii. 5.

² Ps. xxxvi. 30.

⁵ Matth. xiv. 31.

³ 2 Kings (Sam.) i. 23.

⁶ 2 Cor. xi. 25.

both, that we also may attain unto
everlasting glory.

Note ¹.

For Peace.

Antiphon. Give peace in our
time, O Lord, because there is

¹ In England in this case, by a special rule, is made

Commemoration of St. George, Patron of England.

Antiphon. * The Saints through faith subdued kingdoms, wrought
righteousness, obtained promises.

Verse. † O LORD, Thou hast compassed him.

Answer. With Thy favour as with a shield.

Let us pray.

○ GOD, Who dost gladden us through the worthy deeds and prayers of
Thy blessed Martyr George ; mercifully grant that all they that seek
Thy favour through him, may effectually obtain the gift of Thy grace.

And thus it is said within the Octave.

In the Diocese of Hexham St. George is not commemorated, but instead, the following
commemoration is made of St. Cuthbert :

Antiphon. Holy Cuthbert, our Protector, grace and glory of our father-
land, look down upon us from Heaven, and pray God for us, that He grant
us everlasting joy.

Verse. At the prayers of Blessed Cuthbert and for his sake,

Answer. Be merciful unto Thy people, O Lord.

Let us pray.

○ GOD, Who, through the priceless gift of Thy grace, dost make Thine
holy ones glorious, mercifully grant, that the prayers of Thy Blessed
Confessor and Bishop Cuthbert may help us worthily there to attain, where
are the spirits of just men made perfect.

In the Diocese of Northampton the following commemoration of St. Thomas of Canter-
bury is made before that of St. George :

Antiphon. ‡ I am the Good Shepherd, and know My sheep, and am
known of Mine, and I lay down My life for the sheep.

Verse. § In your patience

Answer. Possess ye your souls.

Let us pray.

○ GOD, in defence of Whose Church the glorious Bishop Thomas fell
by the swords of wicked men, grant, we beseech Thee, that all that
ask his help may obtain wholesome fruit of their petition.

In the Diocese of Plymouth the following commemoration of St. Boniface of Maintz is
made before that of St. George :

Antiphon. Many nations, many thousands of men, did Blessed Boniface

* Heb. xi. 33. † Ps. v. 13. ‡ John x. 14, 15.

§ Luke xxi. 19.

none other that fighteth for us, but only Thou, O our God.

Verse. ¹Peace be within thy walls.

Answer. And prosperity within thy palaces.

Let us pray.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed; give unto Thy servants that peace which the world cannot give, that both

our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies, may pass our time in rest and quietness. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

From the Monday after Low Sunday till the Eve of the Ascension, instead of the preceding Commemorations, is said the following:

gain for Christ, and forasmuch as he made himself like unto an Apostle, he hath purchased unto himself a great reward in Heaven along with the Apostles.

Verse. Be strong in the Lord, be strong.

Answer. That ye may live for ever with God.

Let us pray.

O GOD, Who wast pleased to make the zeal of Thy Blessed Martyr and Bishop Boniface the mean whereby Thou didst cause many peoples to know Thy Name, mercifully grant unto us who honour his memory to be feelingly holpen by the succour of his protection.

(And so it is said within the Octave.)

In the Diocese of Portsmouth the following commemoration of St. Edmund of Canterbury is made after that of St. George:

Antiphon. He loved righteousness and hated iniquity, and therefore he died in exile.

Verse. Cast out upon a world of woes,
In exile here we roam.

Answer. O Blessed Edmund, by thy prayers,
Gain us the love of home.

Let us pray.

O GOD, Who in the abundance of Thy goodness toward Thy Church hast made her bright by the illustrious life of Thy blessed Confessor and Bishop Edmund, and gladdened her by his glorious and wondrous works, mercifully grant unto Thy servants that they may be bettered in following after his ensample, and shielded by his protection from all things that may rise up against them.

¹ Ps. cxxi. 7.

*Paschal Commemoration of the
Cross.*

*(Omitted in the Votive Offices of the
Blessed Sacrament and of the Passion.)*

Antiphon. He That was crucified is risen from the dead, and hath redeemed us. Alleluia, Alleluia.

Verse. ¹ Say among the heathen—Alleluia.

Answer. That the LORD reigneth from the tree—Alleluia.

Let us pray.

O GOD, Who didst send Thy Son to suffer death for us upon the Cross, that Thou mightest deliver us from the power of the enemy; grant unto us Thy servants to be made partakers of His Resurrection. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

After the last Prayer is said:

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

If the Office of the Dead or the Litany (with or without the Penitential Psalms) is to follow immediately, it is begun here. Otherwise

There is said in rather a low voice:

May the souls of the Faithful

through the mercy of God rest in peace.

Answer. Amen.

If Prime is to follow immediately, it is begun here, and what follows is not said till the end of the whole service. Otherwise the Office ends thus:

The Lord's Prayer is said inaudibly:

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Then aloud:

Verse. The Lord give us His peace.

Answer. And life everlasting. Amen.

Then follows one of these Four Antiphons of the Blessed Virgin Mary, according to the season of the year.

I. From the First Sunday in Advent to Candlemas, both inclusive.

Antiphon. ² Maiden, Mother of Him that redeemed us; thou that abidest

Heaven's open gate, and the Star of the Sea, come, succour the fallen!

Fallen indeed we are, but fain would rise by thy succour.

Thou that beyond nature's course, hast borne in time the Eternal;

Thou that a Virgin before and after that childbirth remainest,

¹ Ps. xcv. 10, old version.

² i.e., it is said for the first time after Vespers, if the Antiphon of the B.V. be to be said, and in any case after Compline, on the Saturday evening before Advent Sunday, and it is still similarly said after Vespers on February 2, but not after Compline on that day. It is ascribed to Hermann the Cripple, a monk of Reichenau, who died A.D. 1052. This translation is in the same rhymeless measure as the original.

From the Archangel's lips the quickening message receiving,

Mother of JESUS and us, turn thine eyes of mercy on sinners.

Verse. The Angel of the Lord announced unto Mary.

Answer. And she conceived by the Holy Ghost.

Let us pray.

WE beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the Incarnation of Thy Son Christ by the message of an Angel, so by His Passion and Cross we may be brought unto the glory of the Resurrection. Through the same Christ our Lord.

Answer. Amen.

In and after the First Vespers of Christmas Day the Verse and Answer and Prayer are as follows:

Verse. After thy delivery thou still remainest a Virgin undefiled.

Answer. Mother of God, pray for us.

Let us pray.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her intercession, through whom we have worthily received the Author of our life, even our Lord JESUS Christ Thy Son.

Answer. Amen.

II. *From Candlemas to Maundy Thursday, both exclusive.*¹

Antiphon. Hail, O Mary, Queen of Heaven,

Queen of Angel worlds on high,
Hail, O Rod to Jesse given,
Blessed Portal of the sky,

Hail, O Lady, bright and glorious,
Clad in beauty pure and true,
Virgin! o'er sin's stain victorious,
Sinners for thy succour sue.

Verse. Holy Virgin, my praise by thee accepted be.

Answer. Give me strength against thine enemies.

Let us pray.

GRANT, we beseech Thee, O most merciful God, a succour unto the frailty of our nature, that as we keep ever alive the memory of the holy Mother of God, so by the help of her intercession we may be raised up from the bondage of our sins. Through the same Christ our Lord.

Answer. Amen.

III. *From Easter Sunday² till the Saturday after Pentecost, both inclusive.*

Antiphon. Rejoice! rejoice! thou Queen of Heaven, Alleluia,

For He That thee for Son was given, Alleluia,

As He promised is arisen. Alleluia.

¹ i.e., it is said for the first time after Compline on Feb. 2 (even if the Feast of the Purification be transferred), and for the last time after Compline on Wednesday in Holy Week. The authorship is unknown; it seems to date from about the eleventh century.

² i.e., it is said for the first time after Compline on Easter Eve. The date and authorship are unknown; but a legend has become attached to it to the effect that St. Gregory the Great heard the three first lines uttered by an angel, and himself added the fourth, on the same occasion from which was instituted the procession upon St. Mark's Day.

Mother, pray to Him for us. Alleluia.

Verse. Be glad and rejoice, O Virgin Mary, Alleluia,

Answer. For the Lord is risen indeed, Alleluia.

Let us pray.

O GOD, Who art pleased to gladden the whole world by the resurrection of Thy Son our Lord JESUS Christ; grant, we beseech Thee, that by the help of His Mother the Virgin Mary, we may finally attain unto the gladness of life everlasting. Through the same Christ our Lord.

Answer. Amen.

IV. *From Trinity Sunday¹ till the Saturday before Advent Sunday, both inclusive.*

Antiphon. Hail, O Queen, Mother of mercy! hail, our life, our sweetness, and our hope! To thee we cry, the banished sons of Eve. Toward thee we sigh, weeping and groaning in this vale of tears. Ah, then, thou our Advocate, turn on us those merciful eyes of thine! And, after this our exile, show to us JESUS, the blessed Fruit of thy

womb. O merciful, O gracious, O sweet Virgin Mary!

Verse. Pray for us, O holy Mother of God,

Answer. That we may be made worthy of the promises of Christ.

Let us pray.

O ALMIGHTY and everlasting God, Who, by the co-operation of the Holy Ghost, didst make ready both the body and soul of the glorious Virgin and Mother Mary worthily to become a meet dwelling for Thy Son; grant that as we rejoice in her memory, so by her pitiful intercession we may be delivered from the evils that continually hang over us, and finally from everlasting death. Through the same Christ our Lord.

Answer. Amen.

After each of these Antiphons is said this Blessing:

God's most mighty strength always
Be His people's staff and stay.

Answer. Amen.

Feasts. The above Office, appointed for Sunday, is also said on all Feasts whatsoever, even Simples, and every day in Paschal time.

¹ *i.e.*, it is said for the first time after Vespers, if the Antiphon of the B.V. be to be said, and in any case after Compline, on the Saturday evening before Trinity Sunday. The last clause is usually admitted to be an exclamation uttered by St. Bernard of Clairvaux in the Cathedral of Spire; but the authorship of the rest is disputed, some ascribing it to Hermann the Cripple, others to one Peter of Monsoro, Bishop of Compostella, others to one Adhemar, Bishop of Podium (Puy-en-Velay). It seems to have been well known, at least in Spain, early in the twelfth century.

PRIME, OR THE FIRST HOUR.¹

Sunday.

THE LORD'S DAY.

Before Prime is said inaudibly the Lord's Prayer, the Angelic Salutation, and the Apostles' Creed.

OUR Father, Who art in heaven,
Hallowed be Thy Name.
Thy kingdom come. Thy will be
done on earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses, as
we forgive them that trespass against
us. And lead us not into tempta-
tion; but deliver us from evil.
Amen.

HAIL, Mary, full of grace; The
Lord is with thee: blessed
art thou among women, and blessed
is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray
for us sinners, now and at the hour
of our death. Amen.

I BELIEVE in God the Father
Almighty, Maker of heaven and
earth. And in JESUS Christ, His
Only Son, our Lord; Who was con-
ceived by the Holy Ghost, Born of

the Virgin Mary, suffered under
Pontius Pilate, was crucified, dead,
and buried: He descended into
hell: the third day He rose again
from the dead: He ascended into
heaven, and sitteth on the right
hand of God the Father Almighty:
from thence He shall come to judge
the quick and the dead. I believe
in the Holy Ghost, the holy Catholic
Church, the Communion of Saints,
the Forgiveness of sins, the Resur-
rection of the body, and the Life
everlasting. Amen.

Then is said aloud:

Verse. ✠ Make haste, O God,
to deliver me.

Answer. Make haste to help me,
O LORD.

Glory be to the Father, and to the
Son, and to the Holy Ghost.

As it was in the beginning, is now,
and ever shall be, world without end.
Amen. Alleluia.

*From Septuagesima Sunday to
Maundy Thursday instead of "Alle-
luia" is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

¹ Prime is the first service of the Church for the day-time, Mattins and Lauds being for the middle and close of night. Its proper hour is when the sun has fairly risen, and day begun, which is reckoned to be about 6 A.M., about which time it is generally said in choirs. Sometimes Mattins, Lauds, and Prime are said together early in the morning, forming the complete morning service of the Church. It is from this aggregation that the "Morning Prayer" of the Anglican Prayer Book is derived.

Then is said the following :

HYMN.¹

THE star of morn to night succeeds,
We therefore meekly pray,
May God, in all our words and deeds,
Keep us from harm this day.

May He in love restrain us still
From tones of strife and words of ill,
And wrap around and close our eyes
To earth's absorbing vanities.

May wrath and thoughts that gender
shame
Ne'er in our breasts abide,
And painful abstinences tame
Of wanton flesh the pride ;

So when the weary day is o'er,
And night and stillness come once
more,
Blameless and clean from spot of earth
We may repeat with reverent mirth—

To God the Father glory be,
And to His Only Son,
And to the Spirit, One and Three,
While endless ages run.
Amen.

*The last verse is sometimes said thus,
altered in honour of the Incarnation :*

JESU, the Virgin-born, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.
Amen.

*In Paschal time it is said thus, altered
in honour of the Resurrection :*

To Father, Son, and Paraclete,
The slain and risen Son,
Be praise and glory, as is meet,
While endless ages run.
Amen.

*It is also occasionally otherwise altered,
which occasions are marked in
their places.*

*Then follow the Psalms. They are
all said under one Antiphon, and*

*when Five Antiphons have been said
at Lauds, the First of these Five
is the Antiphon at Prime, otherwise
that given here is used.*

Antiphon. Alleluia.

Psalm LIII.

[The superscription of this Psalm, after some words which are probably a musical direction, proceeds "[A Psalm] of David, when the Ziphim came and said to Saul, Doth not David hide himself with us?" This was during the same period of his life in the South in which he composed Ps. lxii. The Ziphim, or peasantry of the neighbourhood of Ziph, betrayed him twice to Saul, and both times, especially the first, he was in imminent peril. 1 Kings (Sam.) xxiii. 19-29, xxvi.]

SAVE me, O God, in Thy Name,
* and judge me in Thy
power.

Hear my prayer, O God : * give
ear to the words of my mouth.

For strangers are risen up against
me, and oppressors seek after my
soul : * and have not set God be-
fore them.²

Behold God is mine Helper : *
and the Lord upholdeth my soul.

Reward Thou evil unto mine
enemies : * and cut them off in
Thy truth.

I will freely sacrifice unto Thee :
* and praise Thy Name, O LORD,
for it is good.

For Thou hast delivered me out
of all trouble : * and mine eye
hath seen [my desire] upon mine
enemies.

*The following Psalm, "O give thanks
unto the LORD," is said only on Sun-
days, when the Office is of the Sunday,
nor is it said from Easter to Pentecost,
both inclusive. Moreover it is not said
on or after Septuagesima Sunday till*

¹ Another Ambrosian hymn. Translation by the late Card. Newman.

² SLH.

Easter, but then is substituted for it Psalm xcii., "The LORD reigneth" (given at the beginning of Lauds).

Psalm CXVII.

[From some verses it seems as though this Psalm was written for the Feast of Tabernacles, and perhaps as a processional at the entry of the King (David?) into the place of worship. The Vulgate and the LXX. prefix the word Alleluia.]

O GIVE thanks unto the LORD,
for He is good: * for His
mercy endureth for ever.

Let Israël now say that He is
good: * for His mercy endureth
for ever.

Let the house of Aaron now say,
* that His mercy endureth for ever.

Let them now that fear the LORD
say, * that His mercy endureth for
ever.

I called upon the LORD in dis-
tress: * and the LORD heard me
[and set me] at large.

The LORD is on my side: * I
will not fear what man can do
unto me.

The LORD is on my side: * and
I shall see [my desire upon] them
that hate me.

It is better to put confidence in
the LORD, * than to put confidence
in man.

It is better to trust in the LORD,
* than to trust in princes.

All nations compassed me about:
* but in the Name of the LORD!¹
I was avenged on them.

They compassed me about, yea,
they compassed me about: * but
in the Name of the LORD! I was
avenged on them.

They compassed me about like
bees; they burnt out as the fire
of thorns: * but in the Name
of the LORD! I was avenged on
them.

They thrust sore at me, that I
might fall: * but the LORD helped
me.

The LORD is my strength and
my song, * and is become my
salvation.

The voice of rejoicing and salva-
tion * is in the tabernacles² of the
righteous.

The right hand of the LORD hath
done valiantly. The right hand of
the LORD hath exalted me: * the
right hand of the LORD hath done
valiantly.

I shall not die, but live, * and
declare the works of the LORD.

The LORD hath chastened me
sore: * but He hath not given me
over unto death.

Open to me the gates of right-
eousness; I will go into them and
praise the LORD: * This is the gate
of the LORD, into which the righteous
shall enter.

I will praise Thee, for Thou hast
heard me, * and art become my
salvation.

³ The stone which the builders
refused * is become the head-stone
of the corner.

This is the LORD's doing: * and
it is marvellous in our eyes.

This is the day which the LORD
hath made: * let us rejoice and be
glad in it.

Save me now, O LORD! O LORD,
send Thou prosperity. * Blessed

¹ Probably a war-cry.

² The allusion is to the ceremonial of the Feast of Tabernacles, Lev. xxiii. 42, "Ye shall dwell in booths seven days."

³ These two verses were quoted by our Lord. Matth. xxi. 42; Mark xii. 10.

be he that cometh in the Name of the LORD! ¹

We have blessed you out of the house of the LORD. * God is the LORD and hath showed us light:

Keep the solemn feast-day with leafy boughs, * even unto the horns of the Altar. ²

Thou art my God, and I will praise Thee: * Thou art my God, and I will exalt Thee.

I will give thanks unto Thee, for Thou hast heard me, * and art become my salvation.

O give thanks unto the LORD, for He is good: * for His mercy endureth for ever.

Psalm CXVIII. ³

2

BLESSED are the undefiled in the way, * who walk in the law of the LORD.

Blessed are they that keep His testimonies: * that seek Him with the whole heart.

For they that work iniquity, * walk not in His ways.

Thou hast commanded us * to keep Thy precepts diligently.

O that my ways were directed * to keep Thy statutes.

Then shall I not be ashamed, *

when I have respect unto all Thy commandments.

I will praise Thee with uprightness of heart, * when I shall have learned Thy righteous judgments.

I will keep Thy statutes: * O forsake me not utterly.

Here the Doxology, "Glory be to the Father, &c.," is not said.

3 ⁴

WHEREWITHAL shall a young man keep his way? * By taking heed unto Thy word.

With my whole heart have I sought Thee: * O let me not wander from Thy commandments!

Thy word have I hid in mine heart, * that I might not sin against Thee.

Blessed art Thou, O LORD: * teach me Thy statutes!

With my lips * have I declared all the judgments of Thy mouth.

I have rejoiced in the way of Thy testimonies, * as much as in all riches.

I will meditate on Thy precepts, * and have respect unto Thy ways.

I will delight myself in Thy statutes: * I will not forget Thy word.

¹ Notice that this is the very verse which was sung during the Palm Sunday procession. The word Hosanna is a corruption of its third and fourth words—viz., "Ho-shy'ah na."

² Lev. xxiii. 40. "And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days." As to the Feast of Tabernacles, the Jewish tradition understands by "goodly trees" the citron, and by "thick trees" the myrtle. Branches of willow were fastened to the corners of the altar.

³ This long poem in praise of the Divine Law, which the Church recites every day and all day, is A B C Darian. Its 176 verses are divided into twenty-two sections, of eight verses each, in each of which sections all the verses begin with the same letter of the Hebrew alphabet. The first eight, therefore, begin with Aleph, which somewhat corresponds to A.

⁴ Here begins the letter Beth, somewhat represented by B.

Continuation of the same Psalm.

ג¹

DEAL bountifully with Thy servant, quicken me, * and I will keep Thy word.

Open Thou mine eyes, * that I may behold wondrous things out of Thy law.

I am a stranger in the earth : * hide not Thy commandments from me.

My soul is an-hungered for the longing that it hath unto Thy judgments * at all times.

Thou hast rebuked the proud : * they are cursed that do err from Thy commandments.

Remove from me reproach and contempt : * for I have kept Thy testimonies.

Princes also did sit and speak against me : * but Thy servant did meditate on Thy statutes.

Thy testimonies also are my delight, * and Thy precepts my counsellors.

Here the Doxology, "Glory be to the Father, &c.," is not said.

ד²

MY soul cleaveth unto the ground : * quicken Thou me according to Thy word.

I have declared my ways and Thou heardest me : * teach me Thy statutes.

Make me to understand the way

of Thy precepts : * so shall I talk of Thy wondrous works.

My soul sleepeth for heaviness : * strengthen Thou me according unto Thy word.

Remove from me the way of lying : * and grant me Thy law graciously.

I have chosen the way of truth : * Thy judgments have I not forgotten.

I cleave unto Thy testimonies, O LORD : * put me not to shame !

I have run the way of Thy commandments, * since Thou hast enlarged mine heart.

The following Creed is only said on Sundays when the Office is of the Sunday, and on Trinity Sunday. The exceptions are Easter and Pentecost Sundays, when it is not said, because they are treated as Festivals.

THE CREED OF ST ATHANASIUS.³

WHOSOEVER willet to be safe, * before all things it is necessary that he hold the Catholic Faith.

Which faith except every one do keep whole and undefiled, * without doubt he shall perish eternally.

Now the Catholic Faith is this, * that we worship One God in Trinity, and Trinity in Unity.

Neither confounding the Persons, * nor dividing the Substance.

For there is one Person of the Father, another of the Son, * and another of the Holy Ghost.

But the Godhead of the Father,

¹ Here begins the letter Ghimel, answering partly to our G.

² Here begins the letter Daleth, answering partly to our D.

³ The translation largely follows that in the Rev. A. E. Burn's 'Introduction to the Creeds.' The origin and date of this hymn have been the subject of much discussion. 'It is agreed that it was not written by St Athanasius, and that it was written in Latin.' In the opinion of Mr Burn the indications point to the South of Gaul as its place of origin, and to the decade A.D. 420-430 as the period of its composition.

of the Son, and of the Holy Ghost is One, * the Glory Equal, the Majesty Co-Eternal.

Such as the Father is, such is the Son, * and such is the Holy Ghost.

The Father Uncreated, the Son Uncreated, * and the Holy Ghost Uncreated.

The Father Infinite, the Son Infinite, * and the Holy Ghost Infinite.

The Father Eternal, the Son Eternal, * and the Holy Ghost Eternal.

And yet They are not Three Eternals, * but One Eternal.

As also They are not Three Uncreated, nor Three Infinites, * but One Uncreated, and One Infinite.

So likewise the Father is Almighty, the Son Almighty, * and the Holy Ghost Almighty.

And yet They are not Three Almightyes, * but One Almighty.

So the Father is God, the Son God, * and the Holy Ghost God.

And yet They are not Three Gods, * but One God.

So the Father is Lord, the Son Lord, * and the Holy Ghost Lord.

And yet They are not Three Lords, * but One Lord.

For, like as we are compelled by Christian truth to acknowledge every Person by Himself to be God and Lord, * so are we forbidden by the Catholic Religion to say, there be Three Gods or Three Lords.

The Father is made of none, * neither created, nor begotten.

The Son is of the Father alone : * not made, nor created, but Begotten.

The Holy Ghost is of the Father, and the Son : * not made, nor created, nor begotten, but Proceeding.

So there is One Father, not Three Fathers ; One Son, not Three Sons ; * One Holy Ghost, not Three Holy Ghosts.

And in this Trinity is nothing afore or after, nothing is greater or less ; * but the whole Three Persons are Co-Eternal together, and Co-Equal.

So that in all things, as is afore-said, * the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that willet to be safe, * let him thus think of the Trinity.

But it is necessary to eternal salvation, * that he also believe faithfully the Incarnation of our Lord JESUS Christ.

The right Faith therefore is, that we believe and confess, * that our Lord JESUS Christ, the Son of God, is God and Man.

God, of the Substance of the Father, Begotten before the worlds : * and Man, of the substance of His mother, born in the world.

Perfect God, Perfect Man, * of a reasoning Soul and human Flesh subsisting.

Equal to the Father as touching His Godhead, * inferior to the Father as touching His Manhood.

Who, although He be God and Man, * yet He is not Two, but One Christ.

One, however, not by conversion of the Godhead into Flesh, * but by taking of the Manhood into God.

One altogether, not by confusion of Substance, * but by Unity of Person.

For as the reasoning soul and flesh is one man, * so God and Man is One Christ.

Who suffered for our salvation, descended into hell, * rose again the third day from the dead.

He ascended into heaven, He sitteth on the right hand of the Father, God Almighty, * from whence He shall come to judge the quick and the dead.

At Whose coming all men shall rise again with their bodies, * and shall give account for their own works.

And they that have done good shall go into life eternal, * but they that have done evil into eternal fire.

This is the Catholic Faith, * which except a man believe faithfully and firmly, he cannot be safe.

Here is said the Doxology, "Glory be to the Father, &c."

Antiphon. Alleluia, Alleluia, Alleluia.

In Paschal time is said a fourth time, Alleluia.

Then is said the Chapter.

CHAPTER. (1 Tim. i. 17.)

UNTO the King Eternal, Immortal and Invisible, the only God, be honour and glory for ever and ever. Amen.

Answer. Thanks be to God.

Then follows the Short Responsory.

Christ, Thou Son of the Living God, have mercy on us.

Answer. Christ, Thou Son of the Living God, have mercy on us.

Verse. Thou That sittest at the right hand of the Father.

Answer. Have mercy on us.

Verse. Glory be to the Father,

and to the Son, and to the Holy Ghost.

Answer. Christ, Thou Son of the Living God, have mercy on us.

Verse. ¹ Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

This Responsory is occasionally altered, which alterations are given in their proper places. From Low Sunday inclusive till Ascension Day exclusive it is said thus:

Christ, Thou Son of the Living God, have mercy on us. Alleluia, Alleluia.

Answer. Christ, Thou Son of the Living God, have mercy on us. Alleluia, Alleluia.

Verse. Thou That art arisen from the dead.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Christ, Thou Son of the Living God, have mercy on us. Alleluia, Alleluia.

Verse. Arise, O Christ, and help us. Alleluia.

Answer. And deliver us for Thy Name's sake. Alleluia.

From Ascension Day inclusive till Pentecost exclusive it is the same, except that instead of "Thou That art arisen from the dead" is said:

Verse. Thou That art gone up above the stars.

During the Octave of Pentecost it is still the same except that this Verse is said thus:

Verse. Thou That sittest at the right hand of the Father.

¹ Ps. xliiii. 26.

*After the Short Responsory follow these prayers called the Preces, except on Doubles and within Octaves, when they are omitted down to the mark *.*

¹ Kyrie eléison.

Answer. Christe eléison.

Kyrie eléison.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

I BELIEVE (*inaudibly*) in God the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His only Son, our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins. (*Aloud.*)

Verse. The Resurrection of the body.

Answer. And the Life everlasting. Amen.

Verse. ² And unto Thee have I cried, O LORD.

Answer. And in the morning shall my prayer come betimes before Thee.

Verse. ³ Let my mouth be filled with Thy praise.

Answer. That I may sing of Thy glory, all the day long of Thy greatness.

Verse. ⁴ O Lord, hide Thy face from my sins.

Answer. And blot out all mine iniquities.

Verse. Create in me a clean heart, O God.

Answer. And renew a right spirit within me.

Verse. Cast me not away from Thy presence.

Answer. And take not Thine holy Spirit from me.

Verse. Restore unto me the joy of Thy salvation.

Answer. And uphold me with Thy free spirit.

Verse. ⁵ ✠ Our help is in the name of the LORD.

Answer. Who made heaven and earth.

The General Confession.

I CONFESS to God Almighty, to the Blessed Mary, always a Virgin, to the Blessed Michael the Archangel, to the Blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, by my fault, by my fault, by my most grievous fault. Therefore I beseech the Blessed Mary, always

¹ Greek Litany, signifying "Lord, have mercy—Christ, have mercy—Lord, have mercy."

² Ps. lxxxvii. 14. ³ Ps. lxx. 8. ⁴ Ps. l. 11-14.

⁵ Ps. cxxiii. 8.

a Virgin, the Blessed Michael the Archangel, the Blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

The Absolution.

ALmighty God have mercy on us, forgive us our sins, and bring us to life everlasting.

Answer. Amen.

✠ **M**AY the Almighty and merciful Lord grant us pardon, absolution, and remission of all our sins.

Answer. Amen.

Then the Office continues as follows :

Verse. Vouchsafe, O Lord, this day.

Answer. To keep us without sin.

Verse. Have mercy upon us, O LORD.

Answer. Have mercy upon us.

Verse. O LORD, let Thy mercy lighten upon us.

Answer. As our trust is in Thee.

Here the Office is resumed when the Preces have been omitted.

* *Verse.* Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

O LORD God Almighty, Who hast safely brought us to the beginning of this day, defend us in the same with Thy mighty power : and grant that this day we fall into no sin, but that all our thoughts,

words, and works may be ordered by Thy governance to do always that is righteous in Thy sight. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

If the Prime of the Little Office of the Blessed Virgin Mary is to be said, it is said now. Then is read the Martyrology of the morrow, if it be to be read, the reader concluding with the words :

And in other places many other holy Martyrs and Confessors and holy Virgins.

Answer. Thanks be to God.

After which the Office proceeds thus :¹

Verse. ² Precious in the sight of the LORD.

Answer. Is the death of His Saints.

MAY Holy Mary and all the Saints plead for us with the Lord, that we may worthily be holpen and delivered by Him Who liveth and reigneth for ever and ever.

Answer. Amen.

Verse. Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Verse. Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

¹ Whether the Martyrology has been read or not. The Martyrology is never binding out of Choir.

² Ps. cxv. 6.

Verse. Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. ¹ Look upon Thy servants, O Lord, and upon the works of Thine hands, and order the goings of their children.

Answer. And let the beauty of the LORD our God be upon us, and establish Thou the work of our hands upon us, yea, the work of our hands, establish Thou it.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Let us pray.

O LORD God, King of heaven and earth, may it please Thee this day to order and to hallow, to

rule and to govern our hearts and our bodies, our thoughts, our words, and our works, according to Thy law and in the doing of Thy commandments, that we, being holpen of Thee, may here, and for ever and ever, worthily be saved and delivered by Thee, O Saviour of the world, Who livest and reignest for ever and ever.

Answer. Amen.

Sir, be pleased to give the blessing.

The Blessing.

The Lord Almighty order our days and deeds in His peace.

Answer. Amen.

Then is read the Short Lesson. On all Feasts, even Simples, and some other days, this is the same as the Chapter which is to be read at None, which will be found in its proper place. On other days one of the following is read, according to the Season of the year.

1. *From the Octave of the Epiphany till the First Sunday in Lent, and from the Octave of Pentecost till Advent Sunday, all exclusive.*

2 Thess. iii. 5.

And the Lord direct your hearts into the love of God, and into the patience of Christ.

2. *From Advent Sunday inclusive till Christmas Eve exclusive.*

Isa. xxxiii. 2.

O LORD, be gracious unto us: for we have waited for Thee: be Thou our arm every morning, our salvation also in the time of trouble.

3. *From the First Sunday in Lent inclusive till Passion Sunday exclusive.*

Isa. lv. 6.

Seek ye the LORD, while He may be found: call ye upon Him while He is near.

4. *From Passion Sunday inclusive till Maundy Thursday exclusive.*

Isa. l. 6.

I hid not my face from shame and spitting. The Lord God¹ will help me, therefore also shall I not be confounded.

5. *From Easter Sunday inclusive till Ascension Day exclusive.*

Col. iii. 1.

If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God: set your affections on things above, not on things on the earth.

When the Reader has finished the Short Lesson, he says:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Verse. Our help is in the name of the LORD.

Answer. Who made heaven and earth.

Verse. Bless ye.

Answer. May God [bless us].

The Blessing.

✠ The Lord bless us, and keep us from all evil, and bring us to life everlasting; and may the souls of the Faithful, through the mercy of God, rest in peace.

Answer. Amen.

Lastly, unless some other Hour is to follow immediately, the Lord's Prayer is said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Note. When Office is said in Choir the Service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, at the end of Lauds (or the aggregation of which Lauds forms a part) and Compline.

Feasts. The above Office appointed for Sundays is also said on all Feasts whatsoever, even Simples, and every day in Paschal time.

PRIME ON WEEK-DAYS.

All the same as on Sunday, except as otherwise given here.

Ordinary Antiphon during the year. Blessed are they that walk.

In Advent the Antiphon is the First Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. As I live.

Antiphon for Passiontide. Deliver me, O Lord.

Psalm cxvii., "O give thanks unto the LORD," is not said. On Saturday it is simply omitted, and only the three Feast-Day Psalms (viz. liii. and the two first sections of cxviii.) are said, but on the other days of the week one of the Psalms following is put in its place.

¹ The Divine Name.

Monday.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

THE earth is the LORD'S and the fulness thereof; * the world, and they that dwell therein.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the mountain of the LORD? * or who shall stand in His holy place?

He that hath clean hands and a pure heart, * who hath not lifted up his soul unto vanity, nor sworn deceitfully unto his neighbour.

He shall receive a blessing from the LORD, * and mercy from the God of his salvation.

This is the generation of them that seek Him, * that seek the face of the God of Jacob.¹

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD strong and mighty, the LORD mighty in battle.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD of hosts, He is the King of glory.¹

Tuesday.

Psalm XXIV.

[Intituled "Of David." This Psalm is A B C Darian.]

UNTO Thee, O LORD, do I lift up my soul: * O my God, I trust in Thee, let me not be ashamed.

Neither let mine enemies triumph over me: * for none that wait on Thee shall be ashamed:

Let them be ashamed that transgress * without cause.

Show me Thy ways, O LORD, * and teach me Thy paths.

Lead me in Thy truth and teach me; * for Thou art the God of my salvation: and on Thee do I wait all the day.

Remember, O LORD, Thy tender mercies, * and Thy loving-kindnesses, which have been ever of old.

Remember not the sins of my youth, * nor my transgressions:

According to Thy mercy remember Thou me, * for Thy goodness' sake, O LORD.

Good and upright is the LORD; * therefore will He teach sinners in the way.

The meek will He guide in judgment: * the meek will He teach His way.

All the paths of the LORD are mercy and truth, * unto such as keep His covenant and His testimonies.

For Thy Name's sake, O LORD, pardon mine iniquity; * for it is great.

What man is he that feareth the LORD? * him shall He teach in the way that He shall choose.

His soul shall dwell at ease: * and his seed shall inherit the earth.

The LORD is a strong rock unto them that fear Him; * and His covenant shall be made known to them.

Mine eyes are ever toward the LORD: * for He shall pluck my feet out of the net.

Turn Thee unto me, and have mercy upon me, * for I am desolate and afflicted.

The troubles of mine heart are enlarged: * O bring me out of my distresses.

Look upon mine affliction and my pain: * and forgive all my sins.

Consider mine enemies, for they are many: * and they hate me with cruel hatred.

O keep my soul, and deliver me: * let me not be ashamed, for I put my trust in Thee.

The undefiled and the upright cleave to me: * for I wait on Thee.

Redeem Israël, O God, * out of all his troubles!

Wednesday.

Psalm XXV.

[Intituled "Of David."]

JUDGE me, O LORD, for I have walked in mine innocence: * I have trusted also in the LORD; I shall not slide.

Examine me, O LORD, and prove me: * try as by fire my reins and mine heart.

For Thy loving-kindness is before mine eyes: * and I have walked in Thy truth.

I have not sat with vain persons, * neither will I go in with wrongdoers.

I hate the congregation of evil doers: * and will not sit with the wicked.

I will wash mine hands in innocency, * and I will compass Thine Altar, O LORD.

That I may hear the voice of thanksgiving, * and tell of all Thy wondrous works.

LORD, I have loved the beauty of Thine house, * and the place where Thy glory dwelleth.

Make not my soul to perish with sinners, O God, * nor my life with bloody men:

In whose hands is mischief, * and their right hand is full of bribes.

But as for me, I will walk in mine innocence: * redeem me, and be merciful unto me.

My foot standeth in uprightness: * in the congregations will I bless Thee, O LORD.

Thursday.

Psalm XXII.

[Intituled "A Psalm of David."]

THE LORD is my Shepherd, I shall not want. * He maketh me to lie down in green pastures:

He leadeth me beside the still waters. * He restoreth my soul:

He leadeth me in the paths of righteousness, * for His Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: * for Thou art with me:

Thy rod and Thy staff * they comfort me.

Thou preparest a table before me,
* in the presence of mine enemies :

Thou anointest mine head with
oil : * and mine overflowing cup, O
how goodly is it !

Surely Thy mercy shall follow me
* all the days of my life :

And I will dwell in the house of
the LORD * for ever.

Friday.

Psalm XXI.

[Intituled "A Psalm of David." It has a musical (?) superscription, from part of which it appears that it was written for a tune called "The hind of the morning."]

MY God, my God, look upon
me¹: why hast Thou forsaken me? * the voice of mine offences keepeth Thy deliverance far from me.

O my God, I cry in the day-time,
and Thou hearest not : * and in the night season—and still it is not foolishness in me.

But Thou dwellest in holiness, *
O Thou Praise of Israël !

Our fathers trusted in Thee : *
they trusted, and Thou didst deliver them.

They cried unto Thee, and were delivered : * they trusted in Thee, and were not confounded.

But I am a worm and no man : *
a reproach of men, and despised of the people.

² All they that see me laugh me to scorn : * they shoot out the lip, and shake their head :

He trusted in the LORD, let Him rescue him : * let Him deliver him, seeing He delighteth in him.

But Thou art He That took me out of the womb : * Thou art mine hope from my mother's breasts. I was cast upon Thee from the womb :

Thou art my God from my mother's belly. * Be not far from me :

For trouble is near : * for there is none to help.

Many bulls have compassed me :
* strong bulls have beset me round.

They gaped upon me with their mouths, * as a ravening and a roaring lion.

I am poured out like water, * and all my bones are out of joint ;

Mine heart is like melting wax *
in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue cleaveth to my jaws : * and Thou hast brought me into the dust of death.

For many dogs have compassed me : * the assembly of the wicked have inclosed me.

They pierced mine hands and my feet : * they have told all my bones :

They look and stare upon me. *
They part my garments among them, and upon my vesture do they cast lots.

But let not Thine help be far from me ; O LORD, * haste Thee to save me.

O God, deliver my soul from the sword : * my darling from the power of the dog !

Save me from the lion's mouth ; * and mine affliction from the horns of the unicorns.

I will declare Thy name unto my brethren : * in the midst of the congregation will I praise Thee.

¹ The words "My God, My God, why hast Thou forsaken Me?" were quoted by our Lord upon the Cross (Matth. xxvii. 46 ; Mark xv. 34).

² Read Matth. xxvii. 39-44.

Ye that fear the LORD, praise Him : * all ye seed of Jacob, glorify Him ;

Let all the seed of Israël fear Him. * For He hath not despised nor abhorred the prayer of the poor ;

Neither hath He hid His face from me : * but when I cried unto Him, He heard me.

My praise shall be of Thee in the great congregation : * I will pay my vows before them that fear Him.

The poor shall eat and be satisfied, and they shall praise the LORD that seek Him : * their heart shall live for ever.

All the ends of the earth * shall remember and turn unto the LORD.

And all the kindreds of the nations * shall worship before Him.

For the kingdom is the LORD's : * and He hath dominion among the nations.

All they that be fat upon earth shall eat and worship : * all they that go down to the dust shall fall down before Him :

My soul also shall live unto Him ; * and my seed shall serve Him :

The generation to come shall tell it unto the Lord : * and the heavens shall declare His righteousness unto a people that shall be born, whom the Lord hath made.

Saturday.

Psalm cxvii. is simply omitted and no other is substituted for it.

Ordinary Antiphon during the year. Blessed are they that walk in Thy law, O Lord.

In Advent the Antiphon is the First Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. ¹ As I live, saith the LORD, I have no pleasure in the death of the wicked, but rather that he turn from his way and live.

Antiphon for Passiontide. ² Deliver me, O Lord, and set me beside Thee : and any man's hand may fight against me.

CHAPTER. (Zech. viii. 19.)

LOVE peace and truth, saith the Lord Almighty.

If the Preces have not been said at Lauds, then the Preces are now said, as on Sunday ; but if the Lauds Preces have been said, the following longer form is used, all kneeling :

Kyrie eléison.

Answer. Christe eléison.

Kyrie eléison.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

I BELIEVE (*inaudibly*) in God the Father Almighty, Maker of heaven and earth. And in JESUS

¹ Ezek. xxxiii. 11.

² Job xvii. 3.

Christ, His only Son, our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins. (*Aloud.*)

Verse. The Resurrection of the body.

Answer. And the Life everlasting. Amen.

Verse. And unto Thee have I cried, O LORD.

Answer. And in the morning shall my prayer come betimes before Thee.

Verse. Let my mouth be filled with Thy praise.

Answer. That I may sing of Thy glory, all the day long of Thy greatness.

Verse. O Lord, hide Thy face from my sins.

Answer. And blot out all mine iniquities.

Verse. Create in me a clean heart, O God.

Answer. And renew a right spirit within me.

Verse. Cast me not away from Thy presence.

Answer. And take not Thine Holy Spirit from me.

Verse. Restore unto me the joy of Thy salvation.

Answer. And uphold me with Thy free spirit.

Verse. ¹ Deliver me, O LORD, from the evil man.

Answer. And preserve me from the wicked man.

Verse. ² Deliver me from mine enemies, O my God.

Answer. And defend me from them that rise up against me.

Verse. Deliver me from the workers of iniquity.

Answer. And save me from bloody men.

Verse. ³ So will I sing unto Thy Name for ever.

Answer. That I may daily perform my vows.

Verse. ⁴ Answer us, O God of our salvation.

Answer. Who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.

Verse. Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Verse. ⁵ Holy God, Holy Mighty, Holy Immortal.

Answer. Have mercy on us.

Verse. ⁶ Bless the LORD, O my soul.

Answer. And all that is within me, bless His holy Name.

Verse. Bless the LORD, O my soul.

Answer. And forget not all his benefits.

Verse. Who forgiveth all thine iniquities.

¹ Ps. cxxxix. 2.

² Ps. lviii. 2, 3.

³ Ps. lx. 9.

⁴ Ps. lxiv. 6.

⁵ Called the "Trisagion" in the Eastern Church. Its legendary origin is that it was learnt from angels by a boy who was carried up into the air during a tempest at Constantinople in the time of St Proclus (A.D. 434). It is probably much older than his time. Photius thought it was adapted from Ps. xli. 2.

⁶ Ps. cii. 1-5.

Answer. Who healeth all thy diseases.

Verse. Who redeemeth thy life from destruction.

Answer. Who crowneth thee with loving-kindness and tender mercies.

Verse. Who satisfieth thy desire with good things.

Answer. Thy youth is renewed like the eagle's.

Verse. ✠ Our help is in the name of the LORD.

Answer. Who made heaven and earth.

Then is made the General Confession, and all proceeds as on Sunday.

TERCE, OR THE THIRD HOUR.¹Office for every day in the
Week.

At the beginning of Terce the Lord's Prayer and the Angelic Salutation are said inaudibly.

OUR Father, Who art in heaven,
Hallowed be Thy Name. Thy
kingdom come. Thy will be done
on earth, as it is in heaven. Give
us this day our daily bread. And
forgive us our trespasses, as we for-
give them that trespass against us.
And lead us not into temptation;
but deliver us from evil. Amen.

HAIL, Mary, full of grace; The
Lord is with thee: blessed
art thou among women, and blessed
is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray
for us sinners, now, and at the hour
of our death. Amen.

Then is said aloud:

Verse. ✠ Make haste, O God,
to deliver me.

Answer. Make haste to help me,
O LORD.

Glory be to the Father, and to the
Son, and to the Holy Ghost.

As it was in the beginning, is now,
and ever shall be, world without end.
Amen. Alleluia.

*From Septuagesima Sunday to
Maundy Thursday instead of "Alle-
luia" is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

Then is said the following:

HYMN.²

COME, Holy Ghost, Who ever One,
Reignest with Father and with
Son,

³ It is the hour, our souls possess
With Thy full flood of holiness.

Let flesh, and heart, and lips, and mind,
Sound forth our witness to mankind;
And love light up our mortal frame
Till others catch the living flame.

Now to the Father, to the Son,
And to the Spirit, Three in One,
Be praise, and thanks, and glory given,
By men on earth, by Saints in heaven.
Amen.

*The last verse is sometimes said thus,
altered in honour of the Incarnation:*

JESU, the Virgin-born, to Thee,
To Father, Spirit, One and Three,
Be praise, and thanks, and glory given,
By men on earth, by Saints in heaven.
Amen.

¹ The proper hour of Terce is 9 A.M., about which time it is generally said in communities before the Community Mass.

² Another hymn of the Ambrosian school. Translation by the late Card. Newman.

³ It was at this the third hour that the Holy Ghost descended on the day of Pentecost.—Acts ii. 15.

In Paschal time it is said thus, altered in honour of the Resurrection:

JESU, our Risen Lord, to Thee,
To Father, Spirit, One and Three,
Be praise, and thanks, and glory given,
By men on earth, by Saints in heaven.
Amen.

It is also occasionally otherwise altered, which occasions are marked in their places.

Then follow six sections of Psalm CXVIII. They are all said under one Antiphon, and when Five Antiphons have been said at Lauds, the Second of these Five is the Antiphon at Terce. Otherwise those given here are used.

Ordinary Antiphon for Sundays; and for every day in Paschal time.
Alleluia.

Ordinary Antiphon for Week-days.
Lead me.

In Advent the Antiphon is the Second Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. Behold now is the day.

Antiphon in Passiontide. O Lord, Thou hast judged.

Continuation of Psalm CXVIII.

¶¹

TEACH me, O LORD, the way of Thy statutes: * and I shall keep it unto the end.

Give me understanding, and I shall keep Thy law: * yea, I shall observe it with my whole heart.

Lead me in the path of Thy

commandments: * for therein do I delight.

Incline mine heart unto Thy testimonies, * and not to covetousness.

Turn away mine eyes from beholding vanity: * quicken Thou me in Thy way.

Stablish Thy word unto Thy servant, * that he may fear Thee.

Turn away my reproach, which I dread: * for Thy judgments are good.

Behold, I have longed after Thy precepts: * quicken me in Thy righteousness.

Here the Doxology, "Glory be to the Father, &c.," is not said.

¶²

LET Thy mercy come also unto me, O LORD: * even Thy salvation, according to Thy word.

So shall I have wherewith to answer him that reproacheth me: * for I trust in Thy word.

And take not the word of truth utterly out of my mouth: * for I have hoped in Thy judgments.

So shall I keep Thy law continually, * for ever and ever.

And I will walk at liberty: * for I seek Thy precepts.

I will speak of Thy testimonies also before kings: * and will not be ashamed.

And I will delight myself in Thy commandments, * which I have loved.

Mine hands also will I lift up unto Thy commandments, which I have loved: * and I will meditate in Thy statutes.

¹ Here begins the letter He, an aspirate, nearly represented by our H.

² Here begins the letter Vau, variously attempted to be represented by V, W, U, Oo.

Continuation of the same Psalm.

י¹

REMEMBER Thy word unto Thy servant, * upon which Thou hast caused me to hope.

This is my comfort in mine affliction, * that Thy word hath quickened me.

The proud have behaved themselves very wickedly: * yet have I not turned aside from Thy law.

I remembered Thy judgments of old, O LORD: * and have comforted myself.

Horror hath taken hold upon me, * because of the wicked that forsake Thy law.

Thy statutes have been my songs * in the house of my pilgrimage.

I have remembered Thy Name, O LORD, in the night, * and have kept Thy law.

This I had, * because I kept Thy precepts.

Here the Doxology, "Glory be to the Father, &c.," is not said.

ן²

THOU art my portion, O LORD, * I have said that I would keep Thy law.

I entreated Thy favour with my whole heart: * be merciful unto me according to Thy word.

I thought on my ways, * and turned my feet unto Thy testimonies.

I made haste, and delayed not * to keep Thy commandments.

The bands of the wicked have

compassed me about: * yet have I not forgotten Thy law.

At midnight I will rise to give thanks unto Thee, * because of Thy righteous judgments.

I am the companion of all them that fear Thee, * and of them that keep Thy precepts.

The earth, O LORD, is full of Thy mercy: * teach me Thy statutes.

Continuation of the same Psalm.

מ³

THOU hast dealt well with Thy servant, O LORD, * according to Thy word.

Teach me goodness, and judgment, and knowledge: * for I have believed Thy commandments.

Before I was afflicted, I went astray: * therefore now I have kept Thy word.

Thou art good, * and in Thy goodness teach me Thy statutes.

The proud have dealt very wickedly with me: * but I will keep Thy precepts with my whole heart.

Their heart is curdled as milk: * but I delight in Thy law.

It is good for me that Thou hast afflicted me: * that I might learn Thy statutes.

The law of Thy mouth is better unto me, * than thousands of gold and silver.

Here the Doxology, "Glory be to the Father, &c.," is not said.

¹ Here begins the letter Zain, answering to Z.

² Here begins the letter Khéth, a strong guttural, variously represented by Kh and Hh.

³ Here begins the letter Teth, represented by T.

⁴ "Gross as fat is their heart" (Leeser). The idea conveyed is that of stupidity.

7¹

THINE hands have made me and fashioned me: * give me understanding, that I may learn Thy commandments.

They that fear Thee will be glad when they see me: * because I have hoped in Thy word.

I know, O LORD, that Thy judgments are right, * and that Thou in faithfulness hast afflicted me.

Let Thy merciful kindness be for my comfort, * according to Thy word unto Thy servant.

Let Thy tender mercies come unto me, that I may live: * for Thy law is my delight.

Let the proud be ashamed, for they dealt wrongfully with me without a cause: * but I will meditate in Thy precepts.

Let those that fear Thee turn unto me, * and those that know Thy testimonies.

Let mine heart be undefiled in Thy statutes, * that I be not ashamed.

Ordinary Antiphon for Sundays.
Alleluia, Alleluia, Alleluia.

Antiphon for every day in Paschal time. Alleluia, Alleluia, Alleluia, Alleluia.

Ordinary Antiphon for Week-days. ² Lead me in the path of Thy commandments, O Lord.

In Advent the Antiphon is the Second Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. Behold now is the day of repentance, to redeem sin, and save the soul.

Antiphon in Passiontide. ³ O Lord, Thou hast judged the cause of my soul. Thou hast redeemed my life, O Lord my God.

Then follows the Chapter and the Short Responsory. When they are not given specially, one of the following is used. After the Chapter is always answered, "Thanks be to God."

On Sundays, from the Third Sunday after the Epiphany inclusive until Septuagesima Sunday exclusive, and from the Third Sunday after Pentecost inclusive until Advent Sunday exclusive are said the following, and the Responsory is used moreover till the First Sunday in Lent exclusive.

CHAPTER. (1 John iv. 16.)

GOD is love: and he that dwelleth in love dwelleth in God, and God in him.

Answer. Thanks be to God.

Short Responsory.

⁴ Incline mine heart unto Thy testimonies, O God.

Answer. Incline mine heart unto Thy testimonies, O God.

Verse. Turn away mine eyes from beholding vanity: quicken Thou me in Thy way.

Answer. Unto Thy testimonies, O God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Incline mine heart unto Thy testimonies, O God.

Verse. ⁵ I said, LORD, be merciful unto me.

Answer. Heal my soul, for I have sinned against Thee.

¹ Here begins the letter Jod, variously represented by J, Y, I, Ee.

² Ps. cxviii. 35.

³ Lam. iii. 58.

⁴ Ps. cxviii. 36, 37.

⁵ Ps. xl. 5.

On ordinary Week-days throughout the year are said the following :

CHAPTER. (Jer. xvii. 14.)

H EAL me, O LORD, and I shall be healed : save me, and I shall be saved : for Thou art my praise.

Answer. Thanks be to God.

Short Responsory.

Heal my soul, for I have sinned against Thee.

Answer. Heal my soul, for I have sinned against Thee.

Verse. I said, LORD, be merciful unto me.

Answer. For I have sinned against Thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Heal my soul, for I have sinned against Thee.

Verse. ¹ Be Thou mine Helper, neither leave me,

Answer. Nor forsake me, O God of my salvation.

In Advent are said the following (but the Chapter on Week-days only) :

CHAPTER. (Jer. xxiii. 5.)

B EHOLD, the days come, saith the LORD, that I will raise unto David a righteous branch : and a King shall reign in wisdom, and shall execute judgment and justice in the earth.

Answer. Thanks be to God.

Short Responsory.

Come and save us, O Lord God of hosts.

Answer. Come and save us, O Lord God of hosts.

Verse. ² Cause Thy face to shine, and we shall be saved.

Answer. O Lord God of hosts.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Come and save us, O Lord God of hosts.

Verse. ³ The heathen shall fear Thy Name, O LORD.

Answer. And all the kings of the earth Thy glory.

In Lent are said the following (but the Chapter on Week-days only) :

CHAPTER. (Joel ii. 12, 13.)

T URN ye to Me with all your heart, with fasting, and with weeping, and with mourning. And rend your heart and not your garments, saith the Lord Almighty.

Answer. Thanks be to God.

Short Responsory.

⁴ He hath delivered me from the snare of the fowler.

Answer. He hath delivered me from the snare of the fowler.

Verse. And from the noisome pestilence.

Answer. From the snare of the fowler.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He hath delivered me from the snare of the fowler.

Verse. He shall cover thee with His wings.

Answer. And under His feathers shalt thou trust.

¹ Ps. xxvi. 9.

² Ps. lxxix. 4.

³ Ps. ci. 16.

⁴ Ps. xc. 3.

In Passiontide are said the following (but the Chapter on Week-days only):

CHAPTER. (Jer. xvii. 13.)

O LORD, all that forsake Thee shall be ashamed: they that depart from Thee shall be written in the earth: because they have forsaken the LORD, the fountain of living waters.

Answer. Thanks be to God.

Short Responsory.

¹ O God, deliver my soul from the sword.

Answer. O God, deliver my soul from the sword.

Verse. And my darling from the power of the dog.

Answer. My soul from the sword. O God, deliver my soul from the sword.

Verse. O Lord, save me from the lion's mouth.

Answer. And mine affliction from the horns of the unicorns.

In Paschal time are said the following (but the Chapter on Week-days only):

CHAPTER. (Rom. vi. 9.)

CHRIST, being raised from the dead, dieth no more, death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God.

Answer. Thanks be to God.

Short Responsory.

The Lord is risen from the grave, Alleluia, Alleluia.

Answer. The Lord is risen from the grave, Alleluia, Alleluia.

Verse. Who hung for us upon the tree.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord is risen from the grave, Alleluia, Alleluia.

Verse. ² The Lord is risen indeed, Alleluia.

Answer. And hath appeared to Simon, Alleluia.

*After the Short Responsory, if the Preces have been said at Lauds, all kneel down and the following are said; but if the Preces have been omitted at Lauds, then these are also omitted down to the mark *.*

Kyrie eléison.

Answer. Christe eléison.

Kyrie eléison.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. ³ Turn us again, O Lord God of hosts.

Answer. And cause Thy face to shine, and we shall be saved.

Verse. Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

Here the Office is continued when the above has been omitted.

¹ Ps. xxi. 21.

² Luke xxiv. 34.

³ Ps. lxxix. 8.

* *Verse.* Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

Here is said the Prayer for the day, after which :

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

If the Little Office of the Blessed Virgin Mary is to follow immediately, it is begun here, and what follows is not said. Otherwise the Office ends thus :

Verse (said in a somewhat lower voice). May the souls of the Faithful, through the mercy of God, rest in peace.

Answer. Amen.

Lastly, unless Sext follow, the Lord's Prayer is said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Note. When Office is said in Choir the Service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, at the end of Lauds (or the aggregation of which Lauds forms a part) and Compline.

Feasts. The above Office, appointed for all Sundays and Week-days throughout the year, is likewise said on all Feasts.

SEXT, OR THE SIXTH HOUR.¹Office for every day in the
Week.

At the beginning of Sext, the Lord's Prayer and the Angelic Salutation are said inaudibly.

OUR Father, Who art in heaven,
Hallowed be Thy Name. Thy
kingdom come. Thy will be done
on earth, as it is in heaven. Give
us this day our daily bread. And
forgive us our trespasses, as we for-
give them that trespass against us.
And lead us not into temptation;
but deliver us from evil. Amen.

HAIL, Mary, full of grace; The
Lord is with thee: blessed
art thou among women, and blessed
is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray
for us sinners, now, and at the hour
of our death. Amen.

Then is said aloud:

Verse. ✠ Make haste, O God, to
deliver me.

Answer. Make haste to help me,
O LORD.

Glory be to the Father, and to
the Son, and to the Holy Ghost.

As it was in the beginning, is

now, and ever shall be, world with-
out end. Amen. Alleluia.

*From Septuagesima Sunday to
Maundy Thursday, instead of "Alle-
luia" is said:*

Ceaseless praise to Thee be given,
O Eternal King of Heaven.

Then is said the following:

HYMN.²

O GOD, Who canst not change nor
fail,
Guiding the hours, as they roll by,
Brightening with beams the morning
pale,
And burning in the mid-day sky;

Quench Thou the fires of hate and
strife,
The wasting fever of the heart;
From perils guard our feeble life,
And to our souls Thy peace impart.

Grant this, O Father, Only Son,
And Holy Spirit, God of grace,
To Whom all glory, Three in One,
Be given in every time and place.
Amen.

*The last verse is sometimes said thus,
altered in honour of the Incarnation:*

Hear, JESU, Virgin-born, our cry,
With Father and with Holy Ghost,
To Whom be praise, here as on high,
On earth as 'mid the Angelic Host.
Amen.

¹ The proper hour for Sext is 12 noon. In Choirs it is generally said after the Com-
munity Mass.

² Another hymn of the Ambrosian school, with one word altered. Translation by the
late Card. Newman.

In Paschal time it is said thus, altered in honour of the Resurrection :

To Thee, our Risen Lord, we cry,
With Father and with Holy Ghost,
To Whom be praise, here as on high,
On earth as 'mid the Angelic Host.
Amen.

It is also occasionally otherwise altered, which occasions are marked in their places.

Then follow six sections of Psalm CXVIII. They are all said under one Antiphon, and when Five Antiphons have been said at Lauds the third of these Five is the Antiphon at Sext. Otherwise those given here are used.

Ordinary Antiphon for Sundays and for every day in Paschal time. Alleluia.

Ordinary Antiphon for Week-days. Hold Thou me up.

In Advent the Antiphon is the Third Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. Let us approve ourselves.

Antiphon in Passiontide. O My people.

Continuation of Psalm CXVIII.

כ¹

MY soul fainteth for Thy salvation : * but I hope in Thy word.

Mine eyes fail for Thy word, * saying : When wilt Thou comfort me ?

For I am become like a wine-skin in time of frost : * yet do I not forget Thy statutes.

How many are the days of Thy servant ? * when wilt Thou execute judgment on them that persecute me ?

The wicked have spoken lies unto me, * which are not after Thy law.

All Thy commandments are faithful : * they persecute me wrongfully, help Thou me.

They had almost consumed me upon earth : * but I forsook not Thy precepts.

Quicken me after Thy loving-kindness : * so shall I keep the testimony of Thy mouth.

Here the Doxology, "Glory be to the Father, &c.," is not said.

ל²

FOR ever, O LORD, * Thy word is settled in heaven.

Thy faithfulness is unto all generations : * Thou hast established the earth, and it abideth.

The day continueth by Thine ordinance : * for all things serve Thee.

Unless Thy law had been my delight, * then perchance I should have perished in mine affliction.

I will never forget Thy precepts : * for with them Thou hast quickened me.

I am Thine, save me : * for I have sought Thy precepts.

The wicked have waited for me, to destroy me : * but I considered Thy testimonies.

I have seen an end of all perfection : * but Thy commandment is exceeding broad.

¹ Here begins the letter Caph, a guttural variously represented by C, Q, Ch, &c.

² Here begins the letter Lamed, answering to L.

Continuation of the same Psalm.

 ¹

O HOW I love Thy law, O Lord !
 * it is my meditation all the day.

Thou, through Thy commandments, hast made me wiser than mine enemies : * for they are ever with me.

I have more understanding than all my teachers : * for Thy testimonies are my meditation.

I understand more than the ancients, * because I keep Thy precepts.

I have refrained my feet from every evil way ; * that I might keep Thy word.

I have not departed from Thy judgments : * for Thou hast taught me.

How sweet are Thy words unto my taste ! * yea, sweeter than honey o my mouth.

Through Thy precepts I get understanding : * therefore I hate every false way.

Here the Doxology, "Glory be to the Father, &c.," is not said.

 ²

THY word is a lamp unto my feet,
 * and a light unto my path.

I have sworn, and am stedfastly purposed, * to keep Thy righteous judgments.

I am afflicted very much, O LORD : * quicken me according to Thy word.

Accept, I beseech Thee, the free-

will offerings of my mouth, O LORD :
 * and teach me Thy judgments.

My soul is continually in mine hand : * yet do I not forget Thy law.

The wicked have laid a snare for me : * yet I erred not from Thy precepts.

Thy testimonies have I taken as an heritage for ever : * for they are the rejoicing of mine heart.

I have inclined mine heart to perform Thy statutes always, * because of the reward.

Continuation of the same Psalm.

 ³

I HATE the unrighteous : * but
 Thy law do I love.

Thou art mine Helper and my Protector : * and in Thy word do I hope.

Depart from me, ye evil-doers : * for I will keep the commandments of my God.

Uphold me according to Thy word, and I shall live : * and let me not be ashamed of mine hope.

Hold Thou me up and I shall be safe : * and I will have respect unto Thy statutes continually.

Thou hast trodden down all them that err from Thy statutes : * for their thought is falsehood.

I hold all the wicked of the earth as liars : * therefore I love Thy testimonies.

Make Thou my flesh to tremble for fear of Thee : * for I am afraid of Thy judgments.

Here the Doxology, "Glory be to the Father, &c.," is not said.

¹ Here begins the letter Mem, answering to M.

² Here begins the letter Nun, answering to N.

³ Here begins the letter Samech, somewhat represented by S.

Y¹

I HAVE done judgment and justice: * leave me not to mine oppressors.

Be surety for Thy servant for good: * let not the proud oppress me.

Mine eyes fail for Thy salvation, * and for the word of Thy righteousness.

Deal with Thy servant according unto Thy mercy: * and teach me Thy statutes.

I am Thy servant: * give me understanding, that I may know Thy testimonies.

It is time for Thee, LORD, to work: * they have made void Thy law.

Therefore I love Thy commandments * above gold and the topaz stone.

Therefore did I turn to all Thy commandments: * I hate every false way.

Ordinary Antiphon for Sunday.
Alleluia, Alleluia, Alleluia.

Antiphon for every day in Paschal time. Alleluia, Alleluia, Alleluia, Alleluia.

Ordinary Antiphon for Week-days.
² Hold Thou me up, O Lord, and I shall be safe.

In Advent the Antiphon is the Third Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. Let us approve ourselves in much patience, in much fasting, by the armour of righteousness.

Antiphon in Passiontide. ³ O My people, what have I done unto thee, and wherein have I wearied thee? Testify against Me.

Then follows the Chapter and the Short Responsory. When they are not given specially, one of the following is used. After the Chapter is always answered, "Thanks be to God."

On Sundays, from the Third Sunday after the Epiphany inclusive until Septuagesima Sunday exclusive, and from the Fourth Sunday after Pentecost inclusive until Advent Sunday exclusive, are said the following, and the Responsory is used moreover until the First Sunday in Lent, exclusive.

CHAPTER. (Gal. vi. 2.)

BEAR ye one another's burdens, and so shall ye fulfil the law of Christ.

Answer. Thanks be to God.

Short Responsory.

⁴ For ever, O LORD, Thy word is settled [in heaven].

Answer. For ever, O LORD, Thy word is settled [in heaven].

Verse. Thy faithfulness is unto all generations.

Answer. Thy word is settled [in heaven].

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For ever, O LORD, Thy word is settled [in heaven].

Verse. ⁵ The LORD is my Shepherd, I shall not want.

Answer. He maketh me to lie down in green pastures.

¹ Here begins the letter Ayin, or Ghain, as to the sound of which the learned are not agreed.

² Ps. cxviii. 117.

³ Micah vi. 3.

⁴ Ps. cxviii. 89.

⁵ Ps. xxii. 1, 2.

On ordinary Week-days throughout the year are said the following:

CHAPTER. (Gal. vi. 2.)

BEAR ye one another's burdens, and so shall ye fulfil the law of Christ.

Answer. Thanks be to God.

Short Responsory.

¹ I will bless the LORD at all times.

Answer. I will bless the LORD at all times.

Verse. His praise shall continually be in my mouth.

Answer. At all times.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will bless the LORD at all times.

Verse. The LORD is my Shepherd, I shall not want.

Answer. He maketh me to lie down in green pastures.

In Advent are said the following (but the Chapter on Week-days only):

CHAPTER. (Jerem. xxxiii. 16.)

IN those days shall Judah be saved, and Israël shall dwell safely: and this is the name whereby she shall be called, The LORD our Righteousness.

Answer. Thanks be to God.

Short Responsory.

² Show us Thy mercy, O LORD.

Answer. Show us Thy mercy, O LORD.

Verse. And grant us Thy salvation.

Answer. Thy mercy, O LORD.

¹ Ps. xxxiii. 2.

² Ps. lxxxiv. 8.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Show us Thy mercy, O LORD.

Verse. ³ Remember us, O LORD, with the favour that Thou bearest unto Thy people.

Answer. O visit us with Thy salvation.

In Lent are said the following (but the Chapter on Week-days only):

CHAPTER. (Isa. lv. 7.)

LET the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon.

Answer. Thanks be to God.

Short Responsory.

⁴ He shall cover thee with His wings.

Answer. He shall cover thee with His wings.

Verse. And under His feathers shalt thou trust.

Answer. With His wings.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He shall cover thee with His wings.

Verse. His truth shall be thy shield.

Answer. Thou shalt not be afraid for the terror by night.

In Passiontide are said the following (but the Chapter on Week-days only):

CHAPTER. (Jerem. xvii. 18.)

LET them be confounded that persecute me, but let not me be confounded; let them be dismayed,

³ Ps. cv. 4.

⁴ Ps. xc. 4.

but let not me be dismayed ; bring upon them the day of evil, and destroy them with double destruction, O Lord our God.

Answer. Thanks be to God.

Short Responsory.

¹ O Lord, save me from the lion's mouth.

Answer. O Lord, save me from the lion's mouth.

Verse. And mine affliction from the horns of the unicorns.

Answer. From the lion's mouth, O Lord, save me from the lion's mouth.

Verse. ² Make not my soul to perish with sinners, O God.

Answer. Nor my life with bloody men.

In Paschal time are said the following (but the Chapter on Week-days only):

CHAPTER. (1 Cor. xv. 20.)

NOW is Christ risen from the dead, the first-fruits of them that sleep ; for since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

Answer. Thanks be to God.

Short Responsory.

The Lord is risen indeed, Alleluia, Alleluia.

Answer. The Lord is risen indeed, Alleluia.

Verse. And hath appeared to Simon.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord is risen indeed, Alleluia, Alleluia.

Verse. ³ The disciples were glad, Alleluia.

Answer. When they saw the Lord, Alleluia.

*After the Short Responsory, if the Preces have been said at Lauds all kneel down and the following are said, but if the Preces have been omitted at Lauds then these are also omitted, down to the mark *.*

Kyrie eléison.

Answer. Christe eléison.

Kyrie eléison.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. Turn us again, O Lord God of hosts !

Answer. And cause Thy face to shine, and we shall be saved.

Verse. Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

Here the Office is continued when the above has been omitted.

* *Verse.* Hear my prayer, O Lord.

¹ Ps. xxi. 22.

² Ps. xxv. 9.

³ John xx. 20.

Answer. And let my cry come unto Thee.

Let us pray.

Here is said the Prayer for the day, after which :

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

If the Little Office of the Blessed Virgin Mary is to follow immediately, it is begun here, and what follows is not said. Otherwise the Office ends thus :

Verse (said in a somewhat lower tone). May the souls of the Faithful, through the mercy of God, rest in peace.

Answer. Amen.

Lastly, unless None follow, the Lord's Prayer is said inaudibly.

OUR Father, Who art in heaven,
Hallowed be Thy Name.
Thy kingdom come. Thy will be
done on earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses, as we
forgive them that trespass against us.
And lead us not into temptation;
but deliver us from evil. Amen.

Note. When Office is said in Choir the Service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, at the end of Lauds (or the aggregation of which Lauds forms a part) and Compline.

Feasts. The above Office, appointed for all Sundays and Week-days throughout the year, is likewise said on all Feasts.

NONE, OR THE NINTH HOUR.¹

Office for every day in the Week.

At the beginning of None the Lord's Prayer and the Angelic Salutation are said inaudibly.

OUR Father, Who art in heaven,
Hallowed be Thy Name.
Thy kingdom come. Thy will be
done on earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses, as we
forgive them that trespass against us.
And lead us not into temptation;
but deliver us from evil. Amen.

HAIL, Mary, full of grace; The
Lord is with thee: blessed
art thou among women, and blessed
is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray
for us sinners, now, and at the hour
of our death. Amen.

Then is said aloud:

Verse. ✠ Make haste, O God,
to deliver me.

Answer. Make haste to help me,
O LORD.

Glory be to the Father, and to the
Son, and to the Holy Ghost.

As it was in the beginning, is now,
and ever shall be, world without end.
Amen. Alleluia.

*From Septuagesima Sunday to
Maundy Thursday instead of "Alle-
luia" is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

HYMN.²

O GOD, Unchangeable and True,
Of all the Light and Power,
Dispensing light in silence through
Every successive hour;

Lord, brighten our declining day,
That it may never wane,
Till death, when all things round decay,
Brings back the morn again.

This grace on Thy redeemed confer,
Father, Co-equal Son,
And Holy Ghost, the Comforter,
Eternal Three in One.

Amen.

*The last verse is sometimes said thus,
altered in honour of the Incarnation:*

JESU, the Virgin-born, to Thee,
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.

Amen.

¹ The proper hour for None is 3 P.M., but in Choirs it varies.

² Another hymn of the Ambrosian school, with one word altered. Translation by the late Card. Newman.

In Paschal time it is said thus, altered in honour of the Resurrection:

To Father, Son, and Paraclete,
The slain and risen Son,
Be praise and glory, as is meet,
While endless ages run.

Amen.

It is also occasionally otherwise altered, which occasions are marked in their places.

Then follow six sections of Psalm CXVIII. They are all said under one Antiphon, and when Five Antiphons have been said at Lauds, the Fifth of these Five is the Antiphon at None. Otherwise those given here are used.

Ordinary Antiphon for Sundays and for every day in Paschal time. Alleluia.

Ordinary Antiphon for Week-days.
Look Thou upon me.

In Advent the Antiphon is the Fifth Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon for Week-days in Lent.
Let us approve ourselves.

Antiphon for Week-days in Paschiontide. Did not they reward me evil for good?

Continuation of Psalm CXVIII.

¶¹

THY testimonies are wonderful:
* therefore doth my soul keep them.

The unfolding of Thy words giveth light: * yea, it giveth understanding unto the simple.

I opened my mouth and panted:
* for I longed for Thy commandments.

Look Thou upon me, and be merciful unto me, * as Thou usest to do unto those that love Thy Name.

Order my steps in Thy word: * and let not any iniquity have dominion over me.

Deliver me from the oppression of man: * and I will keep Thy precepts.

Make Thy face to shine upon Thy servant: * and teach me Thy statutes.

Rivers of water run down mine eyes: * because they keep not Thy law.

The Doxology, "Glory be to the Father, &c.," is not said.

¶²

RIGHTEOUS art Thou, O LORD: * and upright are Thy judgments.

Thy testimonies that Thou hast commanded are righteous, * and very faithful.

My zeal hath consumed me, * because mine enemies have forgotten Thy words.

Thy word is tried to the uttermost: * and Thy servant loveth it.

I am small and despised: * yet do I not forget Thy precepts.

Thy righteousness is an everlasting righteousness: * and Thy law is the truth.

Trouble and anguish have taken hold upon me: * Thy commandments are my delight.

The righteousness of Thy testimonies is everlasting: * give me understanding, and I shall live.

¹ Here begins the letter Pe, represented by P, Ph, F.

² Here begins the letter Tzade, represented by Tz or Ts.

Continuation of the same Psalm.

פ¹

I CRIED with my whole heart,
hear me, O LORD: * I will
keep Thy statutes.

I cried unto Thee, save me: *
and I will keep Thy command-
ments.

Before the dawning of the morn-
ing, I cried: * for I hoped in Thy
word.

Mine eyes look up to Thee
early: * that I may meditate in
Thy word.

Hear my voice according unto
Thy loving-kindness, O LORD: *
and quicken me according to Thy
judgment.

They that persecute me draw nigh
to sin: * but are far from Thy
law.

Thou art near, O LORD: * and
all Thy ways are truth.

Concerning Thy testimonies I
have known of old: * that Thou
hast founded them for ever.

*The Doxology, "Glory be to the
Father, &c.," is not said.*

ך²

CONSIDER mine affliction, and
deliver me: * for I do not
forget Thy law.

Give judgment concerning me,
and deliver me: * quicken me for
the sake of Thy word.

Salvation is far from the wicked:
* for they seek not Thy statutes.

Great are Thy tender mercies, O

LORD: * quicken me according to
Thy judgments.

Many are my persecutors, and
mine enemies: * yet do I not turn
aside from Thy testimonies.

I beheld the transgressors, and
was grieved: * because they kept
not Thy word.

Consider how I love Thy pre-
cepts, O LORD: * quicken me
according to Thy loving-kindness.

Thy word is true from the be-
ginning: * and every one of Thy
righteous judgments endureth for
ever.

Continuation of the same Psalm.

ש³

PRINCES have persecuted me
without a cause: * but mine
heart standeth in awe of Thy word.

I will rejoice at Thy word, * as
one that findeth great spoil.

I hate and abhor wickedness: *
but Thy law do I love.

Seven times a day do I praise
Thee, * because of Thy righteous
judgments.

Great peace have they that love
Thy law: * and for them there are
no stumbling-blocks.

LORD, I hope for Thy salvation:
* and I love Thy commandments.

My soul hath kept Thy testimonies,
* and loved them exceedingly.

I have kept Thy precepts and
Thy testimonies; * for all my ways
are before Thee.

*The Doxology, "Glory be to the
Father, &c.," is not said.*

¹ Here begins the letter Koph, generally represented by Ch or Q.

² Here begins the letter Resh, analogous to R, but concerning the precise sound of which the learned are not agreed.

³ Here begins the letter Shin, somewhat represented by S and Sh.

n¹

LET my cry come near before Thee, O LORD: * give me understanding according to Thy word.

Let my supplication come before Thee: * deliver me according to Thy word.

My lips shall utter praise, * when Thou hast taught me Thy statutes.

My tongue shall speak of Thy word: * for all Thy commandments are righteousness.

Let Thine hand help me: * for I have chosen Thy precepts.

I have longed for Thy salvation, O LORD: * and Thy law is my delight.

My soul shall live, and it shall praise Thee: * and Thy judgments shall help me.

I have gone astray like a lost sheep: * seek Thy servant: for I do not forget Thy commandments.

Ordinary Antiphon for Sundays.
Alleluia, Alleluia, Alleluia.

Antiphon for every day in Paschal time. Alleluia, Alleluia, Alleluia, Alleluia.

Ordinary Antiphon for Week-days.
Look Thou upon me, O Lord, and be merciful unto me.

In Advent the Antiphon is the Fifth Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon for Week-days in Lent.

³ Let us approve ourselves in much

patience, by the armour of righteousness, by the power of God.

Antiphon for Week-days in Passiontide. ⁴ Did not they reward me evil for good? for they digged a pit for my soul.

Then follows the Chapter and the Short Responsory. When they are not given specially, one of the following is used. After the Chapter is always answered: "Thanks be to God."

On Sundays, from the Third Sunday after the Epiphany inclusive until Septuagesima Sunday exclusive, and from the Third Sunday after Pentecost inclusive till Advent Sunday exclusive, are said the following, and the Responsory is used moreover till the First Sunday in Lent exclusive.

CHAPTER. (1 Cor. vi. 20.)

FOR ye are bought with a great price. Glorify God, and bear Him in your body.

Answer. Thanks be to God.

Short Responsory.

⁵ I cried with my whole heart, hear me, O LORD.

Answer. I cried with my whole heart, hear me, O LORD.

Verse. I will keep Thy statutes.

Answer. Hear me, O LORD.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I cried with my whole heart, hear me, O LORD.

Verse. ⁶ Cleanse Thou me from secret faults, O Lord.

Answer. Preserve Thy servant also from the sins of others.

¹ Here begins the letter Tau, corresponding somewhat to T or Th.

² Ps. cxviii. 132.

³ 2 Cor. vi. 4, 7.

⁴ Jer. xviii. 20.

⁵ Ps. cxviii. 145.

⁶ Ps. xviii. 13, 14.

On ordinary Week-days throughout the year are said the following:

CHAPTER. (1 Cor. vi. 20.)

FOR ye are bought with a great price. Glorify God, and bear Him in your body.

Answer. Thanks be to God.

Short Responsory.

¹ Redeem me, O Lord, and be merciful unto me.

Answer. Redeem me, O Lord, and be merciful unto me.

Verse. For my foot standeth in uprightness.

Answer. And be merciful unto me.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Redeem me, O Lord, and be merciful unto me.

Verse. Cleanse Thou me from secret faults, O Lord.

Answer. Preserve Thy servant also from the sins of others.

In Advent are said the following (but the Chapter on Week-days only):

CHAPTER. (Isa. xiv. 1.)

HER time is near to come, and her days shall not be prolonged. For the LORD will have mercy on Jacob, and Israël shall be saved.

Answer. Thanks be to God.

Short Responsory.

² The LORD shall arise upon thee, O Jerusalem.

Answer. The LORD shall arise upon thee, O Jerusalem.

Verse. And His glory shall be seen upon thee.

Answer. Upon thee, O Jerusalem.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The LORD shall arise upon thee, O Jerusalem.

Verse. Come, O Lord, and make no tarrying.

Answer. Pardon the sins of Thy people.

In Lent are said the following (but the Chapter on Week-days only):

CHAPTER. (Isa. lviii. 7.)

DEAL thy bread to the hungry, and bring the poor that are cast out to thine house: when thou seest the naked, cover him, and hide not thyself from thine own flesh.

Answer. Thanks be to God.

Short Responsory.

His truth shall be thy shield.

Answer. His truth shall be thy shield.

Verse. Thou shalt not be afraid for the terror by night.

Answer. Thy shield.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. His truth shall be thy shield.

Verse. ³ God hath given His angels charge over thee.

Answer. To keep thee in all thy ways.

¹ Ps. xxv. 11, 12.

² Isa. lx. 2.

³ Ps. xc. 11.

In Passiontide are said the following (but the Chapter on Week-days only):

CHAPTER. (Jer. xviii. 20.)

REMEMBER that I stood before Thee, to speak good for them, and to turn away Thy wrath from them.

Answer. Thanks be to God.

Short Responsory.

¹ Make not my soul to perish with sinners, O God.

Answer. Make not my soul to perish with sinners, O God.

Vers. Nor my life with bloody men.

Answer. With sinners, O God. Make not my soul to perish with sinners, O God.

Vers. ² Deliver me, O LORD, from the evil man.

Answer. Preserve me from the wicked man.

In Paschal time are said the following (but the Chapter on Week-days only):

CHAPTER. (1 Pet. iii. 18.)

CHRISt hath once suffered for our sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit.

Answer. Thanks be to God.

Short Responsory.

³ The disciples were glad. Alleluia, Alleluia.

Answer. The disciples were glad. Alleluia, Alleluia.

Vers. When they saw the Lord.

Answer. Alleluia, Alleluia.

Vers. Glory be to the Father,

and to the Son, and to the Holy Ghost.

Answer. The disciples were glad. Alleluia, Alleluia.

Vers. ⁴ Abide with us, Lord. Alleluia.

Answer. For it is toward evening. Alleluia.

*After the Short Responsory, if the Preces have been said at Lauds, all kneel down, and the following are said. But if the Preces have been omitted at Lauds, then these are also omitted down to the mark *.*

Kyrie eléison.

Answer. Christe eléison.

Kyrie eléison.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Vers. And lead us not into temptation.

Answer. But deliver us from evil.

Vers. Turn us again, O Lord God of hosts.

Answer. And cause Thy face to shine, and we shall be saved.

Vers. Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

Here the Office is continued when the above has been omitted.

* *Vers.* Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

¹ Ps. xxv. 9.

² Ps. cxxxix. 2.

³ John xv. 20.

⁴ Luke xxiv. 29.

Let us pray.

Here is said the Prayer for the day, after which :

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

If the Little Office of the Blessed Virgin Mary is to follow immediately, it is begun here, and what follows is not said. Otherwise the Office ends thus :

Verse (said in a somewhat lower voice). May the souls of the Faithful, through the mercy of God, rest in peace.

Answer. Amen.

Lastly, unless Vespers follow, the Lord's Prayer is said inaudibly.

OUR Father, Who art in heaven,
Hallowed be Thy Name.
Thy kingdom come. Thy will be
done on earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses, as we
forgive them that trespass against
us. And lead us not into tempta-
tion; but deliver us from evil.
Amen.

Note. When Office is said in Choir, the service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, after Lauds (or the aggregation of which Lauds forms a part) and Compline.

Feasts. The above Office, appointed for all Sundays and Week-days throughout the year, is likewise said on all Feasts.

Monday at Mattins.

THE SECOND DAY OF THE WEEK.

All as on Sundays, except as otherwise given here.

Invitatory. O come, * let us sing unto the LORD.

When this Invitatory is used the Psalm begins with the words, "Let us make a joyful noise."

Invitatory in Paschal time. Alleluia, Alleluia, * Alleluia.

On Simple Feasts the Invitatory is special.

On Simple Feasts the Hymn is special, but on Week-days kept as such the following is said from the Octave of the Epiphany till the first Monday in Lent, and from the Octave of Pentecost to Advent. The Hymns for the other seasons are given in the proper office of the Seasons.

HYMN.¹

SLEEP has refreshed our limbs, we spring
From off our bed, and rise;
LORD, on Thy supplants while they
sing,
Look with a Father's eyes.

Be Thou the first on every tongue,
The first in every heart;
That all our doings all day long,
Holiest! from Thee may start.

¹ Another hymn of the Ambrosian school, with two words altered. Translation by the late Card. Newman.

Cleanse Thou the gloom, and bid the light
Its healing beams renew;
The sins, which have crept in with night,
With night shall vanish too.

Our bosoms, Lord, unburthen Thou,
Let nothing there offend;
That those who hymn Thy praises now
May hymn them to the end.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.

Amen.

Only one Nocturn is said.

Antiphon. The LORD is the defence.

In Paschal time there is only one Antiphon to the whole Nocturn, Alleluia.

Psalm XXVI.

[Intituled "Of David." The Vulgate and the LXX. add "before his anointing." See 2 Kings (Sam.) ii. 4. Monday, fifth week after Pentecost.]

THE LORD is my light and my salvation; * whom shall I fear?

The LORD is the defence of my life: * of whom shall I be afraid?

When the evil-doers come upon me, * to eat up my flesh,

Mine enemies that trouble me, * they stumble and fall.

Though an host should encamp against me, * mine heart shall not fear.

Though war should rise against me, * in this will I be confident.

One thing have I desired of the LORD, that will I seek after, * that I may dwell in the house of the LORD all the days of my life,

To behold the beauty of the LORD, * and to visit His temple.

For He hath hidden me in His pavilion: * in the secret of His tabernacle hath He hidden me in the day of trouble.

He hath set me up upon a rock: * and now hath He lifted up mine head above mine enemies.

I will offer in His tabernacle the sacrifice of joy: * I will sing, yea, I will sing praises unto the LORD.

Hear, O LORD, when I cry with my voice: * have mercy on me and answer me.

My heart said unto Thee, My face hath sought Thee: * Thy face, LORD, will I seek.

Hide not Thy face far from me: * turn not away in anger from Thy servant.

Be Thou mine Helper, * neither leave me, nor forsake me, O God of my salvation.

When my father and my mother forsake me, * then the LORD taketh me up.

Teach me Thy way, O LORD: * and lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine enemies: * for false wit-

nesses are risen up against me, and iniquity hath belied itself.

I believe that I shall yet see the goodness of the LORD * in the land of the living.

Wait on the LORD, be of good courage: * and thine heart shall be strengthened, wait, I say, on the LORD.

Psalm XXVII.

[Also intituled "Of David."]

UNTO Thee will I cry, O LORD; my God, be not silent to me: * lest, if Thou be silent to me, I become like them that go down into the pit.

Hear the voice of my supplication, O Lord, when I cry unto Thee, * when I lift up mine hands toward Thine holy temple.

Draw me not away with the wicked: * and destroy me not with the workers of iniquity.

Who speak peace with their neighbour: * but mischief is in their hearts.

Give them according to their deeds, * and according to the wickedness of their inventions.

Give them after the works of their hands: * render to them their desert.

Because they regard not the works of the LORD, or the operation of His hands, * Thou shalt destroy them, and not build them up.

Blessed be the LORD: * because He hath heard the voice of my supplication.

The LORD is my strength and my shield: * mine heart trusted in Him and I am holpen.

And my flesh greatly rejoiceth: * and with my whole heart I will praise Him.

The LORD is the strength of His people: * and He is the saving strength of His Anointed.

O Lord, save Thy people, and bless Thine inheritance: * and govern them, and lift them up for ever.

Antiphon. ¹ The LORD is the defence of my life.

Second Antiphon. Worship.

Psalm XXVIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the going forth from the tabernacle, or ending of the tabernacle," apparently meaning the conclusion of the Feast of Tabernacles.]

GIVE unto the LORD, O ye sons of God: * give unto the Lord young rams.

Give unto the LORD glory and honour, give unto the LORD the glory due unto His Name: * worship the LORD in His holy courts.

The voice of the LORD is upon the waters, the God of glory thundereth: * the LORD is upon many waters.

The voice of the LORD is powerful: * the voice of the LORD is full of majesty.

The voice of the LORD breaketh the cedars: * yea, the LORD breaketh the cedars of Lebanon.

He smiteth them down as though t were a calf in Lebanon, * and the beloved [forest is felled] like a young wild bull.²

The voice of the LORD forketh he flames of fire: * the voice of he LORD shaketh the wilderness,

yea, the LORD also shaketh the ³ wilderness of Kadesh.

The voice of the LORD maketh the hinds to calve, and discovereth the thickets: * and in His temple, every one uttereth His glory.

The LORD fixeth the flood: * yea, the LORD sitteth King for ever.

The LORD will give strength unto His people: * the LORD will bless His people with peace.

Psalm XXIX.

[Intituled "A song of rejoicing at the opening of the house of David." The palace, for the inauguration of which this song was written, is thus mentioned in 2 Kings (Sam.) v. 9-11. "So David dwelt in the fort" (on Sion) "and called it the city of David. And David built round about from Millo and inward. And David went on, and grew great; and the LORD God of Hosts was with him. And Hiram, King of Tyre, sent messengers to David, and cedartrees, and carpenters, and masons; and they built David an house."¹]

I WILL extol Thee, O LORD, for Thou hast lifted me up, * and hast not made my foes to rejoice over me.

O LORD my God, I cried unto Thee, * and Thou hast healed me.

O LORD, Thou hast brought up my soul from the grave: * Thou hast saved me from being one of them that go down into the pit.

Sing unto the LORD, O ye Saints of His! * and give thanks to the memorial of His holiness.

For there is terror in His anger: * and in His favour is life.

Weeping may endure for a night: * but joy cometh in the morning.

¹ Ps. xxvi. i.

² The Hebrew is, "He also maketh them to skip like a calf, Lebanon and Shiryon" oftener called Hermon) "like young wild cattle."

³ That is, the deserts to the south of Palestine, amid which is found the town of Kadesh-Barnea.

And I, in my prosperity I said :
I shall never be moved.

LORD, in Thy favour, * Thou hast
made my glory to stand so fast.

Thou didst hide Thy face from
me, * and I was troubled.

I cried unto Thee, O LORD : *
and unto my God I made supplica-
tion :

What profit is there in my blood,
* when I go down to corruption ?

Shall the dust praise Thee, * or
shall it declare Thy truth ?

The LORD heard me, and had
mercy upon me : * the LORD be-
came mine Helper.

Thou hast turned for me my
mourning into rejoicing : * Thou
hast put off my sackcloth, and
girded me with gladness.

To the end that my glory may
sing praise unto Thee, and may not
be silent : * O LORD my God, I will
give thanks unto Thee for ever.

Antiphon. ¹ Worship the LORD
in His holy courts.

Third Antiphon. Deliver me.

Psalm XXX.

[Intituled "A Psalm of David" with the
same farther superscription as Pss. xii. xiii.
The Vulgate and the LXX. add "of haste"
or "distraction," meaning apparently that
David wrote it, on recovering from the
mental condition in which he had exclaimed
(v. 23), "I am cut off from before Thine
eyes."]

IN Thee, O LORD, do I put my
trust, let me never be ashamed :
* deliver me in Thy righteousness.

Bow down Thine ear unto me : *
deliver me speedily.

Be Thou to me a God, a Pre-

server, and an house of defence, *
to save me.

For Thou art my strength and
my refuge : * and for Thy Name's
sake Thou wilt lead me and nourish
me.

Thou wilt pull me out of the net,
that they have laid privily for me : *
for Thou art my Preserver.

² Into Thine hands I commend my
spirit : * Thou hast redeemed me,
O LORD God of truth !

I have hated them that regard *
lying vanities.

But I trust in the LORD : * I will
be glad and rejoice in Thy mercy.

For Thou hast considered my
trouble : * Thou hast saved my soul
in adversity ;

And hast not shut me up into the
hand of the enemy : * Thou hast
set my feet in a wide place.

Have mercy upon me, O LORD,
for I am in trouble : * mine eye is
consumed with grief, my soul, and
my belly.

For my life is spent with grief, *
and my years with sighing.

My strength faileth because of
mine affliction, * and my bones are
consumed.

I was a reproach among all mine
enemies, and among my neighbours
specially, * and a fear to mine ac-
quaintance.

They that did see me without fled
from me : * I am forgotten as a
dead man out of mind.

I am like a broken vessel : * for
I have heard the slander of many
on every side :

When they took counsel together
against me, * they devised to take
away my life.

¹ Ps. xxviii. 2.

² This verse was quoted by our Lord on the Cross, Luke xxiii. 46.

But I trusted in Thee, O LORD :
* I said : Thou art my God, my
lot is in Thine hand.

Deliver me from the hand of
mine enemies, * and from them that
persecute me.

Make Thy face to shine upon Thy
servant, save me in Thy mercy : *
let me not be ashamed, O LORD, for
I have called upon Thee.

Let the wicked be ashamed and
let them go down into the grave : *
let the lying lips be put to silence ;

Which speak grievous things
proudly and contemptuously *
against the righteous.

O how great is Thy goodness,
O Lord, * which Thou hast laid up
for them that fear Thee !

Which Thou hast wrought for
them that trust in Thee, * before
the sons of men !

Thou shalt hide them in the
covert of Thy presence * from the
troubling of men.

Thou shalt keep them secretly in
Thy pavilion * from the strife of
tongues.

Blessed be the LORD : * for He
hath showed me His marvellous
kindness in a strong city.

For I said in mine haste : * I
am cut off from before Thine
eyes.

Nevertheless Thou heardest the
voice of my supplication, * when
I cried unto Thee.

O love the LORD, all ye His
Saints : * for the LORD loveth truth-
fulness, and will plentifully reward
the proud doers.

Be of good courage and let your
heart be strengthened, * all ye that
hope in the LORD.

Psalm XXXI.

[Intituled "A didactic (?) poem of David."]

BLESSED are they whose trans-
gressions are forgiven, * and
whose sins are covered.

Blessed is the man unto whom
the LORD imputeth not iniquity, *
and in whose spirit there is no guile.

Because I kept silence, my bones
waxed old, * while I groaned all the
day long.

For day and night Thine hand was
heavy upon me : * I turned in mine
anguish while the thorn was fastened
in me.¹

I acknowledged my sin unto
Thee : * and mine iniquity I hid
not.

I said : I will confess against
myself my transgression, unto the
LORD : * and Thou forgavest the
iniquity of my sin.¹

For this shall every one that is
godly pray unto Thee, * in a season-
able time.

Surely in the floods of great
waters, * they shall not come nigh
unto him.

Thou art mine hiding-place from
the trouble that compasseth me : *
O Thou That art my joy ! deliver
me from them that compass me
round about.¹

I will give thee understanding,
and teach thee in the way which
thou shalt go : * I will keep Mine
eyes upon thee.

Be ye not as the horse and as
the mule, * which have no under-
standing.

Whose mouths thou holdest fast
with bit and bridle, * else they will
not come unto thee.

¹ SLH.

Many sorrows shall be to the wicked: * but he that trusteth in the LORD, mercy shall compass him about.

Be glad in the LORD, and rejoice, ye righteous, * and shout for joy, all ye that are upright in heart.

Antiphon. ¹ Deliver me in Thy righteousness.

Fourth Antiphon. Praise is comely.

Psalm XXXII.

[The Vulgate and the LXX. ascribe this psalm "to David."]

REJOICE in the LORD, O ye righteous: * praise is comely for the upright.

Praise the LORD with harp: * sing unto Him with the psaltery of ten strings.

Sing unto Him a new song: * play skilfully unto Him with a loud noise.

For the word of the LORD is right: * and all His works are done in truth.

He loveth mercy and judgment: * the earth is full of the goodness of the LORD.

By the word of the LORD were the heavens made, * and all the host of them by the breath of His mouth.

He gathereth the waters of the sea together as an heap: * He layeth up the depths in storehouses.

Let all the earth fear the LORD: * let all the inhabitants of the world stand in awe of Him.

For He spake, and it was done: * He commanded, and it was made.

The LORD bringeth the counsel

of the heathen to nought: * He maketh the devices of the people of none effect, and setteth aside the counsel of princes.

But the counsel of the LORD standeth for ever, * the thoughts of His heart to all generations.

Blessed is the nation whose God is the LORD, * the people He hath chosen for His own inheritance.

The LORD looketh from heaven: * He beholdeth all the sons of men.

From the set place of His habitation * He looketh upon all the inhabitants of the earth.

He fashioneth the heart of every one of them: * He considereth all their works.

There is no king saved by the multitude of an host: * a mighty man is not delivered by much strength.

An horse is a vain thing for safety: * by his great strength he shall not escape.

Behold, the eyes of the LORD are upon them that fear Him, * and upon them that hope in His mercy.

To deliver their soul from death, * and to feed them in time of famine.

Our soul waiteth for the LORD: * for He is our help and our shield.

For our heart shall rejoice in Him: * because we have trusted in His holy Name.

Let Thy mercy, O LORD, be upon us, * according as we hope in Thee.

Psalm XXXIII.

[Intituled "Of David, when he changed his behaviour before Abimelech, who drove him away and he departed." This incident is thus described in 1 Kings (Sam.) xxi. 10. "And David arose and fled that day for fear of Saul, and went to Achish" (otherwise called Abimelech) "the King of Gath. And

the servants of Achish said unto him : Is not this David the King of the land? Did they not sing one to another of him in dances saying, 'Saul hath slain his thousands, and David his ten thousands'? And David laid up these words in his heart, and was sore afraid of Achish the King of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrambled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish to his servants : Lo, ye see the man is mad; wherefore have you brought him to me? Have I need of madmen, that ye have brought this fellow to play the madman in my presence? Shall this fellow come into mine house? xxii. David therefore departed thence, and escaped to the cave of Adullam." This Psalm is A B C Darian.]

I WILL bless the LORD at all times : * His praise shall continually be in my mouth.

My soul shall make her boast in the LORD : * the humble shall hear thereof, and be glad.

O magnify the LORD with me : * and let us exalt His Name together.

I sought the LORD, and He heard me, * and delivered me from all my distress.

Draw near unto Him, and be lightened, * and your faces shall not be ashamed.

This poor man cried, and the LORD heard him, * and saved him out of all his troubles.

The angel of the LORD encampeth round about them that fear Him, * and delivereth them.

O taste and see that the LORD is good : * blessed is the man that trusteth in Him.

O fear the LORD, all ye His Saints : * for there is no want to them that fear Him.

The mighty lack and suffer hunger : * but they that seek the LORD shall not want any good thing.

Come, ye children, hearken unto me : * I will teach you the fear of the LORD.

What man is he that desireth life, * that loveth to see good days?

Keep thy tongue from evil, * and thy lips from speaking guile.

Depart from evil and do good : * seek peace and pursue it.

The eyes of the LORD are upon the righteous : * and His ears are open unto their cry.

But the face of the LORD is against them that do evil, * to cut off the remembrance of them from the earth.

The righteous cry and the LORD heareth, * and delivereth them out of all their troubles.

The LORD is nigh unto them that are of a broken heart, * and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous : * but the LORD will deliver them out of all.

The LORD keepeth all their bones : * not one of them shall be broken.

The death of sinners is grievous : * and they that hate the righteous shall be guilty.

The LORD redeemeth the souls of His servants : * and none of them that trust in Him shall be guilty.

Antiphon. ¹ Praise is comely for the upright.

Fifth Antiphon. Fight against them.

Psalm XXXIV.

[Intituled "Of David."]

DO me right, O LORD, against them that strive with me : * fight against them that fight against me.

Take hold of arms and buckler : *
and stand up for mine help.

Draw out also the spear, and stop
the way against them that persecute
me : * say unto my soul : I am thy
salvation.

Let them be confounded and put
to shame, * that seek after my soul.

Let them be turned backward and
brought to confusion, * that devise
mine hurt.

Let them be as dust before the
wind : * and let the Angel of the
LORD drive them.

Let their way be dark and slip-
pery : * and let the Angel of the
LORD chase them.

For without cause have they hid-
den for me the deadly trap of their
net : * without cause have they
dugged a pit for my soul.

Let the snare come upon him at
unawares, and let his net, that he
hath hid, catch himself : * and into
that very snare let him fall.

And my soul shall be joyful in
the LORD : * it shall rejoice in His
salvation.

All my bones shall say : * LORD,
who is like unto Thee ?

Who deliverest the poor from
them that are too strong for him, *
the poor and the needy from them
that spoil him ?

False witnesses did rise up, * they
laid to my charge things that I knew
not.

They rewarded me evil for good,
* to put all men far off from me.

But as for me, when they were
sick, * my clothing was sackcloth.

I humbled my soul with fasting :
* and my prayer shall return into
mine own bosom.

I behaved myself as though he

had been my friend or brother : * I
bowed down as one that mourneth
and is heavy.

But against me they rejoiced and
gathered themselves together : *
slanders were collected against me,
and I knew it not.

They disappeared, yet they ceased
not ; they assailed me, they laughed
me bitterly to scorn : * they gnashed
upon me with their teeth.

Lord, how long wilt Thou look
on ? * Rescue my soul from their
destruction, my darling¹ from the
lions.

I will give Thee thanks in the
great congregation : * I will praise
Thee among much people.

Let not them that are mine ene-
mies wrongfully rejoice over me, *
they that hate me without a cause
and wink with the eye.

For they spoke to me peaceably :
* but by their leasing they stirred
up the land to anger against me, yea,
they plotted against me.

Yea, they opened their mouth
wide against me : * they said, Aha,
Aha, our eyes have seen it.

This Thou hast seen, O LORD,
keep not silence : * O Lord, be not
far from me.

Stir up Thyself, and awake to my
judgment, * unto my cause, my God
and my Lord.

Judge me, O LORD my God,
according to Thy righteousness, *
and let them not rejoice over me.

Let them not say in their hearts :
Aha, Aha, so would we have it ; *
neither let them say : We have
swallowed him up.

Let them be ashamed and brought
to confusion together, * that rejoice
at mine hurt.

¹ (Literally,) "mine only one."

Let them be clothed with shame and dishonour, * that magnify themselves against me.

Let them shout for joy and be glad, that favour my righteous cause: * and let them that have pleasure in the prosperity of His servant say continually, Let the LORD be magnified.

And my tongue shall speak of Thy righteousness; * of Thy praise, all the day long.

Psalm XXXV.

[Intituled "Of David, the servant of the LORD,"—and a farther superscription not now understood.]

THE wicked saith plainly in his own heart, that he will go on still in sin: * there is no fear of God before his eyes.

For he flattereth himself in his own eyes, * until his iniquity be found hateful.

The words of his mouth are iniquity and deceit: * he willeth not to understand, that he may do good.

He deviseth mischief upon his bed: * he setteth himself in every way that is not good, but he abhorreth not evil.

Thy mercy, O LORD, is in the heavens: * and Thy faithfulness reacheth unto the clouds.

Thy righteousness is like the mountains of God: * Thy judgments are a great deep.

O LORD, Thou preservest man and beast: * How excellent is Thy loving-kindness, O God!

And the children of men * shall put their trust under the shadow of Thy wings.

They shall be abundantly satisfied with the fatness of Thine house, * and Thou shalt make them drink of the river of Thy pleasures.

For with Thee is the fountain of life: * and in Thy light shall we see light.

O continue Thy loving-kindness unto them that know Thee, * and Thy righteousness to the upright in heart.

Let not the foot of pride come against me: * and let not the hand of the wicked remove me.

There are the workers of iniquity fallen: * they are cast out, neither are they able to stand.

Antiphon. ¹ Fight against them that fight against me.

Sixth Antiphon. Show.

Psalm XXXVI.

[Intituled "Of David." It is A B C Darian; the first, third, and fifth verses, and so on, begin with the corresponding letters of the alphabet.]

FRET not thyself because of the evil-doers: * neither be thou envious against the workers of iniquity.

For they shall soon dry up like the grass, * and wither quickly as the green herb.

Trust in the LORD, and do good: * and dwell in the land, and thou shalt be fed with the riches thereof.

Delight thyself in the LORD: * and He shall give thee the desires of thine heart.

Show thy way unto the LORD, trust also in Him: * and He shall bring it to pass.

And He shall bring forth thy

righteousness as the light, and thy judgment as the noon-day : * rest in the LORD, and make thy prayer unto Him.

Fret not thyself because of him that prospereth in his way, * because of the man that bringeth wicked devices to pass.

Cease from anger and forsake wrath : * fret not thyself to do evil.

For evil-doers shall be cut off : * but those that wait upon the LORD, they shall inherit the earth.

For yet a little while, and the wicked shall not be : * yea, thou shalt search for his place, and thou shalt not find it.

¹ But the meek shall inherit the earth : * and shall delight themselves in the abundance of peace.

The wicked plotteth against the just, * and gnasheth upon him with his teeth.

But the Lord shall laugh at him : * for He seeth that his day is coming.

The wicked have drawn out the sword, * they have bent their bow,

To cast down the poor and the needy, * to slay such as be upright of heart.

Their sword shall enter into their own hearts : * and their bow shall be broken.

A little that a righteous man hath * is better than great riches of the wicked.

For the arms of the wicked shall be broken ; * but the LORD upholdeth the righteous.

The LORD knoweth the days of the undefiled : * and their inheritance shall be for ever.

They shall not be ashamed in the evil time, and in the days of famine

they shall be satisfied : * for the wicked shall perish.

Yea, the enemies of the LORD, no sooner than they be honourable and exalted, * shall pass away, yea, pass away like smoke.

The wicked borroweth and payeth not again : * but the righteous showeth mercy and giveth.

For such as bless him shall inherit the earth : * but they that curse him shall be cut off.

The steps of a [good] man are ordered by the LORD : * and He delighteth in his way.

Though he fall, he shall not be utterly cast down : * for the LORD upholdeth him with His hand.

I have been young, and now am old : * yet have I not seen the righteous forsaken, nor his seed begging bread.

He is ever merciful and lendeth : * and his seed shall be blessed.

Depart from evil and do good : * and dwell for evermore.

For the LORD loveth judgment, and forsaketh not His saints : * they shall be preserved for ever.

The unrighteous shall be punished : * and the seed of the wicked shall be cut off.

But the righteous shall inherit the land : * and dwell therein for ever.

The mouth of the righteous speaketh wisdom, * and his tongue talketh judgment.

The law of his God is in his heart, * none of his steps shall slide.

The wicked watcheth the righteous, * and seeketh to slay him.

But the LORD will not leave him in his hands, * nor condemn him when he is judged.

¹ Matth. v. 4 seems to be quoted from this.

Wait on the LORD and keep His way, and He shall exalt thee, to inherit the land : * when the wicked are cut off thou shalt see it.

I have seen the wicked in great power, * and exalted like a cedar in Lebanon.

And I passed by, and, lo, he was not : * and I sought him, and his place was not found.

Keep innocency, and look to the thing that is right : * for the peace-maker shall have a reward hereafter.

But the transgressors shall be cut off together : * the end of the wicked is destruction.

But the salvation of the righteous is of the LORD : * and He is their strength in the time of trouble.

And the LORD shall help them, and deliver them : * He shall deliver them from the wicked, and save them, because they trust in Him.

Psalm XXXVII.

[Intituled "A Psalm of David." It has a further superscription of (now) unknown meaning. The Vulgate and the LXX. connect it with the Sabbath.]

O LORD, rebuke me not in Thy wrath, * neither chasten me in Thine hot displeasure.

For Thine arrows stick fast in me : * and Thou hast laid Thine hand heavily upon me.

There is no soundness in my flesh, because of Thine anger : * neither is there any rest in my bones because of my sins.

For mine iniquities are gone over mine head : * and as an heavy burden they are too heavy for me.

My wounds stink and are corrupt, * because of my foolishness.

I am troubled and bowed down exceedingly : * I go mourning all the day long.

For my loins are filled with a loathsome disease : * and there is no soundness in my flesh.

I am feeble and sore broken : * I groan aloud by reason of the disquietness of mine heart.

Lord, all my desire is before Thee : * and my groaning is not hid from Thee.

Mine heart panteth, my strength faileth me : * as for the light of mine eyes, it also is gone from me.

My friends and my neighbours * draw near, and stand over against me.

And they that are nearest to me stand afar off : * they also that sought after my life have used violence against me.

And they that seek mine hurt have spoken mischievous things, * and imagined falsehoods all the day long.

But I, as a deaf man, hear not, * and as a dumb man that openeth not his mouth.

Thus I was as a man that heareth not, * and in whose mouth are no reproofs.

For in Thee, O LORD, do I hope : * Thou wilt hear me, O Lord my God !

For I said : Let not mine enemies rejoice over me : * when my feet slip they magnify themselves against me.

For I am ready for the scourges : * and my sorrow is continually before me.

For I will declare mine iniquity, * and think upon my sin.

But mine enemies are lively, and

they are strengthened against me : *
and they that hate me wrongfully
are many.

They that render evil for good
speak against me, * because I have
followed goodness.

Forsake me not, O LORD my
God : * be not far from me.

Make haste to help me, * O
Lord God of my salvation !

Antiphon. ¹ Show thy way unto
the LORD.

Antiphon for Paschal time. Al-
leluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. ² Out of Zion, the Perfec-
tion of beauty,

Answer. Our God shall come
manifestly.

During the rest of the year.

Verse. ³ Thy mercy, O LORD, is
in the heavens.

Answer. And thy faithfulness
reacheth unto the clouds.

In Lent.

Verse. ⁴ He hath delivered me
from the snare of the fowler.

Answer. And from the noisome
pestilence.

In Passion time.

Verse. ⁵ O God, deliver my soul
from the sword.

Answer. And my darling from
the power of the dog.

¹ Ps. xxxvi. 5.

⁴ Ps. xc. 3.

⁷ Ps. viii. 6, 7.

² Ps. xlix. 2, 3.

⁵ Ps. xxi. 21.

⁸ Ps. xxxi. 11.

In Paschal time.

Verse. The Lord is risen from
the grave, Alleluia.

Answer. Who hung for us upon
the tree, Alleluia.

*The rest is the same as the First No-
turn of the preceding Sunday, only the
Lessons and sometimes the Responsories
are those of the day.*

Simple Feasts. It is to be remem-
bered that when a Simple Feast is kept
on Monday, the Invitatory and Hymn
are of the Feast, being taken from the
Common of Saints of the class, unless
specially given. Then the Psalms and
Antiphons of the week-day, as given
above. Then is said a Verse and
Answer as follow :

*In the Simple Office for one or many
Martyrs in Paschal time.*

Verse. O ye saints and right-
eous, rejoice in the Lord, Alleluia.

Answer. ⁶ God hath chosen you
for His own inheritance. Alleluia.

*In the Simple Office for one Martyr
(out of Paschal time).*

Verse. ⁷ Thou hast crowned him
with glory and honour, O Lord.

Answer. And madest him to
have dominion over the works of
Thine hands.

*In the Simple Office for many Martyrs
(out of Paschal time).*

Verse. ⁸ Be glad in the LORD,
and rejoice, ye righteous.

Answer. And shout for joy, all
ye that are upright in heart.

*In the Simple Office for Confessors
(whether Bishops or not).*

Verse. ⁹ The Lord loved him and
beautified him.

[In Paschal time, add Alleluia.]

³ Ps. xxxv. 6.

⁶ Ps. xxxii. 12.

⁹ Eccclus. xlv. 9.

Answer. And clothed him with a robe of glory.

[*In Paschal time, add Alleluia.*]

In the Simple Office for one Holy Woman, of any class.

Verse. ¹In thy comeliness and thy beauty.

[*In Paschal time, add Alleluia.*]

Answer. Go forward, fare prosperously and reign.

[*In Paschal time, add Alleluia.*]

The others, as well as what follows, to the end of the service, are taken from the First Nocturn of the Office Common to Saints of the class, unless something special be appointed. The Lessons are arranged according to the rules in Chapter xxvi. 4, of the general Rubrics. The Hymn, "We praise Thee, O God," is said at the end, instead of a third Responsory. The Responsories are arranged according to the rules in Chapter xxvii. 4, of the general Rubrics. Thus:—

The Lord's Prayer is said:

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Then this Absolution:

GRACIOUSLY hear, O Lord Jesus Christ, the prayers of Thy servants, and have mercy upon us: Who livest and reignest

with the Father, and the Holy Ghost, world without end.

Answer. Amen.

Then the Reader says:

Sir, be pleased to give the blessing.

First Blessing, if the Lesson be from Scripture.

May the Eternal Father bless us
With an everlasting blessing.

Answer. Amen.

First Blessing, if the Lesson be of an Homily.

May the Gospel's saving Lord
Bless the reading of His Word.

Answer. Amen.

First Blessing on a Simple Feast.

May His blessing be upon us
Who doth live and reign for ever.

Answer. Amen.

Then is read the First Lesson from Scripture or from the Homily, or on a Simple Feast either the First from Scripture, or, if the Saint or Saints have two Lessons, the whole three from Scripture read together as one.

Then the First Responsory, unless otherwise directed. On a week-day kept as such, this is the First Responsory of the preceding Sunday. On a Simple Feast, the first Responsory in the Common Office for the class to which the Saint belongs.

Then the Reader says:

Sir, be pleased to give the blessing.

Second Blessing, if the Lesson be of Scripture.

May the Son the Sole-begotten
In His mercy bless and help us.

Answer. Amen.

¹ Ps. xliv. 5.

Second Blessing, if the Lesson be from an Homily.

God's most mighty strength alway
Be His people's staff and stay.

Answer. Amen.

Second Blessing, for a Simple Feast.

He (or she or they) whose feast-day
we are keeping
Plead for us before the Lord.

Answer. Amen.

Then is read the Second Lesson, either from Scripture or from an Homily, or on a Simple Feast either the Second and Third Lessons from Scripture read together as one, or if the Saint or Saints have two Lessons, the first of these.

Then the Second Responsory, unless otherwise directed. On a week-day kept as such, this is the Second Responsory of the preceding Sunday, but in Paschal time there is added to it:

Verse. Glory be to the Father,
and to the Son, and to the Holy
Ghost.

And the Answer of the Responsory is repeated again.

On a Simple Feast the Second Responsory in the Common Office for the class to which the Saint belongs, with the addition of "Glory be to the Father," &c., and the repetition of the Answer.

Then the Reader says:

Sir, be pleased to give the blessing.

Third Blessing, if the Lesson be of Scripture.

May the grace of God the Spirit
All our heart and mind enlighten.

Answer. Amen.

Third Blessing, for a Simple Feast, or if the Lesson be from an Homily.

May He That is the Angels' King
To that high realm His people bring.

Answer. Amen.

Then is read the Third Lesson either from Scripture, or of the Homily, or on Simple Feasts the Second or only Lesson of the Saint.

Then, on Simple Feasts and on any day in Paschal time is said the Hymn, "We praise Thee, O God." But on week-days kept as such out of Paschal time the Third Responsory of the preceding Sunday.

Monday at Lauds.

THE SECOND DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows :

Antiphon. Have mercy.

If this Antiphon be used, the Psalm begins with the words, "Upon me, O God."

Psalm L.

[This Psalm has a musical (?) superscription, and the title then proceeds, "A Psalm of David, when Nathan the Prophet came unto him, after he had gone in to Bathsheba." The whole history is in 2 Kings (Sam.) xi. xii. (Saturday, 5th week after Pentecost, and 6th Sunday.)]

HAVE mercy upon me, O God, * after Thy great mercy :

And according to the multitude of Thy tender mercies * blot out my transgressions.

Wash me thoroughly from mine iniquity : * and cleanse me from my sin.

For I acknowledge my transgression : * and my sin is ever before me.

Against Thee, Thee only, have I sinned, and done evil in Thy sight : * that Thou mightest be justified when Thou speakest, and be clear when Thou art judged.

For behold, I was shapen in iniquity : * and in sin did my mother conceive me.

For behold Thou desirest truth : * the hidden secrets of Thy wisdom Thou hast made manifest unto me.

Sprinkle me with hyssop, and I shall be clean : * wash me, and I shall be whiter than snow.

Make me to hear joy and gladness : * that the bones which Thou hast broken may rejoice.

Hide Thy face from my sins : * and blot out all mine iniquities.

Create in me a clean heart, O God : * and renew a right spirit within me.

Cast me not away from Thy presence : * and take not Thine holy Spirit from me.

Restore unto me the joy of Thy salvation : * and uphold me with Thy free Spirit.

Then will I teach transgressors Thy ways : * and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation : * and my tongue shall sing aloud¹ of Thy righteousness.

O LORD, open Thou my lips, *

¹ So the Hebrew, the LXX., and all the versions, including Doway, but the Latin text has the curious mistake of *exultabit* for *exaltabit*.

and my mouth shall show forth Thy praise.

For Thou desirest not sacrifice, else would I give it: * Thou delightest not in burnt-offering.

The sacrifice of God is a broken spirit: * a broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy good pleasure unto Zion: * to build the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: * then shall they offer bullocks upon Thine altar.

Antiphon. Have mercy upon me, O God.

Second Antiphon. Consider.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto my words, O LORD, * consider my supplication.

Hearken unto the voice of my cry, * my King and my God!

For unto Thee will I pray. * O LORD, in the morning Thou shalt hear my voice:

In the morning will I stand before Thee and look up. * For Thou art not a God that hath pleasure in wickedness:

Neither shall the evil dwell with Thee, * nor the unrighteous stand in Thy sight:

Thou hatest all workers of iniquity. * Thou shalt destroy all them that speak leasing:

The LORD abhorreth the bloody and deceitful man. * But as for me, in the multitude of Thy mercy

I will come into Thine house: * I will worship toward Thine holy temple in Thy fear.

Lead me, O LORD, in Thy righteousness, * because of mine enemies; make my way straight before Thy face.

For there is no faithfulness in their mouth: * their inward part is very wickedness.

Their throat is an open sepulchre; they flatter with their tongue. * Judge Thou them, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, * for they have rebelled against Thee, O Lord!

And let all those that put their trust in Thee, rejoice: * let them ever shout for joy, because Thou dwellest in them:

Let them also that love Thy Name be joyful in Thee. * For Thou wilt bless the righteous.

O LORD, Thou hast compassed us * with Thy favour as with a shield.

Antiphon. Consider my supplication, O Lord.

Third Antiphon. O God, Thou art my God.

If this Antiphon is used, the Psalm begins with the words, "Early will I seek Thee."

Psalms LXII., LXVI.

O God, Thou art my God, &c. (p. 23).

Antiphon. O God, Thou art my God, early will I seek Thee.

Fourth Antiphon. Thine anger is turned away.

THE SONG OF ISAIAH THE PROPHET.

[Isa. xii. 1. The description of the restoration of Israël in Isa. xi. (Second Sunday in Advent) is continued to the end of that Chapter, and this Song is then introduced by the words, "And in that day thou shalt say:—"]

O LORD, I will praise Thee, though Thou wast angry with me, * Thine anger is turned away, and Thou comfortest me.

Behold, God is my salvation: * I will trust and not be afraid:

For the LORD is my strength and my song: * He also is become my salvation.

Therefore with joy shall ye draw water out of the wells of the Saviour: * and in that day shall ye say: Praise the LORD and call upon His Name!

Declare His doings among the people, * tell them that His Name is exalted.

Sing unto the LORD, for He hath done glorious things: * make ye this known in all the earth.

Cry aloud and shout, thou inhabitant of Zion: * for great is the Holy One of Israël in the midst of thee!

Antiphon. Thine anger is turned away, and Thou comfortest me.

Fifth Antiphon. Praise ye.

If this Antiphon be used, the Psalm begins with the words "the LORD from the heavens."

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD from the heavens, &c. (*pp.* 25, 26).

Antiphon. Praise ye the LORD from the heavens.

From Advent Sunday till the Octave of the Epiphany and from the First Sunday in Lent till the Octave of Pentecost special Chapters are given. At other times the following is said on all week-days observed as such.

CHAPTER. (Rom. xiii. 12.)

THE night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light: let us walk honestly as in the day.

HYMN.¹

OF the Father Effluence bright,
Out of Light evolving light,
Light from Light, unfailing Ray,
Day creative of the day.

Truest Sun, upon us stream
With Thy calm perpetual beam,
In the Spirit's still sunshine
Making sense and thought divine.

Seek we too the Father's face,
Father of almighty grace,
And of majesty excelling,
Who can purge our tainted dwelling;

Who can aid us, who can break
Teeth of envious foes, and make
Hours of loss and pain succeed,
Guiding safe each duteous deed.

And, infusing self-control,
Fragrant chastity of soul,
Faith's keen flame to soar on high,
Incorrupt simplicity.

Christ Himself for food be given,
Faith become the cup of heaven,
Out of which the joy is quaff'd
Of the Spirit's sobering draught.

With that joy replenishèd
Morn shall glow with modest red,
Noon with beaming face be bright,
Eve be soft without twilight.

It has dawned:—upon our way,
Father, in Thy Word, this day,
In Thy Father, Word Divine,
From Thy cloudy pillar shine.

¹ Another hymn of the Ambrosian school, slightly altered. Translation by the late Gard. Newman.

To the Father and the Son,
And the Spirit, Three and One,
As of old, and as in heaven,
Now and here be glory given.

Amen.

Verse. ¹Thou hast satisfied us
early with Thy mercy.

Answer. We rejoice and are
glad.

Antiphon for the Song of Zacharias.
Blessed * be the Lord God of Israël.

*After the repetition of the Antiphon
after the Song of Zacharias, on the
week-days of Advent and Lent, the
Ember Days, and all Vigils which are
fasts except Christmas Eve and the
Eve and Ember Days of Pentecost, all
kneel down, and the following prayers
called the Preces are said:*

Kyrie eléison.

Answer. Christe eléison.

Kyrie eléison.

Then the Lord's Prayer is said aloud.

OUR Father, Who art in heaven,
Hallowed be Thy Name. Thy
kingdom come. Thy will be done
on earth, as it is in heaven. Give
us this day our daily bread. And
forgive us our trespasses, as we for-
give them that trespass against us.
And lead us not into temptation;
Answer. But deliver us from evil.

Verse. ²I said: LORD, be mer-
ciful unto me.

Answer. Heal my soul, for I
have sinned against Thee.

Verse. ³Return, O LORD, how
long?

Answer. And let it repent Thee
concerning Thy servants.

Verse. ⁴Let Thy mercy, O LORD,
be upon us.

Answer. According as we hope
in Thee.

Verse. ⁵Let Thy priests be
clothed with righteousness.

Answer. And let Thy saints
shout for joy.

Verse. ⁶O LORD, save the King.

Answer. And hear us in the day
when we call upon Thee.

Verse. ⁷O LORD, save Thy peo-
ple, and bless Thine inheritance.

Answer. And govern them, and
lift them up for ever.

Verse. ⁸Remember Thy congre-
gation.

Answer. Which Thou hast pur-
chased of old.

Verse. ⁹Peace be within thy
walls.

Answer. And prosperity within
thy palaces.

Verse. Let us pray for the faith-
ful departed.

Answer. O Lord, grant them
eternal rest, and let the everlasting
light shine upon them!

Verse. May they rest in peace.

Answer. Amen.

Verse. Let us pray for our ab-
sent brethren.

Answer. ¹⁰O Thou my God,
save Thy servants that trust in
Thee.

Verse. Let us pray for the sor-
rowful and the captives.

Answer. ¹¹Redeem them, O God
of Israël, out of all their troubles.

Verse. ¹²O Lord, send them help
from the sanctuary.

¹ Ps. lxxxix. 14.

⁴ Ps. xxxii. 22.

⁶ Ps. xix. 10.

⁷ Ps. xxvii. 9.

¹⁰ Ps. lxxxv. 2.

² Ps. xl. 5.

⁵ Ps. cxxxi. 9.

⁸ Ps. lxxiii. 2.

¹¹ Ps. xxiv. 22.

³ Ps. lxxxix. 13.

⁹ Ps. cxxi. 7.

¹² Ps. xix. 3.

Answer. And strengthen them
out of Zion.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come
unto Thee.

Psalm CXXIX.

[Intituled "A Song of Degrees." The meaning of this title is not certain. The Psalms so called may perhaps, like the "Graduals" of the Roman Liturgy, be 'step-songs,' intended to be sung during processions, Liturgical or of pilgrims.]

OUT of the depths have I cried
unto Thee, O LORD! * Lord,
hear my voice.

Let Thine ears be attentive * to
the voice of my supplication.

If Thou, LORD, shouldest mark
iniquities, * O Lord, who shall
stand?

But, there is forgiveness with
Thee: * because of Thy law, I wait
for Thee, O LORD!

My soul waiteth on His word: *
my soul hopeth in the Lord.

From the morning watch even
until night * let Israël hope in the
LORD:

For with the LORD there is mercy,
* and with Him is plenteous re-
demption.

And He shall redeem Israël, *
from all his iniquities.

Glory be to the Father, and to
the Son, and to the Holy Ghost.

As it was in the beginning, is

now, and ever shall be, world with-
out end. Amen.

Verse. ¹ Turn us again, O LORD
God of hosts!

Answer. And cause Thy face to
shine, and we shall be saved.

Verse. ² Arise, O Christ, and
help us.

Answer. And deliver us for Thy
Name's sake.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come
unto Thee.

Let us pray.

Then follows the Prayer of the Day.

*All proceeds to the end of the service
as on Sunday, except that when Suf-
frages are said, the following is said
before the Commemoration of the Blessed
Virgin Mary.*

Commemoration of the Cross.

Antiphon. Through Thy Cross's
holy sign, JESUS, guard this soul of
mine, from my ghostly enemy.

Verse. ³ Let all the earth worship
Thee, and sing unto Thee.

Answer. Let them sing praises
unto Thy Name, O Lord!

Let us pray.

O LORD, we beseech Thee, keep
us in continual peace, whom
it hath pleased Thee to redeem by
the tree of the Holy Cross.

¹ Ps. lxxix. 20.

² Ps. xliii. 26.

³ Ps. lxxv. 4.

Tuesday at Mattins.

THE THIRD DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

Invitatory. Let us make a joyful noise to * the God of our salvation.

Invitatory in Paschal time. Alleluia, Alleluia, * Alleluia.

On Simple Feasts the Invitatory is special.

On Simple Feasts the Hymn is special, but on Week-days kept as such the following is said from the Octave of the Epiphany till the first Tuesday in Lent, and from the Octave of Pentecost till Advent. The Hymns for the other Seasons are given in the proper Office of the Seasons.

HYMN.¹

O GOD from God, and Light from Light,
Who art Thyself the Day,
Our chants shall break the clouds of night;
Be with us while we pray.

Chase Thou the gloom that haunts the mind,
The thronging shades of hell,
The sloth and drowsiness that bind
The senses with a spell.

Lord, to their sins indulgent be,
Who, in this hour forlorn,
By faith in what they do not see,
With songs prevent the morn.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To Whom all worship shall be done
In every time and place.

Amen.

Only one Nocturn is said.

Antiphon. That I sin not.

In Paschal time there is only one Antiphon to the whole Nocturn, Alleluia.

Psalm XXXVIII.

[Intituled "A Psalm of David," with a farther notice of meaning now uncertain. It is addressed to Jeduthun, concerning whom it is said, in 1 Par. (Chron.) xvi. 42, that David appointed, along with the Priests who officiated before the Ark, "Heman and Jeduthun, and the rest that were chosen, who are expressed by name, to give thanks to the LORD, because His mercy endureth for ever. And with them Heman and Jeduthun, with trumpets and cymbals, for those that should make a sound, and with musical instruments of God." The Targum says that it was to be used by Jeduthun for his watch in the Sanctuary.]

I SAID: I will take heed unto my ways, * that I sin not with my tongue.

I kept a watch upon my mouth, * while the wicked stood up against me.

I was dumb, and humbled myself, I held my peace even from good:

¹ Another hymn of the Ambrosian school. Translation by the late Card. Newman.

* and my sorrow was stirred up afresh.

Mine heart was hot within me :
* and while I was musing the fire kindled.

I spake with my tongue : * LORD, make me to know mine end ;

And the measure of my days what it is ; * that I may know how frail I am.

Behold, Thou hast made my days as a span : * and mine age is as nothing before Thee.

Verily every man living * is altogether vanity.¹

Surely every man flitteth by like a shade : * he is disquieted also in vain.

He heapeth up riches, * and knoweth not who shall gather them.

And now for what wait I ? Is it not for the Lord ? * and mine hope is with Thee.

Deliver me from all my transgressions : * Thou hast given me for a reproach unto the foolish.

I was dumb and opened not my mouth, because Thou didst it : * remove Thy strokes away from me.

I am consumed by the blow of Thine hand : * Thou, with rebukes dost correct man for iniquity.

And Thou makest his beauty to consume away like a spider's web : * surely every man is disquieted in vain.¹

Hear my prayer, O LORD, and my cry : * give ear unto my tears.

Hold not Thy peace : for I am a stranger with Thee, and a sojourner, * as all my fathers were.

O spare me, that I may recover strength, before I go hence, * and be no more.

Psalm XXXIX.

[Intituled "A Psalm of David" and with the same (now) uncertain superscription as Ps. xii.]

I WAITED patiently for the LORD, * and He inclined unto me,

And heard my cry : * He brought me up also out of an horrible pit, and out of the miry clay.

And set my feet upon a rock ; * and ordered my goings.

And He hath put a new song in my mouth, * even praise unto our God.

Many shall see it, and fear, * and shall trust in the LORD.

Blessed is that man whose trust is the Name of the LORD : * and who respecteth not pride and lying vanities.

Many, O LORD my God, are Thy wonderful works which Thou hast done : * and in Thy thoughts there is none like unto Thee.

If I would declare and speak of them, * they are more than can be numbered.

Sacrifice and offering Thou hast not desired ; * but mine ears hast Thou opened.

Burnt-offering and sin-offering hast Thou not required : * then said I : Lo, I come.

In the beginning of the book it is written of me that I should fulfil Thy will : * O my God, I delight to do it, yea, Thy law is within mine heart.

I have preached Thy righteousness in the great congregation : * lo, I have not refrained my lips : O LORD, Thou knowest.

¹ SLH.

I have not hidden Thy righteousness within mine heart: * I have declared Thy faithfulness and Thy salvation.

I have not concealed Thy loving-kindness, and Thy truth * from the great congregation.

Withhold not Thou Thy tender mercies from me, O LORD: * let Thy loving-kindness and Thy truth continually preserve me.

For countless evils have compassed me about: * mine iniquities have taken hold upon me, and I am not able to look up.

They are more in number than the hairs of mine head: * and mine heart faileth me.

Be pleased, O LORD, to deliver me: * O LORD, look upon me to help me.

Let them be ashamed and confounded together that seek after my soul, * to destroy it.

Let them be driven backward, and put to shame, * that wish me evil.

Let them quickly bear their shame, * that say unto me: Aha, Aha.

Let all those that seek Thee rejoice and be glad in Thee: * and let such as love Thy salvation say continually: The LORD be magnified.

But I am poor and needy: * the Lord thinketh upon me.

Thou art mine Helper and my Deliverer: * make no tarrying, O God.

Antiphon. ¹ That I sin not with my tongue.

Second Antiphon. Heal.

Psalm XL.

[Intituled "A Psalm of David," with some other words, of meaning now uncertain, as in some other Psalms.]

BLESSED is he that considereth the poor and needy: * the LORD will deliver him in time of trouble.

The LORD preserve him, and quicken him, and make him to be blessed upon the earth: * and deliver him not unto the will of his enemies!

The LORD strengthen him upon his bed of suffering! * Thou hast made all his bed in his sickness.

As for me, I said: LORD, be merciful unto me: * heal my soul, for I have sinned against Thee.

Mine enemies speak evil of me: * When shall he die, and his name perish?

If he came to see me he spake vanity: * his heart gathereth iniquity to itself.

He went out, * and told it.

All they that hate me whispered together against me: * against me did they devise mine hurt.

They plotted together to do me evil: * Now that he lieth, surely he shall rise up no more.

Yea, mine own familiar friend in whom I trusted, * who did eat of my bread, hath lifted up his heel against me.²

But Thou, O LORD, be merciful unto me, and raise me up: * and I will requite them.

By this I know that Thou delightest in me: * because mine enemy cannot triumph over me.

But as for me, Thou upholdest

¹ Ps. xxxviii. 2.

² Quoted by our Lord. John xiii. 18.

me, because of mine innocence: *
and settest me before Thy face for
ever.

Blessed be the LORD God of
Israël from everlasting, and to
everlasting. * Amen, Amen.¹

Psalm XLI.

[This Psalm has a superscription, the
meaning of which is not now certain, but
which seems in part to imply that it was a
didactic poem written to be sung by the
choir of the Korahites, a family of Levites
and singers in the time of David.]

AS the hart panteth after the
water-brooks: * so panteth
my soul after Thee, O God!

My soul is athirst for God, for
the mighty God, for the living God:
* when shall I come and appear
before God?

My tears have been my meat day
and night, * while they daily say
unto me: Where is thy God?

When I remember these things,
I pour out my soul in me: * for
I will go unto the place of the
wondrous Tabernacle, even unto
the house of God.

With the voice of joy and praise,
* the noise of a multitude that keep
holiday.

Why art thou cast down, O my
soul, * and why art thou disquieted
in me?

Hope thou in God, for I shall yet
praise Him, * the Health of my
countenance and my God.

My soul is cast down within me:
* therefore will I remember Thee
from the land of Jordan, and from

the mountains of Hermon,² from the
Little Hill.³

Deep calleth unto deep, * at the
noise of Thy waterspouts.

All Thy waves and Thy billows *
are gone over me.

The LORD hath commanded [the
praise of] His loving-kindness in
the day-time, * and in the night
His song.

Mine shall it be to pray unto the
God of my life. * I will say unto
God: Thou art my refuge.

Why hast Thou forgotten me? *
and why go I mourning, while the
enemy oppresses me?

While my bones are broken, *
they that trouble me, even mine
enemies, reproach me;

While they say daily unto me:
Where is thy God? * Why art thou
cast down, O my soul, and why art
thou disquieted within me?

Hope thou in God, for I shall yet
praise Him: * the Health of my
countenance and my God.

Antiphon. ⁴ Heal my soul, O
Lord, for I have sinned against Thee.

Third Antiphon. Mine heart.

Psalm XLIII.

[This Psalm has the same uncertain
[? musical] superscription as some others,
and the Targum farther ascribes its author-
ship to David.]

WE have heard with our ears,
O God: * our fathers have
told us,

What work Thou didst in their
days, * and in the times of old.

¹ With this Psalm ends the first of the five books into which the Psalter is divided.

² A chain of mountains in the north-east of Palestine, stretching down on the eastern
side of Jordan.

³ Or rather, the hill Mizar (viz. the Little), proper name of a mountain on the eastern
ridge of Lebanon. May it not be that the Korahites were among the Levitical families
which had cities in the north and north-east districts?

⁴ Ps. xl. 5.

Thine hand scattered the heathen,
and planted them : * Thou didst
afflict the people and cast them out.

For they got not the land in possession
by their own sword : * neither
did their own arm save them.

But Thy right hand, and Thine
arm, and the light of Thy countenance :
* because Thou hadst a favour unto them.

Thou art my King and my God :
* Who commandest victories for Jacob !

Through Thee shall our horn toss
our enemies : * through Thy Name
will we tread them under that rise
up against us.

For I will not trust in my bow : *
neither shall my sword save me.

For Thou hast saved us from them
that afflicted us, * and hast put to
shame them that hated us.

In God will we glory all the day
long, * and will praise Thy Name
for ever.¹

But now Thou hast cast off and
put us to shame : * and Thou, O
God, wilt not go forth with our
armies.

Thou hast turned us back behind
our enemies : * and they that hate
us take spoil for themselves.

Thou hast given us like sheep appointed
for meat, * and hast scattered
us among the heathen.

Thou hast sold Thy people for
nought, * and hast not increased
Thy wealth by their price.

Thou makest us a reproach to our
neighbours, * a scorn and a derision
to them that are round about us.

Thou makest us a by-word among
the heathen, * a shaking of the head
among the peoples.

My confusion is all day long be-

fore me, * and the shame of my face
hath covered me,

For the voice of him that reproacheth
and blasphemeth, * by reason of
the enemy and avenger.

All this is come upon us, yet have
we not forgotten Thee : * neither
have we dealt falsely in Thy covenant.

Our heart also is not turned back :
* neither have our steps strayed
from Thy way ;

Though Thou hast sore broken us
in the place of affliction, * and the
shadow of death hath covered us.

If we have forgotten the Name of
our God, * or stretched out our
hands to a strange god ;

Shall not God search this out ? *
for He knoweth the secrets of the
heart.

Yea, for Thy sake are we killed all
the day long : * we are counted as
sheep for the slaughter.

Awake, why sleepest Thou, O
Lord ? * arise, and cast us not off
for ever.

Wherefore hidest Thou Thy face,
* and forgettest our affliction and
our oppression ?

For our soul is bowed down to
the dust : * our belly cleaveth unto
the earth.

Arise, O Lord, help us : * and
redeem us for Thy Name's sake.

Psalm XLIV.

[This Psalm has a long superscription, the exact meaning of which is not now certain. It seems to have been a marriage-song written to be sung by the Korahites. The Targum ascribes it to the time of Moses, but it seems rather to belong to that of the Jewish Monarchy.]

MINE heart is overflowing with
a good matter : * I speak of
my works unto the king.

¹ SLH.

My tongue is the pen * of a ready writer.

Thou art fairer than the children of men, grace is poured into thy lips: * therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, *
O most mighty!

In thy comeliness, and thy beauty, * go forward, fare prosperously, and reign,

Because of truth, and meekness, and righteousness: * and thy right hand shall lead thee wonderfully.

Thine arrows are sharp—(the people shall fall under thee)—* into the heart of the King's enemies.

¹ Thy throne, O God, is for ever and ever: * the sceptre of Thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity: * therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, * whereby kings' daughters among thine honourable women have made thee glad.

Upon thy right hand did stand the queen in a vesture of gold, * bedecked with divers colours.

Hearken, O daughter, and consider, and incline thine ear: * forget also thine own people, and thy father's house:

And the King shall greatly desire thy beauty: * for He is the Lord thy God,² and Him shall they worship.

And the daughters of Tyre shall

entreat thy favour * with gifts, even all the rich among the people.

The King's daughter is all glorious within, * in a vesture of gold, clad in divers colours.

After her shall virgins be brought unto the king: * her fellows shall be brought unto thee.

With gladness and rejoicing shall they be brought: * they shall enter into the King's palace.

Instead of thy fathers shall be thy children: * thou shalt make them princes over all the earth.

They shall be mindful of thy name, * unto all generations.

Therefore shall the people praise thee for ever, * yea, for ever and ever.

Antiphon. ³ Mine heart is overflowing with a good matter.

Fourth Antiphon. Our help.

Psalm XLV.

[This Psalm has a superscription of uncertain meaning, but of which part seems to imply that it was to be sung by treble voices, from the choir of the Korahite family. And the Targum ascribes it, but apparently by a mere guess, to the time when Korah and his fellow-rebels were destroyed by an earthquake in the wilderness, but "the children of Korah died not" (Num. xxvi. 10, 11).]

GOD is our refuge and strength, * our help in trouble, which is come upon us exceedingly.

Therefore will we not fear, though the earth be removed, * and though the mountains be carried into the midst of the sea;

Though the waters thereof roar

¹ So are these words translated in Heb. i. 8, 9.

² The word "God" is not in the Hebrew, and the original meaning, addressed to the bride, is, "He is thy lord, and bow thou to him." So also St Jerome.

³ Ps. xlv. 2.

and be troubled; * though the mountains shake with the swelling thereof.¹

[There is] a river, the streams whereof make glad the city of God: * the Most High hath hallowed His Tabernacle.

God is in the midst of her, she shall not be moved: * God shall help her right early.

The heathen raged, and the kingdoms were moved: * He uttered His voice, the earth melted.

The LORD of hosts is with us: * the God of Jacob is our refuge.¹

Come and behold the works of the LORD, what wonders He hath wrought in the earth; * He maketh wars to cease unto the end of the earth.

He breaketh the bow and cutteth the weapons in sunder: * and burneth the shields in the fire.

Be still, and know that I am God: * I will be exalted among the heathen, and I will be exalted in the earth.

The LORD of hosts is with us: * the God of Jacob is our refuge.¹

Psalm XLVI.

[Intituled "A Psalm of the sons of Korah," with another (now uncertain) direction.]

O CLAP your hands, all ye people: * shout unto God with the voice of triumph.

For the LORD Most High is terrible: * He is a great King over all the earth.

He hath subdued the people under us, * and the nations under our feet.

He hath chosen His own inheri-

tance for us, * the excellency of Jacob, whom He loved.¹

God is gone up with a shout, * and the LORD with the sound of a trumpet.

Sing praises to our God, sing praises: * sing praises unto our King, sing praises.

For God is the King of all the earth: * sing ye praises with understanding.

God reigneth over the heathen: * God sitteth upon the throne of His holiness.

The princes of the people are gathered together with the God of Abraham: * for the mighty ones of the earth are greatly exalted.

Antiphon. ² Our help in trouble.

Fifth Antiphon. Great is the LORD.

If this Antiphon be used the Psalm begins with the words, "And greatly to be praised."

Psalm XLVII.

[Intituled "A Song. A Psalm of the sons of Korah." The Vulgate and the LXX. assign it to the second day of the week.]

GREAT is the LORD, and greatly to be praised * in the city of our God, in the mountain of His holiness.

Beautiful for situation, the joy of the whole earth, is mount Zion, * on the sides of the north, the city of the great King.

God is known in her palaces * for a refuge.

For, lo, the kings were assembled: * they passed by together.

They saw, and so they marvelled;

¹ SLH.

² Ps. xlv. 2.

they were troubled, they hasted away: * fear took hold upon them

There, pain, as of a woman in travail. * Thou shalt break the ships of Tarshish¹ with a mighty wind.

As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: * God hath established her for ever.²

We have received Thy loving-kindness, O God, * in the midst of Thy temple.

According to Thy Name, O God, so is Thy praise unto the ends of the earth: * Thy right hand is full of righteousness.

Let mount Zion rejoice, and let the daughters of Judah be glad, * because of Thy judgments, O Lord.

Walk about Zion, and go round about her: * tell the towers thereof.

Mark ye well her bulwarks: * and consider her palaces; that ye may tell it to the generation following.

For this God is our God for ever and ever: * He shall be our guide for ever.

Psalm XLVIII.

[This Psalm has the same title as Ps. xlv.]

HEAR this, all ye people: * give ear, all ye inhabitants of the world;

Both low and high: * rich and poor together.

My mouth shall speak of wisdom: * and the meditation of my heart shall be of understanding.

I will incline mine ear to a parable: * I will open my saying upon the harp.

Wherefore should I fear in the day of evil? * The iniquity of them that dog mine heels shall compass me about,—

They that trust in their own strength, * and boast themselves in the multitude of their riches.

Can a man redeem, redeem his brother? * He cannot give to God a ransom for himself—

Nor yet a redemption for his own soul, * if he should work for ever, and live even unto the end.

Nay, though he should not see destruction, when he beholdeth wise men die — * likewise the fool and the brutish person perish,

And leave their wealth to others: * and their grave shall be their house for ever—

Even their dwelling-place to all generations: * they called their lands after their own names.

For man, having been, created in honour, hath had no understanding: * he hath made himself like unto the beasts that understand not, and is become like unto them.

This their way is a stumbling-block for themselves: * yet their posterity will approve their sayings.²

Like sheep they are laid in the grave: * death will pasture them.

And the upright shall have dominion over them in the morning: * and the beauty of their strength shall waste away in the grave.

But God will redeem my soul from the power of the grave, * when He shall receive me.²

Be not thou afraid when one is made rich, * and when the glory of his house is increased.

For when he dieth he shall carry

¹ A very flourishing colony and emporium of the Phœnicians in Spain.

² SLH.

nothing away, * his glory shall not descend with him.

Though while he lived he blessed his soul; * and praised thee when thou didst well to him.

He shall go to the generation of his fathers: * and shall never see light.

Man, having been created in honour, hath had no understanding: * he hath made himself like unto the beasts that understand not, and is become like unto them.

Antiphon. ¹Great is the LORD, and greatly to be praised.

Sixth Antiphon. The God of gods.

If this Antiphon be used, the Psalm begins with the words, "Even the LORD."

Psalm XLIX.

[Intituled "A Psalm of Asaph." This Asaph was a Levite, chief of the singers appointed by David. 1 Par. (Chron.) xvi. 4. "And he (David) appointed certain of the Levites to minister before the Ark of the LORD, and to record, and to thank and praise the LORD God of Israël. Asaph the chief, and next to him Zachariah, Jeiel, Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom; and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals."]

THE God of gods, even the LORD, hath spoken, * and called the earth,

From the rising of the sun unto the going down thereof. * Out of Zion, the Perfection of beauty,

God shall come manifestly, * even our God, and shall not keep silence.

A fire shall devour before Him: * and it shall be very tempestuous round about Him.

He shall call to the heavens from above, * and to the earth, that He may judge His people.

Gather His saints together unto Him, * those that have made a covenant with Him by sacrifice.

And the heavens shall declare His righteousness: * for God is Judge Himself.²

Hear, O My people, and I will speak; O Israël, and I will testify against thee; * I am God, even thy God.

I will not reprove thee for thy sacrifices: * for thy burnt-offerings are continually before Me.

I will take no bullock out of thine house, * nor he-goats out of thy folds.

For every beast of the forest is Mine, * the cattle and the bulls upon the mountains.

I know all the birds of the sky: * and the beauty of the field is Mine.

If I were hungry, I would not tell thee: * for the earth is Mine, and the fulness thereof.

Will I eat the flesh of bulls, * or drink the blood of goats?

Offer unto God the sacrifice of praise: * and pay thy vows unto the Most High:

And call upon Me in the day of trouble: * I will deliver thee, and thou shalt glorify Me.

But unto the wicked, God saith: * What hast thou to do to declare My statutes, that thou shouldest take My covenant in thy mouth?

Seeing thou hatest instruction, * and castest My words behind thee?

When thou sawest a thief then thou tookest pleasure in him: * and hast been partaker with adulterers.

¹ Ps. xlvii. 2.

² SLH.

Thy mouth aboundeth with evil :
* and thy tongue frameth deceit.

Thou satest and spakest against
thy brother, and slanderedst thine
own mother's son : * these things
hast thou done, and I kept silence.

Thou thoughtest wickedly that I
was such an one as thyself : * I will
reprove thee, and set them in order
before thine eyes.

Consider ye this, ye that forget
God : * lest He tear you in pieces,
and there be none to deliver.

The sacrifice of praise shall honour
Me : * and there is the path where-
in I will show unto him the salvation
of God.

Psalm LI.

[After another uncertain superscription, the title of this Psalm proceeds :— "[A Psalm] of David, when Doeg the Edomite came and told Saul, and said unto him : David is come to the house of Ahimelech." The circumstances may be read in 1 Kings (Sam.) xxii. (Saturday, fourth week after Pentecost). After Doeg told Saul, the latter sent for Ahimelech and the other Priests, and ordered them to execution. "But the servants of the king would not put forth their hand to fall upon the Priests of the LORD. And the king said to Doeg : Turn thou, and fall upon the Priests. And Doeg the Edomite turned and fell upon the Priests, and slew on that day four-score and five persons that did wear a linen ephod." The inhabitants of the Priestly city of Nob were also brutally massacred. One of the sons of Ahimelech escaped and told David.]

WHY boastest thou thyself in
mischief, * O thou that art
mighty in iniquity?

Thy tongue deviseth unrighteous-
ness all the day long : * like a sharp
razor hast thou wrought treachery.

Thou lovest evil more than good ;
* iniquity rather than to speak of
uprightness.¹

¹ SLH.

Thou lovest all deadly words, *
O thou deceitful tongue !

Therefore God shall destroy thee
for ever : * He shall take thee away,
and pluck thee out of thy dwelling-
place, and root thee out of the land
of the living.¹

The righteous shall see it, and
fear, and shall laugh at him, and
say : * Lo, this is the man that
made not God his strength ;

But trusted in the abundance of
his riches : * and hardened himself
in his wickedness.

But I am like a fruitful olive-
tree in the house of God, * I trust
in the mercy of God for ever and
ever.

I will praise Thee for ever, be-
cause Thou hast done it : * and I
will wait on Thy name, for it is
good before Thy saints.

Antiphon. ² The God of gods,
even the LORD, hath spoken.

Antiphon for Paschal time. Al-
leluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. Send forth the Lamb, O
Lord, the ruler of the land.

Answer. From the "Rock" of
the wilderness unto the mount of
the daughter of Zion.

During the rest of the year.

Verse. ³ Offer unto God the sac-
rifice of praise.

Answer. And pay thy vows un-
to the Most High.

In Lent.

Verse. He shall cover thee with
His wings.

² Ps. xlix. 1.

³ Ps. xlix. 14.

Answer. And under His feathers shalt thou trust.

In Passion time.

Verse. O Lord, save me from the lion's mouth.

Answer. And mine affliction from the horns of the unicorns.

In Paschal time.

Verse. The Lord is risen indeed, Alleluia.

Answer. And hath appeared unto Simon, Alleluia.

The rest is the same as the Second Nocturn on the preceding Sunday, only the Lessons, and sometimes the Responsories, are those of the day.

Simple Feasts. It is to be remembered that when a Simple Feast is kept on Tuesday, the Invitatory and Hymn are of the Feast, being taken from the Common of Saints of the class, unless specially given.

Then the Psalms and Antiphons of the Week-day, as given above. Then is said a Verse and Answer as follows:

In the Simple Office for one or many Martyrs in Paschal time.

Verse. The everlasting light shall shine upon Thy Saints, O Lord. Alleluia.

Answer. Even unto everlasting. Alleluia.

In the Simple Office for one Martyr (out of Paschal time).

Verse. ¹Thou hast set a crown, O Lord, of precious stones.

Answer. Upon his head.

In the Simple Office for many Martyrs (out of Paschal time).

Verse. ²Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

In the Simple Office for a Bishop and Confessor.

Verse. ³The Lord chose him for a priest unto Himself.

[In Paschal time, add Alleluia.]

Answer. To offer up unto Him the sacrifice of praise.

[In Paschal time, add Alleluia.]

In the Simple Office for a Confessor not a Bishop.

Verse. ⁴The mouth of the righteous shall speak wisdom.

[In Paschal time, add Alleluia.]

Answer. And his tongue talk of judgment.

[In Paschal time, add Alleluia.]

For one Holy Woman, of whatever kind.

Verse. ⁵God shall give her the help of His countenance.

[In Paschal time, add Alleluia.]

Answer. God is in the midst of her, she shall not be moved.

[In Paschal time, add Alleluia.]

The others, as well as what follows, to the end of the Service, are taken from the Second Nocturn of the Office common to Saints of the class, unless something special be appointed. The Lessons are arranged according to the rules in Chapter xxvi. 4 of the general Rubrics. The Hymn, "We praise Thee, O God," is said at the end, instead of a Third Responsory. The Responsories are arranged according to the rules in Chapter xxvii. 4 of the general Rubrics. Thus:—

The Lord's Prayer is said:

OUR Father (inaudibly), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy

¹ Ps. xx. 4.

⁴ Ps. xxxvii. 30.

² Ps. lxxvii. 4.

⁵ Ps. xlv. 6 (Alexandrian version).

³ Cf. Eccclus. xlv. 16, 27.

will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Then this Absolution :

MAY His loving kindness and mercy help us, Who liveth and reigneth with the Father, and the Holy Ghost, world without end.

Answer. Amen.

Then the Reader says :

Sir, be pleased to give the blessing.

First Blessing, if the Lesson be from Scripture.

God the Father the Almighty
Show on us His grace and mercy.

Answer. Amen.

First Blessing, if the Lesson be of an Homily.

May the Gospel's saving Lord
Bless the reading of His Word.

Answer. Amen.

First Blessing on a Simple Feast.

May His blessing be upon us,
Who doth live and reign for ever.

Answer. Amen.

Then is read the First Lesson from Scripture or from the Homily, or, on a Simple Feast, either the First from Scripture, or, if the Saint or Saints have two Lessons, the whole three Scripture Lessons read together as one.

Then the First Responsory, unless otherwise directed. On a week-day kept as such, this is the First Responsory of the Second Nocturn of the preceding

Sunday. On a Simple Feast, it is the first Responsory in the Common Office for the class to which the Saint belongs.

Then the Reader says :

Sir, be pleased to give the blessing.

Second Blessing, if the Lesson be of Scripture.

May Christ to all His people give
For ever in His sight to live.

Answer. Amen.

Second Blessing, if the Lesson be from an Homily.

God's most mighty strength alway
Be His people's staff and stay.

Answer. Amen.

Second Blessing, for a Simple Feast.

He (*or She or They*) whose feast-day
we are keeping

Plead for us before the Lord.

Answer. Amen.

Then is read the Second Lesson, either from the Scripture or from an Homily, or, on a Simple Feast, either the Second and Third Lessons from Scripture read together as one, or, if the Saint or Saints have two Lessons, the first of these.

Then the Second Responsory, unless otherwise directed. On a week-day kept as such, this is the Second Responsory of the preceding Sunday, but in Paschal time there is added to it :

Verse. Glory be to the Father,
and to the Son, and to the Holy Ghost.

And the Answer of the Responsory is repeated again.

On a Simple Feast the Second Responsory in the Common Office for the class to which the Saint belongs, with the addition of "Glory be to the Father," &c., and the repetition of the Answer.

Then the Reader says :

Sir, be pleased to give the blessing.

Third Blessing, if the Lesson be of Scripture.

May the Spirit's fire divine
In our inmost being shine.

Answer. Amen.

Third Blessing, for a Simple Feast, or if the Lesson be from an Homily.

May He that is the Angels' King
To that high realm His people bring.

Answer. Amen.

Then is read the Third Lesson either from Scripture, or of the Homily, or, on Simple Feasts, the Second or only Lesson of the Saint.

Then, on Simple Feasts and on any day in Paschal time save Rogation Monday is said the Hymn, "We praise Thee, O God." But on week-days kept as such out of Paschal time the Third Responsory of the preceding Sunday.

Tuesday at Cauds.

THE THIRD DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows :

Antiphon. O Lord.

Psalm L.

Have mercy upon me, &c. (*p.* 87).

Antiphon. O Lord, blot out my transgressions.

Second Antiphon. The health.

Psalm XLII.

[The Vulgate and the LXX. ascribe this Psalm "to David."]

JUDGE me, O God, and plead my cause against an ungodly nation : * O deliver me from the unjust and deceitful man.

For Thou, O God, art my strength : * why dost Thou cast me off? and why go I mourning, because of the oppression of the enemy?

O send out Thy light and Thy truth : * let them lead me and bring me unto Thine holy hill, and unto Thy tabernacles!

Then will I go unto the Altar of God, * unto God, the Gladdener of my youth!

VOL. III.

Upon the harp will I praise Thee, O God, my God! * why art thou cast down, O my soul? and why dost thou disquiet me?

Hope thou in God : for I will still praise Him, * Who is the health of my countenance, and my God.

Antiphon. The health of my countenance, and my God.

Third Antiphon. Early.

Psalms LXII., LXVI.

O God, Thou art my God, &c. (*p.* 23).

Antiphon. Early will I seek Thee, O God.

Fourth Antiphon. Save us.

THE SONG OF HEZEKIAH, KING OF JUDAH. (Isa. xxxviii. 10.)

[Intituled "The writing of Hezekiah, King of Judah, when he had been sick, and was recovered of his sickness." The history will be found in 4 (2) Kings xx. (11th Sunday after Pentecost).]

I SAID, In the midst of my days, * I shall go to the gates of the grave :

I looked for the rest of my years. * I said, I shall not see the

D 2

LORD my God¹ in the land of the living :

I shall behold man no more, * with the dwellers in the land of rest.

Mine age is departed, and is rolled up from me, * as a shepherd's tent :

My life is cut off as by a weaver : my web was scarce begun when He cut me off : * from day even to night wilt Thou make an end of me.

I thought I might live till morning : * as a lion, so doth He break all my bones :

From day even to night wilt Thou make an end of me. * Like a swallow's fledgling so did I twitter, I did coo as a dove :

Mine eyes fail, * with looking upward.

O LORD, I am seized, undertake for me. * What shall I say, or what will He answer me, seeing that He Himself hath done it ?

I will call to remembrance before Thee all my years * in the bitterness of my soul.

O Lord, if by these things men live, and in such things is the life of my spirit, so mayest Thou chasten me, and make me to live. * Behold, mine anguish is [turned] into peace :

But Thou hast delivered my soul from destruction : * Thou hast cast all my sins behind Thy back.

For the grave cannot praise Thee, death cannot celebrate Thee : * they that go down into the pit cannot hope for Thy truth.

The living, the living, he shall

praise Thee, as I do this day : * the father to the children shall make known Thy truth.

O LORD, save me : * and we will sing our songs all the days of our life in the house of the LORD.

Antiphon. Save us all the days of our life, O Lord.

Fifth Antiphon. Praise ye the LORD.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD from the heavens, &c. (*pp.* 25, 26).

Antiphon. Praise ye the LORD from the heavens, all His Angels.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c. (*as on Monday, p.* 89).

HYMN.²

DAY'S herald bird
At length is heard,
Telling its morning torch is lit,
And small and still
Christ's accents thrill
Within the heart, rekindling it.

Away, He cries,
With languid eyes,
And sickly slumbers profitless !
I am at hand,
As watchers stand,
In awe, and truth, and holiness.

He will appear,
The hearts to cheer
Of supplants pale and abstinent ;
Who cannot sleep
Because they weep
With holy grief and violent.

¹ "My God" is not in the Hebrew, but the Divine Name is repeated.

² Author of original, Aurelius Prudentius Clemens : *b.* 348 A.D., *d.* after 405 A.D.
Translation by the late Card. Newman.

Keep us awake,
 The fetters break,
 JESU ! which night has forged for us ;
 Yea, melt the night
 To sinless light,
 Till all is bright and glorious.

To Father, Son,
 And Spirit, one,
 To the Most Holy Trinity,
 All praise be given
 In earth and heaven,
 Now, as of old, and endlessly. Amen.

Verse. ¹ Thou hast satisfied us
 early with Thy mercy.

Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias.
 The Lord hath raised up * an horn
 of salvation for us, in the house of
 His servant David.

*Commemoration of the Cross before
 the other general Commemorations, and
 Long Preces in Advent and Lent, and
 on Fast-days, as on Monday.*

¹ Ps. lxxxix. 14.

Wednesday at Mattins.

THE FOURTH DAY OF THE WEEK.

All as on Sunday except as otherwise given here.

Invitatory. In Thy hand, O Lord, * are the inmost depths of the earth.

HYMN.¹

WHO madest all and dost control,
Lord, with Thy touch divine,
Cast out the slumbers of the soul,
The rest that is not Thine.

Look down, Eternal Holiness,
And wash the sins away
Of those, who, rising to confess,
Outstrip the lingering day.

Our hearts and hands by night, O Lord,
We lift them in our need ;
As holy Psalmists give the word,
And holy Paul the deed.

Each sin to Thee of years gone by,
Each hidden stain lies bare ;
We shrink not from Thine awful eye,
But pray that Thou wouldst spare.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To Whom all worship shall be done
In every time and place. Amen.

Only one Nocturn is said.

Antiphon. God bringeth back.

In Paschal time only one Antiphon is said to the whole Nocturn. Alleluia.

Psalm LII.

[Intituled "of David," with a further superscription, perhaps musical, but of a (now) uncertain meaning. The Targum gives it the additional superscription, "to render praise, for the reward of the impious who blasphemed the Name of the Lord." It is a repetition of Ps. xiii.]

THE fool hath said in his heart :
* There is no God.

Corrupt are they and have done
abominable iniquity : * there is
none that doeth good.

God looketh down from heaven
upon the children of men, * to see
if there be any that will understand,
or that will seek God.

Every one of them is gone back,
they are altogether become unprofit-
able : * there is none that doeth
good, no, not one.

Have the workers of iniquity no
knowledge, * who eat up my people
as they eat bread ?

They have not called upon God :
* there were they in great fear,
where no fear was.

For God hath scattered the bones
of them that work that which is
pleasing in the sight of men : *
they are put to shame, because God
hath despised them.

O that the salvation of Israel

¹ Another hymn of the Ambrosian school.

Translation by the late Card. Newman.

were come out of Zion! * when God bringeth back the captivity of His people, Jacob shall rejoice, and Israël shall be glad.

Psalm LIV.

[This Psalm has a superscription of which nothing can now be certainly interpreted, except the ascription of authorship "To David."]

GIVE ear to my prayer, O God, and despise not my supplication: * attend unto me and hear me.

I mourn in my exercise; * and am troubled, because of the voice of the enemy, and because of the oppression of the wicked.

For they cast iniquity upon me: * and in wrath they hate me.

My heart is sore pained within me: * and the terrors of death are fallen upon me.

Fearfulness and trembling are come upon me: * and darkness hath overwhelmed me.

And I said: O that I had wings like a dove, * for then would I fly away and be at rest!

Lo, then would I wander far off, * and remain in the wilderness.¹

I waited for Him Who hath delivered me * from distress of spirit and from tempest.

Destroy, O Lord! divide their tongues: * for I have seen iniquity and strife in the city.

Day and night iniquity goeth round about upon her walls: * trouble also and unrighteousness are in the midst of her.

Usury and guile * depart not from her streets.

For if mine enemy had reproached me, * then I could have borne it.

If he also that hated me had magnified himself against me, * then haply I would have hidden myself from him.

But it was thou, a man like-minded, * my guide and mine acquaintance:

We took pleasant meats together: * we walked unto the house of God in company.

Let death come upon them: * and let them go down quick into hell;

For wickedness is in their dwellings, * among them.

But as for me I have called upon God: * and the LORD shall save me.

Evening, and morning, and at noon will I complain and cry aloud, * and He shall hear my voice.

He shall deliver my soul in peace from them that draw nigh against me: * for there were many against me.

God shall hear and afflict them, * even He That abideth of old.¹

Because they have no changes, therefore they fear not God. * He hath stretched forth His hand to requite them.

They have broken His covenant: the anger of His countenance hath put them to flight, * and His wrath pursueth them.

His words were softer than oil, * yet were they drawn swords.

Cast thy burden upon the LORD, and He shall sustain thee: * He shall never suffer the righteous to be moved.

But Thou, O God, shalt bring them down * into the pit of destruction.

Bloody and deceitful men shall

¹ SLH.

not live out half their days: * but
I will trust in Thee, O Lord.

Antiphon. ¹God bringeth back
the captivity of His people.

Second Antiphon. For my soul.

Psalm LV.

[This Psalm has a long and very obscure superscription. From part of this it seems that it was written to be sung to a tune called "The dumb dove among foreigners." The authorship is ascribed "To David, when the Philistines took him in Gath." This may either be the occasion described in the note on Ps. xxxiii. (p. 78), or that narrated thus in 1 Kings (Sam.) xxvii. "And David said in his heart: I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israël; so shall I escape out of his hand. And David arose, and he passed over, with the six hundred men that were with him, unto Achish, the son of Maach, king of Gath. . . . And it was told Saul that David was fled to Gath, and he sought no more again for him."]

BE merciful unto me, O God, for
man treadeth me down: * he
fighteth all the day long, and op-
presseth me.

Mine enemies tread me down all
the day long: * for they be many
that fight against me.

The height of the morning makes
me afraid, * but I will trust in
Thee.

In God I will praise His word,
in God I have put my trust: * I
will not fear what flesh can do unto
me.

All the day long they wrest my
words: * all their thoughts are
against me for evil.

They gather themselves together

and hide themselves: * they mark
my steps.

When they wait for my soul,
for nothing shalt Thou deliver
them: * in Thine anger Thou
shalt cast down the people.

O God, I have declared my life
unto Thee, * Thou hast put my
tears in Thy sight,

Even as Thou hast promised. *
Then shall mine enemies turn back,

In whatsoever day I cry unto
Thee: * behold, I know that Thou
art my God.

In God will I praise His word,
in the LORD will I praise His
word: * in God have I put my
trust, I will not be afraid what
man can do unto me.

Thy vows are upon me, O God,
* I will pay them, even praises
unto Thee.

For Thou hast delivered my
soul from death, and my feet from
falling; * that I may walk before
God in the light of the living.

Psalm LVI.

[Another long title of uncertain meaning. The Psalm seems to have been written for a tune called "Destroy not," "by David, when he fled from Saul in the cave"—1 Kings (Sam.) xxii. 1—"David therefore departed thence" (viz. from Gath) "and escaped to the cave Adullam." See the note on Ps. xxxiii., p. 78.]

BE merciful unto me, O God,
be merciful unto me: * for
my soul trusteth in Thee.

Yea, in the shadow of Thy wings
will I make my refuge, * until this
iniquity be overpast.

I will cry unto God Most High:
* unto God, That performeth all
things for me.

¹ Ps. lii. 7.

He hath sent from heaven, and saved me : * He hath given for a reproach them that trod me down.¹

God hath sent forth His mercy and His truth ; * and delivered my soul from among the lions' whelps ; I was troubled in my sleep.

As for the sons of men, their teeth are spears and arrows, * and their tongue a sharp sword.

Be Thou exalted, O God, above the heavens : * and let Thy glory be over all the earth.

They prepared a net for my steps ; * and bowed down my soul.

They digged a pit before me : * into the midst whereof they are fallen themselves.¹

Mine heart is ready, O God, mine heart is ready : * I will sing, and give praise.

Awake up, my glory ; awake, psaltery and harp : * I will awake early.

I will praise Thee, O Lord, among the people ; * and sing unto Thee among the nations.

For Thy mercy is great unto the heavens, * and Thy truth unto the clouds.

Be Thou exalted, O God, above the heavens : * and let Thy glory be above all the earth.

Antiphon. ² For my soul trusteth in Thee.

Third Antiphon. Judge uprightly.

Psalm LVII.

[This Psalm has the same title as the last, except the historical reference.]

IF ye indeed speak righteousness, * judge uprightly, O ye sons of men.

¹ SLH.

Yea, in heart ye work wickedness : * your hands weigh out violence in the earth.

The wicked are estranged from the womb, they go astray from the belly, * speaking lies.

Their poison is like the poison of a serpent : * they are like the deaf adder, that stoppeth her ears ;

That will not hearken to the voice of charmers, * nor of the sorcerer charming never so wisely.

God shall break their teeth in their mouth : * the LORD shall break off the great teeth of the lions.

They shall melt away as waters which run down : * He bendeth His bow until they be shattered.

They shall melt away like melting wax : * fire taketh hold upon them and they see not the sun.

As thorns that are plucked up before ever they be grown into a bush : * so even in their greenness, shall He root them up in His anger.

The righteous shall rejoice when he seeth the vengeance : * he shall wash his hands in the blood of the wicked.

And man shall say : Verily, there is a reward for the righteous, * verily there is a God That judgeth the earth.

Psalm LVIII.

[This Psalm has the same title as the two last, with the addition :—"when Saul sent, and they watched the house, to kill him." The occasion is thus described in 1 Kings (Sam.) xix. 11. "Saul also sent messengers unto David's house, to watch him, to slay him in the morning ; and Michal, David's wife, told him, saying : If thou save not thy

² Ps. lvi. 2.

life to-night, to-morrow thou shalt be slain. So Michal let David down through a window, and he went, and fled, and escaped.”]

DELIVER me from mine enemies, O my God: * and defend me from them that rise up against me.

Deliver me from the workers of iniquity: * and save me from bloody men.

For, lo, they lie in wait for my life: * the mighty have fallen upon me.

Not for my transgression, not for my sin, O LORD; * I ran and ordered myself without fault.

Awake to meet me, and behold: * O Thou, the LORD God of hosts, the God of Israël!

Awake to visit all the heathen: * be not merciful to any wicked transgressors.¹

They come at evening and hunger like dogs; * and go round about the city.

Behold, they yelp with their mouth, and a sword is in their lips: * for who, say they, doth hear?

But Thou, O LORD, shalt laugh at them: * Thou shalt bring all the heathen to nought.

O my strength, I will wait upon Thee, for Thou, O God, art my defence: * the mercy of my God shall receive me.

God shall let me see all my desire upon mine enemies: slay them not; * lest my people forget.

Scatter them by Thy power: * and bring them down, O Lord our shield!

For the sin of their mouth, and the words of their lips: * let them even be taken in their pride;

And at the end they shall be spoken of for cursing and lying: * and in the wrath at the end they shall perish.

And they shall know that God ruleth in Jacob, * and unto the ends of the earth.¹

They shall return at evening, and hunger like dogs: * and go round about the city.

They shall wander up and down for meat; * and grudge if they be not satisfied.

But I will sing of Thy power: * yea, I will sing aloud of Thy mercy in the morning.

For Thou hast been my defence, * and refuge in the day of my trouble.

Unto Thee, O my strength, will I sing, for God is my defence, * the God of my mercy.

Antiphon. ²Judge uprightly, O ye sons of men.

Fourth Antiphon. Give us.

Psalm LIX.

[This Psalm has a superscription, probably musical, but the meaning of which is now uncertain. It then proceeds:—“Of David, when he strove with Mesopotamia, and with Western Syria, when Joab returned and smote of Edom in the valley of Salt” (viz. the Jordan valley near the Dead Sea) “twelve thousand.” The occasion was some very successful wars which David carried on against several neighbouring kings, and which are described in 2 Kings (Sam.) viii. and 1 Par. (Chron.) xviii. The Psalm seems to have been written under some temporary reverses during the campaign.]

O GOD, Thou hast cast us off, and scattered us: * Thou hast been displeased, and hast had mercy upon us.

¹ SLH.

² Ps. lvii. 2.

Thou hast made the earth to tremble, and hast broken it: * heal the breaches thereof, for it shaketh.

Thou hast showed Thy people hard things: * Thou hast made us to drink the wine of astonishment.

Thou hast given a warning to them that fear Thee, * that they may fly from before the bow.¹

That Thy beloved may be delivered: * save with Thy right hand, and hear me.

God hath spoken in His holiness: * I will rejoice and divide Shechem, and mete out the valley of booths.²

Gilead is mine, and Manasseh is mine: * Ephraim also is the strength of mine head.³

Judah is my King: * Moab is the vessel [of the triumph] of mine hope.⁴

Over Edom will I cast out my shoe: * over the "Strangers"⁵ have I triumphed.

Who will bring me into the strong city? * who will lead me into Edom?

Wilt not Thou, O God, Who hast cast us off? * and wilt not Thou go out with our armies, O God?

Give us help from trouble: * for vain is the help of man.

Through God we shall do valiantly: * for He it is That shall tread down our enemies.

Psalm LX.

[Intituled "of David." It has also a musical (?) superscription now of uncertain meaning.]

HEAR my cry, O God: * attend unto my prayer.

From the ends of the earth I cried unto Thee: * when mine heart was overwhelmed, Thou didst lift me up upon a rock.

Thou didst lead me, for Thou hast been a shelter for me, * a strong tower from the enemy.

I will abide in Thy tabernacle for ever: * I will make my refuge in the covert of Thy wings.¹

For Thou, O God, hast heard my vows: * Thou hast given the heritage to those that fear Thy name.

Thou wilt prolong the King's life: * and his years to many generations.

He shall abide before God for ever: * who will seek for His mercy and truth?

So will I sing praise unto Thy name for ever: * that I may daily perform my vows.

Antiphon. ⁶ Give us help from trouble, O Lord.

Fifth Antiphon. Doth not my soul.

If this Antiphon be used the Psalm commences with the words "Wait upon God."

¹ SLH.

² Shechem, now Nablûs, in the valley between Mounts Ebal and Gerizim, called the "valley of booths" from those which Jacob erected there for his cattle. Gen. xxxiii. 17.

³ These three form the central district of the Land of Promise.

⁴ The Hebrew is—"Moab is my wash-pot," that is, a receptacle for off-scourings. The comparison is with the Divinely appointed sovereignty of Judah, respecting whom see Gen. xlix. 10.

⁵ That is, the Philistines.

⁶ Ps. lix. 13.

Psalm LXI.

[This Psalm has exactly the same superscription as Ps. xxxviii.]

DOOTH not my soul wait upon God? * for from Him cometh my salvation.

He only is my God and my salvation: * He is my defence, I shall not be greatly moved.

How long will ye run together against a man? * Do ye slay, all of you [one that is] as a bowing wall and as a tottering fence?

Truly they imagined to cast me down from mine honour, when I ran in my thirst: * they blessed with their mouth and cursed in their heart.¹

But wait thou on God, O my soul: * for mine expectation is from Him.

For He only is my God and my salvation: * He is mine helper, I shall not be moved.

In God is my salvation and my glory: * He is the God of my strength, and my refuge is in God.

Trust in Him, ye congregation of the people, pour out your heart before him: * God is our help for ever.¹

Surely the sons of men are vanity, the sons of men are a lie in the balance: * they are a deceit, altogether lighter than vanity.

Trust not in iniquity, and desire not robbery: * if riches increase, set not your heart upon them.

God hath spoken once, these two things have I heard; that power becometh unto God: also unto Thee, O Lord, belongeth mercy: * for Thou shalt render to every man according to his works.

¹ SLH.

Psalm LXIII.

[Intituled "A Psalm of David" with a farther superscription of meaning now uncertain.]

HEAR my voice, O God, in my prayer: * preserve my life from fear of the enemy.

Thou hast hidden me from the secret counsel of the wicked, * from the insurrection of the workers of iniquity.

For they whet their tongue like a sword: * they bend their bow, even bitter words, that they may shoot in secret at the perfect.

Suddenly do they shoot at him and fear not: * they encourage themselves in evil purpose.

They commune of laying snares privily: * they say: Who shall see them?

They search out iniquities: * they accomplish a diligent search.

Man shall attain to thoughts that are very deep: * but God shall [still] be exalted.

The arrows of babes have pierced them: * and their tongues are weakened against them.

All that saw them were moved: * and all men feared,

And declared the work of God, * and understood His doings.

The righteous shall be glad in the LORD, and shall trust in Him: * and all the upright in heart shall glory.

Antiphon. ² Doth not my soul wait upon God?

Sixth Antiphon. O bless our God.

² Ps. lxi. 2.

Psalm LXV.

[Except the words "Psalm or Song" the title of this Psalm is not now certainly understood. The Vulgate and the LXX. add "for the uprising."]

MAKE a joyful noise unto God,
all ye lands, sing forth the
honour of His name: * make His
praise glorious.

Say unto God: How terrible art
Thou in Thy works, O Lord! *
through the greatness of Thy power
shall Thine enemies feign to submit
themselves unto Thee.

Let all the earth worship Thee,
and sing unto Thee: * let them
sing praises to Thy Name.¹

Come and see the works of God;
* He is terrible in His counsels
toward the children of men.

He turned the sea into dry land,
they went through the flood on foot:
* there did we rejoice in Him.

He ruleth by His power for ever,
His eyes behold the nations: * let
not the rebellious exalt themselves.¹

O bless our God, ye people: *
and make the voice of His praise to
be heard.

Who holdeth my soul in life:
* and suffereth not my feet to be
moved.

For Thou, O God, hast proved
us: * Thou hast tried us with fire,
as silver is tried.

Thou broughtest us into the net,
Thou laidst affliction upon our
back: * Thou hast caused men to
ride over our heads.

We went through fire and through
water: * and Thou broughtest us
out into a place of refreshment.

I will go into Thine house with

burnt-offerings: * I will pay Thee
my vows, which my lips have uttered,
And my mouth hath spoken, *
when I was in trouble.

I will offer unto Thee burnt-
sacrifices of fatlings, with the in-
cense of rams: * I will offer unto
Thee bullocks with goats.¹

Come, hear, all ye that fear God,
and I will declare * what He hath
done for my soul.

I cried unto Him with my mouth,
* and extolled Him with my tongue.

If I regard iniquity in mine heart,
* the Lord will not hear me.

Therefore God hath heard me,
* and attended to the voice of my
prayer.

Blessed be God, * Who hath not
turned away my prayer, nor His
mercy from me.

Psalm LXVII.

[The meaning of the title of this Psalm,
except the ascription of authorship "To
David," is now uncertain.]

LET God arise, and let His
enemies be scattered: * let
them also that hate Him flee before
Him.

As smoke is driven away, so let
them be driven away: * as wax
melteth before the fire, so let the
wicked perish at the presence of
God.

But let the righteous be glad, and
rejoice before God: * yea, let them
exceedingly rejoice.

Sing unto God, sing praises to
His name: * spread a path before
Him That rideth upon the heavens:
The LORD² is His name.

¹ SLH.

² "The LORD" is here, as elsewhere, substituted out of profound reverence for the real name of God, the Unspeakable Word, called the "Tetragrammaton," from its four letters.

Rejoice before Him : * fear shall go before the face of Him That is the Father of the fatherless, and the Judge of the widows :

Even God in His holy habitation : * God, That maketh men to be of one mind in an house.

He bringeth out those which are bound with chains, * but they that provoke Him dwell among the graves.

O God, when Thou wentest forth before Thy people, * when Thou didst march through the wilderness—¹

The earth shook ; the heavens also dropped at the presence of the God of Sinai, * at the presence of the God of Israël.

Thou, O God, didst send a plentiful rain² upon Thine inheritance : * Thou didst refresh Thine inheritance when it was weary.

Thy flock dwelt therein : * Thou, O God, didst provide in Thy goodness for the poor.

The Lord gave the word * to the great company that published it.

³ The king of the hosts is [fallen into the hands] of the Well-beloved : * and the fair ones that tarried at home have divided the spoils.

Though ye have lien among the sheep-folds,⁴ yet shall ye be as the wings of a dove, covered with silver,

* and her tail-feathers with yellow gold.

When the [God] of heaven had scattered kings in it, then white as with snow was Salmon,⁵ * that hill of God, that fruitful hill.

An hill of many peaks, a fruitful hill : * why look ye enviously upon the high hills?

This⁶ is the hill which God desireth to dwell in : * yea, the LORD will dwell in it unto the end.

The chariots of God are many times ten thousand, even thousands of the blessed : * the Lord is among them ; [as] in Sinai, [so] in the Holy place.

Thou hast ascended on high, Thou hast led captivity captive : * Thou hast received gifts among men,

Even them that believe not * that the LORD God dwelleth among them.

Blessed be the Lord daily : * the God of our salvation maketh our way prosperous.⁷

He That is our God is the God of salvation : * and unto the LORD, even the Lord, belong the issues from death.

But God shall wound the head of His enemies : * the hairy scalp of such an one as goeth on still in his trespasses.

The Lord said : I will bring

¹ SLH.

³ It need not be remarked that the sense of this verse is very obscure. In the view of the Greek translators there seems to be a play upon the name of David, which signifies "Beloved."

⁴ Perhaps an allusion to an army camping out in the fields.

⁵ A mountain in Samaria, near Shechem, where David won great victories over some neighbouring kings. See Ps. lix., p. 63. Gesenius thinks that "white as with snow" is to be understood "white with the bleached bones of the slain." But a modern writer, describing a battle in the Soudan, and the defeat and flight of the Dervishes, says, "they broke, and fled, leaving the field white with jibbah-clad corpses, like a meadow dotted with snowdrifts."

⁶ Namely, perhaps, the group of hills on which Jerusalem stands, as opposed to the higher and more picturesque mountains at Shechem.

⁷ SLH.

them again from Bashan¹: * I will bring them back from the depths of the sea.

That thy foot may be dipped in the blood of thine enemies, * the tongue of thy dogs in the same.

They have seen Thy goings, O God, * even the goings of my God, my King, Which dwelleth in the sanctuary.

The singers went before, the players on instruments followed after, * among the damsels playing with timbrels.

Bless ye God in the congregations, even the Lord, * ye that are of the fountains of Israël!

There is little Benjamin, * in the joy of his heart,

The princes of Judah, their leaders, * the princes of Zabulon, the princes of Nephthali.

Command it, O God, in Thy strength: * strengthen, O God, that which Thou hast wrought for us.

Because of thy temple at Jerusalem, * shall kings bring presents unto Thee.

Rebuke the beasts of the reeds,² the multitude of the bulls with the cows of the people, * [who watch] that they may cut off them that are tried like silver.³

Scatter Thou the people that delight in war: ambassadors shall come out of Egypt: * Ethiopia shall soon stretch out her hands unto God.

Sing unto God, ye kingdoms of the earth: * O sing praises unto the Lord.⁴

O sing praises unto God, even unto Him that rideth upon the heaven of heavens * from the day-spring.

Lo, He shall send out His voice, and that a mighty voice. Ascribe ye strength unto God; * over Israël is His excellency, and His strength is in the clouds.

God is wonderful in His holy places: the God of Israël is He That shall give strength and power unto his people: * blessed be God.

*Antiphon.*⁵ O bless our God, ye people.

Antiphon for Paschal time. Alleluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. The LORD cometh out of His holy place.

Answer. He will come and save His people.

During the rest of the year.

Verse. ⁶O God, I have declared my life unto Thee.

Answer. Thou hast put my tears in Thy sight.

In Lent.

Verse. His truth shall be thy shield.

Answer. Thou shalt not be afraid for the terror by night.

In Passion time.

Verse. Take not away my soul with sinners, O God.

¹ The campaign of David related in 2 Kings (Sam.) viii. and 1 Par. (Chron.) xviii. extended to this neighbourhood.

² Perhaps meaning wild buffaloes. As to the comparison of the enemy to wild cattle, compare Ps. xxi. 13, "Many bulls have compassed me, strong bulls have beset me round."

³ If the words are to be taken thus, the reference is perhaps to David's veterans, but the meaning seems more likely to be "those that submissively offer in tribute pieces of silver."

⁴ SLH.

⁵ Ps. lxxv. 8.

⁶ Ps. lv. 9.

Answer. Nor my life with bloody men.

In Paschal time.

Verse. The disciples were glad, Alleluia.

Answer. When they saw the Lord, Alleluia.

The rest is the same as the Third Nocturn of the preceding Sunday, except necessary differences. The Lessons are those of the day. The Responsories are arranged according to the rules in Chapter xxvii. 4, 5, of the General Rubrics.

Simple Feasts. It is to be remembered that when a Simple Feast is kept on Wednesday, the Invitatory and Hymn are of the Feast, being taken from the Common of Saints of the class, unless specially given. Then the Psalms and Antiphons of the week-day, as given above. Then is said a Verse and Answer as follows :

For one or many Martyrs in Paschal time.

Verse. ¹ Everlasting joy upon their heads, Alleluia.

Answer. They shall obtain joy and gladness, Alleluia.

For one Martyr, (out of Paschal time.)

Verse. ² His glory is great in Thy salvation.

Answer. Honour and great majesty shalt Thou lay upon him.

For many Martyrs, (out of Paschal time.)

Verse. ³ The righteous shall live for evermore.

Answer. Their reward also is with the Lord.

For a Bishop and Confessor.

Verse. ⁴ Thou art a Priest for ever.

[In Paschal time, add Alleluia.]

Answer. After the order of Melchisedeck.

[In Paschal time, add Alleluia.]

For a Confessor not a Bishop.

Verse. ⁵ The law of his God is in his heart.

[In Paschal time, add Alleluia.]

Answer. And his steps shall not slide.

[In Paschal time, add Alleluia.]

For one Holy Woman of any kind.

Verse. God hath chosen her, and fore-chosen her.

[In Paschal time, add Alleluia.]

Answer. He hath made her to dwell in His tabernacle.

[In Paschal time, add Alleluia.]

The others, as well as what follows, to the end of the Service, are taken from the Third Nocturn of the Office Common to Saints of the class, unless something special be appointed, except necessary differences. The Lessons are arranged according to the rules in Chapter xxvi. 4, of the general Rubrics. The Hymn "We praise Thee, O God," is said at the end, instead of a Third Responsory. The Responsories are arranged according to the Rules in Chapter xxvii. 4, 5, of the General Rubrics. Thus :—

The Lord's Prayer is said :

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

¹ Isa. xxxv. 10.

² Ps. xx. 6.

³ Wisd. v. 16.

⁴ Ps. cix. 4.

⁵ Ps. xxxvi. 31.

Then this Absolution :

MAY the Almighty and merciful
Lord loose us from the bonds
of our sins.

Answer. Amen.

Then the Reader says :

Sir, be pleased to give the blessing.

*First Blessing, if the Lesson be from
Scripture.*

May His blessing be upon us,
Who doth live and reign for ever.

Answer. Amen.

*First Blessing, if the Lesson be of an
Homily.*

May the Gospel's saving Lord
Bless the reading of His Word.

Answer. Amen.

First Blessing on a Simple Feast.

May His blessing be upon us
Who doth live and reign for ever.

Answer. Amen.

*Then is read the First Lesson from
Scripture or from the Homily, or on a
Simple Feast either the First from
Scripture, or, if the Saint or Saints
have two Lessons, the whole three from
Scripture read together as one.*

*Then the First Responsory, unless
otherwise directed. On a week-day kept
as such, this is the First Responsory of
the preceding Sunday. On a Simple
Feast, the First Responsory in the Com-
mon Office for the class to which the
Saint belongs.*

Then the Reader says :

Sir, be pleased to give the blessing.

*Second Blessing, if the Lesson be of
Scripture or from an Homily.*

God's most mighty strength alway
Be His people's staff and stay.

Answer. Amen.

Second Blessing, for a Simple Feast.

He (or She or They) whose feast-day
we are keeping
Plead for us before the Lord.

Answer. Amen.

*Then is read the Second Lesson, either
from Scripture or from an Homily, or
on a Simple Feast either the Second
and Third Lessons from Scripture
read together as one, or if the Saint
or Saints have two Lessons, the first
of these.*

*Then the Second Responsory, unless
otherwise directed. On a week-day kept
as such, this is the Second Responsory
of the preceding Sunday, but in Paschal
time there is added to it :*

Verse. Glory be to the Father,
and to the Son, and to the Holy
Ghost.

*And the Answer of the Responsory is
repeated again.*

*On a Simple Feast the Second Re-
sponsory in the Common Office for the
class to which the Saint belongs, with
the addition of "Glory be to the
Father," &c., and the repetition of
the Answer.*

Then the Reader says :

Sir, be pleased to give the blessing.

Third Blessing.

May He That is the Angels' King
To that high realm His people bring.

Answer. Amen.

*Then is read the Third Lesson either
from Scripture, or of the Homily, or on
Simple Feasts the Second or only Lesson
of the Saint.*

*Then, on Simple Feasts and on any
day in Paschal time is said the Hymn,
"We praise Thee, O God." But on
week-days kept as such out of Paschal
time the Third Responsory of the pre-
ceding Sunday.*

Wednesday at Lauds.

THE FOURTH DAY OF THE WEEK.

All as on Sundays, except as otherwise given here.

The Psalms are as follows :

Antiphon. Wash me.

Psalm L.

Have mercy upon me, &c., (*p.* 87).

Antiphon. Wash me thoroughly from mine iniquity, O Lord.

Second Antiphon. Praise becometh Thee.

If this Antiphon be used the Psalm begins with the words, "O God, in Zion."

Psalm LXIV.

[Intituled "A Psalm. A Song of David," with a musical (?) superscription. The Vulgate adds that its use was prescribed by Jeremiah and Ezekiel to the exiles when they began to return from the Captivity.]

PRAISE becometh Thee, O God, in Zion: * and unto Thee shall the vow be performed in Jerusalem.

Hear my prayer: * unto Thee shall all flesh come.

Iniquities prevail against us: * but as for our transgressions, Thou shalt purge them away.

Blessed is the man whom Thou choosest, and causest to come near unto Thee: * he shall dwell in Thy courts:

We shall be satisfied with the goodness of Thine house: * Thy temple is holy, terrible in righteousness.

Answer us, O God of our salvation: * Thou that art the confidence of all the ends of the earth, and of the uttermost parts of the sea!

Thou that by Thy strength settest fast the mountains, being girded with power: * Thou that stirrest up the depth of the sea, and the noise of his waves!

The heathen shall be troubled. They that dwell in the uttermost parts shall be afraid at Thy tokens: * Thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth and waterest it: * Thou greatly enrichest it:

The river of God is full of water: Thou makest ready their corn, * for Thou hast so prepared it.

Drench her furrows, increase the fruits thereof: * the springing thereof shall rejoice at her showers.

Thou crownest the year with Thy goodness: * and Thy fields teem with fruitfulness.

The green places of the wilder-

ness wax fruitful: * and the little hills are girded with joy.

The pastures are clothed with flocks; the valleys also overflow with corn: * they shout for joy, yea, they sing.

Antiphon. Praise becometh Thee, O God, in Zion.

Third Antiphon. O my God.

Psalms LXII., LXVI.

O God, Thou art my God, &c., (*p.* 23).

Antiphon. O my God, my lips shall praise Thee while I live.

Fourth Antiphon. The LORD shall judge.

THE SONG OF HANNAH. (1 Kings (Sam.) ii.)

[Composed by her when she brought her son Samuel and presented him to the LORD. See 1 Kings (Sam.) i. ii., (Monday and Tuesday after Trinity Sunday.)]

MINE heart rejoiceth in the LORD, * and mine horn is exalted in my GOD:¹

My mouth is enlarged over mine enemies: * because I rejoice in Thy salvation.

There is none holy as the LORD; for there is none beside Thee: * neither is there any mighty like our God.

Talk no more * so exceeding proudly.

Let your old arrogancy depart out of your mouth: for the LORD is a God of knowledge, * and by Him thoughts are judged.

The bows of the mighty men are broken, * and they that stumbled are girded with strength.

They that were full have hired out themselves for bread: * and they that were hungry are filled.

So that the barren hath borne fruitfully: * and she that had many children is waxed feeble.

The LORD killeth, and maketh alive: * He bringeth down to the grave, and bringeth up.

The LORD maketh poor, and maketh rich: * He bringeth low, and lifteth up.

He raiseth up the poor out of the dust, * and lifteth up the beggar from the dunghill,

To set them among princes, * and to make them inherit the throne of glory:

For the pillars of the earth are the LORD's, * and He hath set the world upon them.

He will keep the feet of His saints, and the wicked shall be silent in darkness: * for by his strength shall no man prevail.

The adversaries of the LORD shall be made to fear Him: * out of heaven also shall He thunder upon them.

The LORD shall judge the ends of the earth: and He shall give strength unto His King, * and exalt the horn of His Anointed.

Antiphon. The LORD shall judge the ends of the earth.

Fifth Antiphon. Praise God.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD from the heavens, &c., (*pp.* 25, 26).

Antiphon. Praise God, ye heavens of heavens.

¹ The Divine Name.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p. 89*).

HYMN.¹

HAUNTING gloom and flitting
shades,
Ghastly shapes, away !
Christ is rising, and pervades
Highest Heaven with day.

He with His bright spear the night
Dazzles and pursues ;
Earth wakes up, and glows with light
Of a thousand hues.

Thee, O Christ, and Thee alone,
With a single mind,
We with chant and plaint would own ;
To thy flock be kind.

¹ Hymn founded on hymn in the Cathemerinon of Prudentius ; translation by the late Card. Newman.

Much it needs Thy light divine,
Spot and stain to clean ;
Light of Angels, on us shine
With Thy face serene.

To the Father, and the Son,
And the Holy Ghost,
Here be glory, as is done
By the angelic host. Amen.

Verse. Thou hast satisfied us
early with Thy mercy.

Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias.
O Lord, save us * from the hand of
all that hate us.

*Commemoration of the Cross before the
other Commemorations, and Long Preces
in Advent and Lent, on the Ember
Wednesdays (except that of Pentecost)
and on Fast-days, as on Monday.*

Thursday at Mattins.

THE FIFTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

Invitatory. It is the Lord That hath made us: * O come, let us worship Him.

HYMN.¹

ALL tender lights, all hues divine,
The night has swept away;
Shine on us, Lord, and we shall shine
Bright in an inward day.

The spots of guilt, sin's wages base,
Searcher of hearts, we own;
Wash us and robe us in Thy grace,
Who didst for sins atone.

The sluggard soul, that bears their
mark,
Shrinks in its silent lair,
Or gropes amid its chambers dark
For Thee, Who art not there.

Redeemer! send Thy piercing rays,
That we may bear to be
Set in the light of Thy pure gaze,
And yet rejoice in Thee.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.

Amen.

Only one Nocturn is said.

Antiphon. Make haste.

In Paschal time only one Antiphon is said to the whole Nocturn. Alleluia.

Psalm LXVIII.

[Intituled "Of David," with a (now uncertain) musical (?) direction.]

SAVE me, O God; * for the
waters are come in unto my
soul.

I sink in deep mire, * where
there is no standing.

I am come into the depth of the
sea, * and the flood overfloweth me.

I am weary of my crying, my
throat is dried: * mine eyes fail,
while I wait for my God.

They that hate me without a
cause, * are more than the hairs of
mine head.

They that would destroy me,
being mine enemies wrongfully, are
mighty: * then I restored that
which I took not away.

O God, Thou knowest my fool-
ishness: * and my faults are not
hid from Thee.

Let not them that wait on Thee,
O Lord, be ashamed for my sake, *
Thou LORD of hosts.

Let not those that seek Thee *
be confounded for my sake, O God
of Israël.

Because for Thy sake I have
borne reproach: * shame hath
covered my face.

¹ Ambrosian hymn; translation by the late Card. Newman.

I am become a stranger unto my brethren, * and an alien unto my mother's children.

For the zeal of Thine house hath eaten me up : * and the reproaches of them that reproached Thee are fallen upon me.

And I chastened my soul with fasting : * and that was to my reproach.

I made sackcloth also my garment, * and I became a proverb to them.

They that sat in the gate spake against me, * and I was the song of the drunkards.

But as for me, my prayer is unto Thee, O LORD : * in an acceptable time, O God !

In the multitude of Thy mercy hear me, * in the truth of Thy salvation !

Deliver me out of the mire, that I sink not : * deliver me from them that hate me, and out of the deep waters.

Let not the waterflood overflow me, neither let the deep swallow me up, * and let not the pit shut her mouth upon me.

Hear me, O LORD, for Thy loving-kindness is good : * turn unto me according to the multitude of Thy tender mercies.

And hide not Thy face from Thy servant, * for I am in trouble ; hear me speedily.

Draw nigh unto my soul, and redeem it : * deliver me because of mine enemies.

Thou knowest my reproach, and my shame, * and my dishonour.

Mine adversaries are all before Thee : * mine heart hath looked for reproach and bitterness.

And I looked for some to take

pity on me, and there was none : * and for comforters, and I found none.

They gave me also gall for meat : * and in my thirst they gave me vinegar to drink.

Let their table be made a snare before them, * and a recompense, and a stumbling-block.

Let their eyes be darkened, that they see not : * and ever bow Thou down their back.

Pour out Thine indignation upon them, * and let Thy wrathful anger take hold of them.

Let their habitation be desolate : * and let none dwell in their tents.

For they persecute him whom Thou hast smitten : * and they embitter the pain of my wounds.

Add iniquity unto their iniquity : * and let them not come into Thy righteousness.

Let them be blotted out of the book of the living : * and not be written with the righteous.

But I am poor and sorrowful : * Thy salvation, O God, hath set me up on high.

I will praise the name of God with a psalm, * and will magnify Him with thanksgiving.

And it shall please God better than a young bullock, * that hath horns and hoofs.

Let the humble see this and be glad, * seek God, and your soul shall live.

For the LORD heareth the poor : * and despiseth not His prisoners.

Let the heaven and earth praise Him, * the sea, and everything that moveth therein.

For God will save Zion, * and the cities of Judah shall be built up.

And they shall dwell there, *
and have it in possession.

The seed also of His servants
shall inherit it, * and they that
love His name shall dwell therein.

Psalm LXIX.

[Intituled "Of David, to bring to remembrance" with another (now uncertain) musical (?) superscription. The Vulgate and the LXX. add to remembrance "how the Lord had saved him"; the Targum associates the Psalm with the offering of the incense. This Psalm is a repetition of the last four verses of Ps. xxxix.]

MAKE haste, O God, to deliver me: * make haste to help me, O LORD.

Let them be ashamed and confounded, * that seek after my soul.

Let them be turned backward and put to confusion, * that desire mine hurt.

Let them be turned back with shame, * that say unto me, Aha, Aha.

Let all those that seek Thee be joyful and glad in Thee, * and let such as love Thy salvation say continually: Let the Lord be magnified.

But I am poor and needy: * help me, O God.

Thou art mine help and my deliverer: * O LORD, make no tarrying.

Antiphon. ¹ Make haste, O Lord God, to deliver me.

Second Antiphon. Be Thou my God.

Psalm LXX.

[The Vulgate and the LXX. give the heading, "A Psalm of David; of the Sons of Jonadab, and the first Captives." The

sons of Jonadab are the descendants of Jonadab, the son of Rechab, of whose faithfulness to observe a nomadic life, and to abstain from wine, it is written in Jer. xxxv. 19: "Therefore thus saith the LORD of Hosts, the God of Israël: Jonadab, the son of Rechab, shall not want a man to stand before me for ever." They had taken refuge at Jerusalem to escape the incursions of Nebuchadnezzar, and the meaning seems to be that when they and others were carried away as captives, they made special use of this Psalm.]

IN Thee, O LORD, have I put my trust, let me never be put to confusion: * deliver me in Thy righteousness, and cause me to escape.

Incline Thine ear unto me, * and save me.

Be Thou my God, my Protector, and my strong habitation, * to save me.

For Thou art my rock, * and my fortress.

Deliver me, O my God, out of the hand of the wicked, * and out of the hand of the unrighteous and cruel man.

For Thou art mine hope, O Lord: * O LORD, Thou art my trust from my youth.

By Thee have I been holden up from the womb: * Thou art my defence from my mother's bowels.

My praise shall be continually of Thee: * I am a wonder unto many: but Thou art my strong refuge.

Let my mouth be filled with Thy praise, that I may sing of Thy glory, * all the day long of Thy greatness.

Cast me not off in the time of old age: * forsake me not when my strength faileth.

For mine enemies* speak against me, * and they that lay wait for my soul take counsel together,

Saying: God hath forsaken him: persecute and take him, * for there is none to deliver him.

O God, be not far from me: * O my God, make haste for mine help.

Let them be confounded and consumed that are adversaries to my soul: * let them be covered with reproach and dishonour, that seek mine hurt.

But I will hope continually, * and will yet praise Thee more and more.

My mouth shall show forth Thy righteousness, * Thy salvation all the day.

And because I know not the tale thereof, I will go in the strength of the Lord: * O LORD, I will make mention of Thy righteousness, even of Thine only.

O God, Thou hast taught me from my youth: * and hitherto have I declared Thy wondrous works.

Now also when I am old and grey-headed, * O God, forsake me not,

Until I have showed Thy strength * unto all generations, that are to come.

Thy power and Thy righteousness, O God, are in the highest, Who hast done great things: * O God, who is like unto Thee?

Thou Who hast showed me great and sore troubles, shalt quicken me again: * and bring me up again from the depths of the earth.

Thou hast increased Thy greatness: * and again comforted me.

I will also praise Thee on the

psaltery, even Thy truth: * O God, unto Thee will I sing with the harp, O Thou Holy One of Israël!

My lips shall be fain when I sing unto Thee, * and my soul which Thou hast redeemed.

My tongue also shall talk of Thy righteousness all the day long: * for they are confounded and brought unto shame that seek mine hurt.

PSALM LXXI.

[Intituled "Of Solomon," that is, written concerning him.]

GIVE the king Thy judgment, O God, * and Thy righteousness unto the king's son.

To judge Thy people with righteousness, * and Thy poor with judgment.

The mountains shall receive peace with the people, * and the little hills righteousness.

He shall judge the poor of the people, and save the children of the needy, * and shall break in pieces the false accuser.

And he shall endure with the sun, and before the moon, * throughout all generations.

He shall come down like rain upon a fleece, * and as showers that water the earth.

In his days shall righteousness flourish, and abundance of peace, * so long as the moon endureth.

He shall have dominion also from sea to sea: * and from the river unto the ends of the earth.

The Ethiopians shall fall before him: * and his enemies shall lick the dust.

The kings of Tarshish, and of the isles shall bring presents: * the

kings of Arabia and Saba¹ shall offer gifts.

Yea, all the kings of the earth shall fall down before him: all nations shall serve him.

For he shall deliver the needy from the strong, * the poor also that hath no helper.

He shall spare the poor and needy, * and shall save the souls of the needy.

He shall redeem their soul from fraud and violence: * and precious shall their name be in his sight.

And he shall live, and to him shall be given of the gold of Arabia; prayer also shall be made for him continually; * all the day long shall he be blessed.

And there shall be a staff of bread in the land, upon the top of the mountains; the fruit thereof shall be higher than Lebanon: * and they of the city shall flourish like grass of the earth.

Blessed be his name for ever: * his name endureth as long as the sun.

And in him shall all the kindreds of the earth be blessed: * all nations shall call him blessed.

Blessed be the LORD God of Israël, * Who only doth wondrous things.

And blessed be His glorious Name for ever: * and let the whole earth be filled with his glory: Amen, Amen.²

Antiphon. ³ Be Thou my God, my protector.

Third Antiphon. Thou hast redeemed the rod.

Psalm LXXII.

[Intituled "A Psalm of Asaph."]

TRULY God is good to Israël, * to such as are upright in heart.

But as for me, my feet were almost gone: * my steps had well nigh slipped.

For I was envious at the unrighteous, * when I saw the prosperity of the wicked.

For they have no thought of death: * and they are unconcerned in trial.

They are not in trouble as other men, * neither are they plagued like other men.

Therefore pride compasseth them about, * violence and ungodliness cover them as a garment.

Their iniquity ariseth as it were from fatness: * they have more than heart could wish.

They think and speak wickedness: * they speak loftily concerning oppression.

They set their mouth against the heavens, * and their tongue walketh through the earth.

Therefore my people turn aside after them: * and the men of their day run after them.

And they say: How doth God know, * and is there knowledge in the Most High?

Behold, these are the ungodly, who prosper in the world, * they increase in riches.

And I said: Then I have cleansed mine heart in vain, * and washed mine hands in innocency.

¹ This seems to be Meroë, a province of Ethiopia.

² After this, there is the following notification, "The prayers of David, the son of Jesse, are ended," and this is the end of the second of the five books into which the Psalter is divided.

³ Ps. lxx. 3.

For all the day long have I been plagued, * and chastened every morning.

If I say: I will speak thus: * behold, I should disown the generation of Thy children.

And I thought to know this, * it was too hard for me;

Until I went into the Sanctuary of God, * and understood their hereafter.

Surely Thou dost set them in slippery places: * Thou castest them down even in their prosperity.

How are they brought into desolation? In a moment are they perished, * they are utterly consumed because of their wickedness.

As a dream when one awaketh, O Lord, * Thou shalt bring their image to nought in Thy city.

For mine heart was on fire, and I was pricked in my reins; * and I was brought to nothing and knew not:

I became as a beast before Thee: * nevertheless I am continually with Thee:

Thou hast holden me by my right hand, and guided me according to Thy will, * and received me to glory.

For what have I in heaven, * and what is there upon earth that I desire beside Thee?

My flesh and mine heart faileth: * Thou art the God of mine heart, and God is my portion for ever.

For, lo, they that go far from Thee shall perish: * Thou hast destroyed all them that go a whoring from Thee.

But it is good for me to draw near to God: * to put my trust in the Lord God,

That I may declare all Thy praises, * in the gates of the daughter of Zion.

Psalm LXXIII.

[Intituled "A didactic (?) Psalm of Asaph."]

O GOD, why hast Thou cast us off for ever: * why doth Thine anger smoke against the sheep of Thy pasture?

Remember Thy congregation, * which Thou hast purchased of old.

Thou hast redeemed the rod of Thine inheritance: * Mount Zion wherein Thou hast dwelt.

Lift up Thine hands against their perpetual pride: * even all that the enemy hath done wickedly in the sanctuary!

They also that hate Thee roar, * in the midst of Thy solemn congregation.

They set up their ensigns for trophies * on the pinnacles [of Thy temple] as though it had been the gate [of their own city]; and considered not!

As the fellers in a wood of thick trees, so did they hew down the gates thereof: * they have broken it down with axes and hammers.

They have set on fire Thy Sanctuary: * they have defiled the dwelling-place of Thy name by casting it down to the ground.

The sort of them said in their hearts with one consent: * Let us put away the feast-days of God out of the land.

We see not our signs, there is no more any prophet: * and none knoweth us any more.

O God, how long shall the ad-

versary reproach? * Shall the enemy blaspheme Thy name for ever?

Why withdrawest Thou Thine hand, even Thy right hand, * from Thy bosom for ever?

But God is our King of old, * working salvation in the midst of the earth.

Thou by Thy strength didst make the sea to stand on an heap: * Thou brakest the heads of the dragons in the waters.

Thou brakest the heads of leviathan in pieces: * Thou gavest him to be meat to the people¹ of Ethiopia.

Thou didst cleave the fountains and the floods: * Thou driedst up the rivers of Ethan.²

The day is Thine, the night also is Thine: * Thou hast created the light and the sun.

Thou hast set all the borders of the earth: * Thou hast made summer and spring.

Remember this, that the enemy hath reproached the LORD: * and that a foolish people have blasphemed Thy name.

O deliver not unto beasts the souls of them that praise Thee: * and forget not the souls of Thy poor for ever.

Have respect unto Thy covenant: * for the dark places of the earth are full of the habitations of cruelty.

O let not the oppressed return ashamed: * let the poor and needy praise Thy name.

Arise, O God, judge Thine own

cause: * remember how the foolish man reproacheth Thee daily.

Forget not the voice of Thine enemies: * the pride of them that hate Thee ascendeth continually.

Antiphon. ³ Thou hast redeemed the rod of Thine inheritance.

Fourth Antiphon. And we will call.

Psalm LXXIV.

[Intituled "A Psalm—A Song of Asaph," with a superscription of meaning now uncertain, but, in part, indicating the tune "Destroy not." The Targum says that it was composed as a thanksgiving at the time when David said "Destroy not thy people," and the occasion meant is probably that of the plague provoked by David's numbering of the people, as related in the last chapter of 2 Kings (Sam.)]

UNTO Thee, O God, will we give thanks: * we will give thanks and call upon Thy name.

We will declare Thy wondrous works: * when I shall take a set time, I will judge uprightly.

The earth and all the inhabitants thereof are dissolved: * I bear up the pillars of it.⁴

I said unto the wicked: Deal not wickedly: * and to the evil-doers: Lift not up your horn on high.

Lift not up your horn on high: * speak not wickedness against God.

For neither from the east, nor from the west, nor from the desert mountains: * for God is the judge:

He putteth down one, and setteth up another: * for in the hand of the

¹ People—probably referring to the wild beasts, (as in Proverbs xxx. 25, 26, "The ants are a people not strong—the conies are but a feeble folk") who ate the dead bodies of the Egyptians (whose power seems meant by the leviathan) washed upon the shores of the Red Sea.

² Ethan=continuity—"The continuously flowing streams."

³ Ps. lxxiii. 2.

⁴ SLH.

LORD there is a cup of strong wine full of mixture.¹

And he turneth it this way and that: surely the dregs thereof are not wrung out: * all the wicked of the earth shall drink them.

But I will declare for ever: * I will sing praises to the God of Jacob.

All the horns of the wicked also will I break: * and the horns of the righteous shall be exalted.

Psalm LXXV.

[Intituled "A Psalm—A Song of Asaph," with a farther superscription similar to the preceding. The Vulgate and the LXX. add "against the Assyrians"; the meaning probably is that it was found appropriate as a Psalm of thanksgiving after the destruction of the Assyrians (3 (2) Kings xix. 35).]

IN Judah is God known: * His name is great in Israël.

And His tabernacle is in "Peace,"² * and His dwelling-place in Zion.

There brake He the arrows of the bow, * the shield, the sword, and the battle.³

When Thou didst make Thy light to shine forth right wondrously from the everlasting hills: * all they that were foolish of heart were troubled:

They have slept their sleep: * and all the men of riches have found nothing in their hands.

At Thy rebuke, O God of Jacob, * they that rode upon horses are cast into a dead sleep.

Thou art to be feared; and who shall withstand Thee, * when once Thou art angry?

Thou didst cause judgment to be heard from heaven: * the earth trembled and was still,

When God arose to judgment, * to save all the meek of the earth.³

For the thoughts of man shall praise Thee: * the remainder of his thoughts shall keep holy his days before Thee.

Vow, and pay unto the LORD your God: * all ye that are round about Him bring presents,

Even unto Him That ought to be feared, and that cutteth off the spirit of princes, * to Him That is terrible among the kings of the earth.

Antiphon. ⁴ And we will call upon Thy name, O Lord.

Fifth Antiphon. Thou art the God.

Psalm LXXVI.

[Intituled "A Psalm of Asaph," with a musical (?) direction, addressed to Jeduthun.]

I CRIED unto the Lord with my voice; * even unto God with my voice, and He gave ear unto me.

In the day of my trouble I sought the Lord; in the night with my hands I sought Him * and failed not.

My soul refused to be comforted: * I remembered God, and rejoiced, and pondered, and my spirit was overwhelmed.³

Mine eyes anticipated the night watches: * I was troubled, and spake not.

I have considered the days of old, * and had in mind the everlasting years.

In the night also I commune with mine own heart: * and I mused, and searched out mine own spirit.

¹ Aromatic herbs, &c., were mixed with wine to make it more intoxicating. See Smith's Dict. of the Bible,—Wine.

² Peace—a translation of "Salem."

³ SLH.

⁴ Ps. lxxiv. 2.

Will God cast off for ever? * or will He be favourable no more?

Or will He put away His mercy for ever, * to generation and generation?

Or hath God forgotten to be gracious? * or will He in His anger shut up His tender mercies?¹

And I said: Now have I begun: * the change cometh of the right hand of the Most High.

I remembered the works of the LORD: * surely I will remember Thy wonders of old.

I will meditate also of all Thy work: * and talk of Thy doings.

Thy way, O God, is in the sanctuary. Who is so great a God as our God? * Thou art the God That doest wonders.

Thou hast declared Thy strength among the people: * Thou hast with Thine arm redeemed Thy people, the sons of Jacob and Joseph.¹

The waters saw Thee, O God, the waters saw Thee: * and they were afraid, the depths also were troubled.

There was a noise as of many waters, * the clouds sent out a sound.

Thine arrows also went abroad: * the voice of Thy thunder rolled.

Thy lightnings lightened the world: * the earth trembled and shook.

Thy way is in the sea, and Thy paths in the great waters: * and Thy footsteps are not known.

Thou leddest Thy people like a flock, * by the hand of Moses and Aaron.

Psalm LXXVII.

[Intituled "A didactic (?) poem of Asaph."]

GIVE ear, O my people, to my law: * incline your ears to the words of my mouth.

I will open my mouth in parables: * I will utter dark sayings of old.

Which we have heard and known, * and our fathers have told us.

They are not hidden from their children, * in the generation to come:

Showing the praises of the LORD, and His mighty acts, * and His wonderful works that He hath done.

He established also a testimony in Jacob, * and appointed a law in Israël.

Which He commanded our fathers that they should make known to their children: * that the generation to come may know them,

Even the children which shall be born and arise, * and declare them to their children;

That they may set their hope in God, and not forget the works of God, * but keep His commandments.

And may not be as their fathers, * a stubborn and rebellious generation,

A generation that set not their heart aright, * and whose spirit was not steadfast with God.

² The children of Ephraim bending and shooting with bows, * turned back in the day of battle.

They kept not the covenant of

¹ SLH.

² The next few verses perhaps relate to the refusal of the children of Israël to invade the Land of Promise when they first reached it, owing to fear of the inhabitants. Numb. xiv.

God, * and refused to walk in His law.

And forgot His works, * and His wonders that He had showed them.

Marvellous things did He in the sight of their fathers, in the land of Egypt, * in the plain of Tanis.¹

He divided the sea, and caused them to pass through, * and He made the waters to stand as an heap.

In the day-time also He led them with a cloud, * and all the night with a light of fire.

He clave the rock in the wilderness, * and gave them drink as out of the great depth.

He brought water also out of the rock, * and caused waters to run down like rivers.

And they sinned yet more against Him, * and provoked the Most High in the wilderness.

And they tempted God in their hearts, * to ask meat for their lust.

Yea, they spake against God: * they said: Can God furnish a table in the wilderness?

Behold, He smote the rock, and the waters gushed out, * and the streams overflowed.

Can He give bread also, * or furnish a table for His people?

Therefore the LORD heard this, and was wroth: * so a fire was kindled against Jacob, and anger came up against Israël.

Because they believed not in God, * and trusted not in His salvation.

And He commanded the clouds

from above, * and opened the doors of heaven.

And rained down manna upon them to eat, * and gave them of the bread of heaven.

Man did eat Angels' bread: * He sent them meat to the full.

He caused an east wind to blow in the heaven: * and by His power He brought in the south wind.

He rained flesh also upon them as dust, * and feathered fowls like as the sand of the sea.

And it fell in the midst of their camp, * round about their habitations.

So they did eat, and were well filled, and He gave them their own desire: * they were not disappointed of their lust.

But while their meat was yet in their mouths: * the wrath of God came upon them,

And slew the fattest of them, * and smote down the chosen men of Israël.

For all this they sinned still, * and believed not in His wondrous works.

Therefore their days were consumed in vanity, * and their years in trouble.

When He slew them, they sought Him: * and they returned, and enquired early after God.

And they remembered that God was their strength, * and the High God their redeemer.

Yet they flattered Him with their mouth, * and lied unto Him with their tongue.

For their heart was not right

¹ An ancient city (mentioned here and subsequently) in Lower Egypt, called both by a Shemitic name, Zoan, as well as by its Egyptian name, surrounded by plains, and close to the natural and constant border of Palestine.

with Him, * neither were they steadfast in His covenant.

But He being full of compassion, forgave their iniquity, * and destroyed them not.

Yea, many a time did He turn His anger away, * and did not stir up all His wrath.

He remembered also that they were but flesh; * a wind that passeth away and cometh not again.

How often did they provoke Him in the wilderness? * grieve Him to anger in the desert?

Yea, they turned again, and tempted God, * and provoked the Holy One of Israël.

They remembered not His hand, * in the day when He delivered them from the hand of the oppressor.

How He set His signs in Egypt, * and His wonders in the plain of Tanis.

And turned their rivers into blood: * and their floods, that they could not drink.

He sent divers sorts of flies among them, which devoured them: * and frogs, which destroyed them.

He gave also their increase unto the caterpillar, * and their labour unto the locust.

And He destroyed their vines with hail, * and their sycamore trees with frost.

He gave up their cattle also to the hail, * and their flocks to hot thunderbolts.

He cast upon them the fierceness of His anger, * indignation, and wrath, and trouble, by sending evil Angels among them.

He made a way to His anger; He spared not their soul from

death, * and cut off their cattle in death with them.

He smote also every first-born in the land of Egypt: * the first-fruits of all their labour in the tabernacles of Ham.

And made His own people to go forth like sheep: * and guided them in the wilderness like a flock.

And He led them on in hope, and they feared not: * and He overwhelmed their enemies in the sea.

And He brought them to the mountain of His Sanctuary, * even the mountain, which His right hand hath purchased.

He cast out the heathen also before them, * and allotted the land among them by line,

And made the tribes of Israël to dwell * in their tents.

Yet they tempted and provoked the Most High God, * and kept not His testimonies.

And turned back, and observed not His covenant, * like their fathers; they were turned aside like a deceitful bow.

They provoked Him to anger with their high places, * and moved Him to jealousy with their graven images.

God heard it and cast them out: * and brought Israël utterly to nought.

He forsook also the tabernacle of Shiloh, * even His tabernacle, where He dwelt among men.

And He delivered their strength into captivity, * and their beauty into the enemy's hand.

He gave His people over also unto the sword: * and cast off His inheritance.

The fire consumed their young

men : * and their maidens made no funeral song.

Their priests fell by the sword : * and their widows made no lamentation.

Then the Lord awaked as one out of sleep, * like a mighty man heated with wine.

And He smote His enemies in the hinder part : * He put them to a perpetual shame.

Moreover, He refused the tabernacle of Joseph, * and chose not the tribe of Ephraim.

But chose the tribe of Judah, * Mount Zion, which he loved.

And He built His sanctuary like the horn of an unicorn upon the earth, * which He hath established for ever.

He chose David also His servant, and took him from the sheepfolds : * from following the ewes great with young He brought him,

To feed Jacob His servant, * and Israël His inheritance.

So he fed them according to the integrity of his heart : * and guided them by the skilfulness of his hands.

Antiphon. ¹ Thou art the God That doest wonders.

Sixth Antiphon. Be merciful.

Psalm LXXVIII.

[Intituled "A Psalm of Asaph."]

O GOD, the heathen are come into Thine inheritance, Thine holy temple have they defiled : * they have made Jerusalem like an heap of stones in an orchard.

The dead bodies of Thy servants have they given to be meat unto the fowls of the heaven, * the flesh

of Thy saints unto the beasts of the earth.

Their blood have they shed like water round about Jerusalem : * and there was none to bury them.

We are become a reproach to our neighbours, * a scorn and derision to them that are round about us.

How long, LORD? wilt Thou be angry for ever? * shall Thy jealousy burn like fire?

Pour out Thy wrath upon the heathen, that have not known Thee, * and upon the kingdoms that have not called upon Thy name!

For they have devoured Jacob, * and laid waste His dwelling-place.

O remember not against us our former iniquities, let Thy tender mercies speedily overtake us : * for we are brought very low.

Help us, O God of our salvation, and for the glory of Thy name deliver us, O Lord : * and forgive our sins, for Thy name's sake.

Lest haply they should say among the heathen : Where is their God? * And make known among the nations in our sight

The vengeance of the blood of Thy servants, which is shed : * let the sighing of the prisoners come before Thee.

According to the greatness of Thine arm, * preserve Thou the children of the slain.

And render unto our neighbours sevenfold into their bosom : * their reproach wherewith they have reproached Thee, O Lord!

But we Thy people, and sheep of Thy pasture, * will give Thee thanks for ever:

We will show forth Thy praise * to all generations.

¹ Ps. lxxvi. 15.

Psalm LXXIX.

[Intituled "A Psalm of Asaph," with a direction, perhaps musical, the meaning of which is not now certain. The LXX. adds "concerning the Assyrian," probably meaning that it was used as a prayer after the destruction of Jerusalem by Nebuchadnezzar.]

GIVE ear, O Shepherd of Israël,
* Thou That ledest Joseph
like a flock.

Thou That sittest upon the Cherubim,
* shine forth before Ephraim,
Benjamin, and Manasseh.

Stir up Thy strength, and come
* and save us.

Turn us again, O God, * and
cause Thy face to shine, and we
shall be saved.

O LORD God of hosts, * how
long wilt Thou be angry against the
prayer of Thy servant?

Wilt Thou feed us with the bread
of tears, * and give us tears to drink
in great measure?

Thou makest us a strife unto our
neighbours: * and our enemies jest
upon us.

Turn us again, O God of hosts:
* and cause Thy face to shine, and
we shall be saved.

Thou hast brought a vine out of
Egypt: * Thou hast cast out the
heathen and planted it.

Thou preparedst room before it:
* Thou didst cause it to take deep
root, and it filled the land.

The hills were covered with the
shadow of it, * and the cedars of
God with the boughs thereof.

She sent out her boughs unto the
sea, * and her branches unto the
river.¹

Why hast Thou broken down her

hedge? * so that all they which
pass by the way do pluck her?

The boar out of the wood doth
root it up, * and the wild beast of
the field doth devour it.

Return, O God of hosts: * look
down from heaven, and behold, and
visit this vine;

And protect that Thy right hand
hath planted, * and the son of man
whom Thou madest strong for Thy-
self.

It is burnt with fire, and cut
down: * they shall perish at the
rebuke of Thy countenance.

Let Thine hand be upon the man
of Thy right hand, * and upon the
son of man whom Thou madest
strong for Thyself.

So will we not go back from
Thee; * quicken us, and we will
call upon Thy name.

Turn us again, O LORD God of
hosts: * and cause Thy face to
shine, and we shall be saved.

Antiphon. ² Be merciful unto our
sins, O Lord.

Antiphon in Paschal time. Al-
leluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. Out of Zion, the Per-
fection of beauty,

Answer. Our God shall come
manifestly.

During the rest of the year.

Verse. ³ My lips shall be fain
when I sing unto Thee.

Answer. And my soul, which
Thou hast redeemed.

¹ That is, the dominion of the Israëlites stretched from the Mediterranean to the Euphrates.

² Ps. lxxviii. 9.

³ Ps. lxx. 23.

In Lent.

Verse. He hath delivered me
from the snare of the fowler.

Answer. And from the noisome
pestilence.

In Passion time.

Verse. O God, deliver my soul
from the sword.

Answer. And my darling from
the power of the dog.

In Paschal time.

Verse. The Lord is risen from
the grave, Alleluia.

Answer. Who hung for us upon
the tree, Alleluia.

*The rest is the same as the First
Nocturn on the preceding Sunday, only
the Lessons, and sometimes the Respon-
sories, are those of the day.*

Thursday at Lands.

THE FIFTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows :

Antiphon. Against Thee, Thee only.

Psalm L.

Have mercy upon me, &c., (*p.* 87).

Antiphon. Against Thee, Thee only, have I sinned, have mercy upon me, O Lord !

Second Antiphon. Lord.

If this Antiphon be used, the Psalm begins with the words, "Thou hast been."

Psalm LXXXIX.

[Intituled "A Prayer of Moses the man of God."]

LORD, Thou hast been our refuge * in all generations.

Before the mountains were brought forth, or ever the earth and the world were formed, * even from everlasting to everlasting, Thou art God.

Turn not man to destruction ; * for Thou sayest, Return, ye children of men.

For a thousand years in Thy sight * are but as yesterday when it is past, And their years shall be reckoned

as nothing, * even as a watch in the night.

In the morning they are like grass which soon fadeth away : in the morning it flourisheth, and then it fadeth away : * in the evening it is cut down, drieth up, and withereth.

For we are consumed by Thine anger : * and by Thy wrath are we troubled.

Thou hast set our iniquities before Thee, * our life in the light of Thy countenance.

For all our days are passed away, * and we are consumed by Thine anger.

The works whereon we toil all our years are but frail structures like a spider's web : * the days of our years are threescore years and ten :

And if by reason of strength they be fourscore years, * yet is their increase but labour and sorrow :

For weakness cometh, * and we are cut off.

Who knoweth the power of Thine anger, * or can measure Thy wrath, that he may fear Thee as Thou oughtest to be feared ?

Show Thou the might of Thy right hand ; * and apply our hearts to wisdom.

Return, O LORD, how long? * and let it intreat Thee concerning Thy servants.

Thou hast satisfied us early with Thy mercy, * and we rejoice and are glad all our days.

We are gladdened for the days wherein Thou hast afflicted us; * for the years wherein we have seen evil.

Look upon Thy servants, and upon Thy works, * and establish their children.

And let the beauty of the LORD our God be upon us; and establish Thou the work of our hands upon us: * yea, the work of our hands establish Thou it.

Antiphon. Lord, Thou hast been our refuge.

Third Antiphon. I meditate.

Psalms LXII., LXVI.

O God, Thou art my God, &c., (p. 23).

Antiphon. I meditate upon Thee in the night watches.

Fourth Antiphon. Let us sing.

If this Antiphon be used the Canticle begins with the words, "Unto the LORD."

THE SONG OF MOSES (Exod. xv.)

[On the occasion of the successful escape of the Israëlites through the Red Sea.]

LET us sing unto the LORD, for He hath triumphed gloriously: * the horse and his rider hath He thrown into the sea.

The LORD is my strength, and my song, * and He is become my salvation;

He is my God, and I will glorify Him: * my father's God, and I will exalt Him.

The LORD is like a man of war: "THE ALMIGHTY"¹ is His name. * Pharaoh's chariots and his host hath He cast into the sea.

His chosen captains are drowned in the Red Sea. * The depths have covered them: they sank into the bottom as a stone.

Thy right hand, O LORD, is become glorious in power: Thy right hand, O LORD, hath shattered the enemy. * And in the greatness of Thy majesty Thou hast overthrown them that rose up against Thee.

Thou sentest forth Thy wrath, which consumed them as stubble. * And with the blast of Thy fury the waters were gathered together,

The floods stood upright, * and the depths were congealed in the heart of the sea.

The enemy said: I will pursue and overtake, * I will divide the spoil; my soul shall be sated upon them:

I will draw my sword, * mine hand shall destroy them.

Thy wind blew, and the sea covered them; * they sank as lead in the mighty waters.

Who is like unto Thee, O LORD, among the mighty? * who is like unto Thee, glorious in holiness, terrible, and worthy to be praised, doing wonders?

Thou stretchedst out Thy right hand, and the earth swallowed them. * Thou in Thy mercy hast led forth the people which Thou hast redeemed:

And hast borne them in Thy

¹ But in the present Hebrew text, here stands again the Divine name.

strength, * unto Thine holy habitation.

The people came up and were angry: * sorrow took hold on the inhabitants of Philistia.

Then the princes of Edom were amazed, the mighty men of Moab, trembling took hold upon them: * all the inhabitants of Chanaan melted away.

Let fear and dread fall upon them, * by the greatness of Thine arm:

Let them be as still as a stone: till Thy people pass over, O LORD, * till Thy people pass over, which Thou hast purchased.

Thou shalt bring them in and plant them in the mountain of Thine inheritance, * in Thy most sure dwelling, which Thou hast made, O LORD:

In the Sanctuary, O Lord, which Thine hands have established. * The LORD shall reign for ever and ever.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, * and the LORD brought again the waters of the sea upon them:

But the children of Israël went on dry land * in the midst of the sea.

Antiphon. Let us sing gloriously unto the LORD.

Fifth Antiphon. Praise God.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD, &c., (*pp.* 25, 26).

Antiphon. Praise God in His Sanctuary.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 89).

HYMN.¹

SEE, the golden dawn is glowing,
While the paly shades are going,
Which have led us far and long,
In a labyrinth of wrong.

May it bring us peace serene;
May it cleanse, as it is clean;
Plain and clear our words be spoke,
And our thoughts without a cloak;

So the day's account shall stand,
Guileless tongue and holy hand,
Steadfast eyes and unbeguiled,
"Flesh as of a little child."

There is One Who from above
Watches how the still hours move
Of our day of service done,
From the dawn to setting sun.

To the Father, and the Son,
And the Spirit, Three and One,
As of old, and as in Heaven,
Now and here be glory given.

Amen.

Verse. Thou hast satisfied us early with Thy mercy.

Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias.
Let us serve the Lord * in holiness,
and He will deliver us from our enemies.

Commemoration of the Cross before the other Commemorations, and Long Preces in Advent and Lent, and on Fast-days, as on Monday.

¹ Extracted from hymn by Prudentius; translation by the late Card. Newman.

Friday at Mattins.

THE SIXTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

Invitatory. Let us worship the Lord, for * He is our Maker.

HYMN.¹

MAY the dread Three in One, Who
 sways
 All with His sovereign might,
 Accept from us this hymn of praise,
 His watchers in the night.

For in the night, when all is still,
 We spurn our bed and rise,
 To find the balm for ghostly ill,
 His bounteous hand supplies.

If e'er by night our envious foe
 With guilt our souls would stain,
 May the deep streams of mercy flow,
 And make us white again ;

That so with bodies braced and bright,
 And hearts awake within,
 All fresh and keen may burn our light,
 Undimmed, unsoiled by sin.

Shine on Thine own, Redeemer sweet !
 Thy radiance increate
 Through the long day shall keep our
 feet,
 In their pure morning state.

Grant this, O Father, Only Son,
 And Spirit, God of grace,
 To whom all worship shall be done
 In every time and place.

Amen.

Only one Nocturn is said.

Antiphon. Sing aloud.

If this Antiphon be used the Psalm begins with the words, "Unto God our strength."

In Paschal time only one Antiphon is said for the whole Nocturn. Alleluia.

Psalm LXXX.

[Intituled "Of Asaph." It has a superscription of meaning now uncertain, but part of which perhaps means that it was a Hymn for the vintage.]

SING aloud unto God our strength :
 * make a joyful noise unto the God of Jacob.

Take a psalm, and bring hither the timbrel : * the pleasant harp with the psaltery.

Blow the trumpet in the new moon,² * in the time appointed, on our solemn feast-day.

¹ From a hymn of the Ambrosian school, very slightly altered ; translation by the late Card. Newman.

² The ordinance referred to in this and the next verses is found in Numb. x. "And the LORD spake unto Moses, saying : Make thee two trumpets of silver, of a whole piece shalt thou make them. . . . And in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings ; that they may be to you for a memorial before God. I am the LORD your God."

For this is a statute for Israël:

* and a law of the God of Jacob.

This He ordained in Joseph for a testimony, when he went out of the land of Egypt: * he heard a language that he understood not.

He removed his shoulder from the burden, * his hands were done with slaving over the baskets.

Thou calledst upon Me in trouble, and I delivered thee: * I answered thee in the secret place of thunder: I proved thee at the waters of strife.¹

Hear, O My people, and I will testify unto thee: * O Israël, if thou wilt hearken unto Me, there shall no strange god be in thee, neither shalt thou worship any strange god.

For I am the LORD thy God, Who brought thee out of the land of Egypt: * open thy mouth wide and I will fill it.

But My people would not hearken unto My voice: * and Israël would not obey Me:

So I gave them up unto their own hearts' lust: * they walked in their own counsels.

O that My people had hearkened unto Me, * that Israël had walked in My ways!

I should quickly have brought their enemies under them, * and turned Mine hand against their adversaries.

The haters of the LORD would have feigned submission unto Him: * but their time should have endured for ever.

He would have fed them also with the finest of the wheat: * and with honey out of the rock would He have satisfied them.

Psalm LXXXI.

[Intituled "A Psalm of Asaph."]

GOD standeth in the congregation of the mighty: * He judgeth among the judges.

How long do ye judge unjustly, * and accept the person of the wicked?²

Defend the poor and fatherless: * do justice to the afflicted and needy.

Deliver the poor, * and rid the needy out of the hand of the wicked.

They know not, neither do they understand, they walk on in darkness: * all the foundations of the earth are out of course.

³I have said: Ye are gods, * and all of you are children of the Most High;

But ye shall die like men: * and fall like one of the princes.

Arise, O God, judge the earth: * for Thou shalt inherit all nations.

Antiphon. ⁴Sing aloud unto God our strength.

Second Antiphon. Thou alone.

Psalm LXXXII.

[Intituled "A Song. A Psalm of Asaph."]

O GOD, who shall be likened unto Thee? * hold not Thy peace, and be not still, O God.

For, lo, Thine enemies make a tumult: * and they that hate Thee have lifted up the head.

They have taken crafty counsel against Thy people, * and consulted against Thine holy ones.

¹ SLH. For "the waters of Meribah" or "strife," see note on Ps. xciv., p. 2.

² SLH. ³ This verse was quoted by our Lord. John x. 34. ⁴ Ps. lxxx. 2.

They have said: Come and let us cut them off from being a nation: * that the name of Israël may be no more in remembrance.

For they have consulted together with one consent: * they are confederate against Thee: the tabernacles of Edom,¹ and the Ishmaelites.

Of Moab, and the Hagarenes; Gebal, and Ammon, Amalek, * the "Strangers" with the inhabitants of Tyre.

Assur also is joined with them: * they have holpen the children of Lot.²

Do unto them as unto Midian,³ and Sisera: * as unto Jabin, at the brook of Kishon.

They perished at Endor: * they became as dung for the earth.

Make their nobles like Oreb and like Zeeb; * as Zebah and Zalmunna,

All their princes: * who said: Let us take to ourselves the Sanctuary of God in possession.

O my God, make them like a wheel [of whirling dust]; * and as the stubble before the wind!

As the fire that burneth a wood, * and as the flame that setteth the mountains on fire.

So pursue them with Thy tempest, * and trouble them in Thine anger.

Fill their faces with shame: * and they will seek Thy Name, O LORD!

Let them be confounded and troubled for ever: * yea, let them be put to shame and perish.

And let men know that Thy name is the LORD: * Thou alone art the Most High over all the earth.

Psalm LXXXIII.

[Intituled "A Psalm of the sons of Korah." It has the same superscription as Ps. lxx., referring possibly to the vintage. It reads as if it were a pilgrim-song referring to the going up of all the males of Israël to Jerusalem to observe the Feast of Tabernacles, when harvest and vintage were over.]

HOW lovely are Thy tabernacles, O LORD of hosts! * my soul longeth and fainteth for the courts of the LORD:

Mine heart and my flesh * rejoice for the living God.

Yea, the sparrow hath found an house, * and the dove a nest for herself, where she may lay her young,

Even Thine altars, O LORD of hosts, * my King and my God!

Blessed are they that dwell in Thine house, O Lord; * they will be ever praising Thee.²

Blessed is the man whose strength is from Thee; * who hath settled in his heart to go up [to thy Sanctuary,] through the vale of tears,⁴ to the place which he hath appointed.

He That hath given the Law will

¹ Of the list of tribes in the next few verses, the Ishmaelites are the inhabitants of Edom; Moab, and the Hagarenes, Gebal, Ammon, Amalek, tribes to the south and south-east of Canaan; the "Strangers" are the Philistines; Assur is Assyria; the children of Lot are the Moabites and Ammonites.

² SLH.
³ The Midianites invaded Israël during the Judgeship of Gideon, who defeated them. Barak had previously, by a great victory between the Kishon and Endor, delivered his people from the tyranny of Jabin king of the Canaanites, whose general, Sisera, lost his life on the occasion. Oreb and Zeeb were two princes, and Zebah and Zalmunna two kings of the Midianites, whom the Israëlites took prisoners and put to death on the second occasion. See Judges iv.-viii.

⁴ Hebrew, "of Baca," probably the proper name of a place, but, literally, "weeping."

give His blessing; they shall go from strength to strength: * they appear before the God of gods in Zion.

O LORD God of hosts, hear my prayer: * give ear, O God of Jacob! ¹

Behold, O God, our shield: * and look upon the face of Thine Anointed.

For a day in Thy courts is better * than a thousand.

I had rather be a menial in the house of my God, * than to dwell in the tents of wickedness.

For God loveth mercy and truth: * the LORD will give grace and glory.

No good thing will He withhold from them that walk uprightly. * O LORD of hosts, blessed is the man that trusteth in Thee!

Antiphon. ² Thou alone art the Most High over all the earth.

Third Antiphon. LORD.

If this Antiphon be used the Psalm begins with the words "Thou hast been favourable."

Psalm LXXXIV.

[Intituled "A Psalm of the sons of Korah," with the usual (now uncertain) superscription.]

LORD, Thou hast been favourable unto Thy land: * Thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of Thy people: * Thou hast covered all their sins. ¹

Thou hast taken away all Thy wrath: * Thou hast turned Thyself from the fierceness of Thine anger.

Turn us, O God of our salvation, * and cause Thine anger towards us to cease.

Wilt Thou be angry with us for ever? * wilt Thou draw out Thine anger to all generations?

O God, Thou shalt again quicken us: * and Thy people shall rejoice in Thee.

Show us Thy mercy, O LORD! * and grant us Thy salvation.

I will hear what the LORD God will speak in me: * for He will speak peace unto His people,

And to His saints, * and unto them that are changed in heart.

Surely His salvation is nigh them that fear Him, * that glory may dwell in our land.

Mercy and truth have met together: * righteousness and peace have kissed each other.

Truth hath sprung out of the earth: * and righteousness hath looked down from heaven.

Yea, the LORD shall give that which is good: * and our land shall yield her increase.

Righteousness shall go before Him: * and shall set His footsteps in the way.

Psalm LXXXV.

[Intituled "A Prayer of David."]

BOW down Thine ear, O LORD, and hear me: * for I am poor and needy.

Preserve my soul, for I am holy: * O Thou my God, save Thy servant that trusteth in Thee.

Be merciful unto me, O Lord, for I cry unto Thee all the day long: * rejoice the soul of Thy servant, for

¹ SLH.

² Ps. lxxxii. 19.

unto Thee, O Lord, do I lift up my soul.

For Thou, Lord, art good and ready to forgive, * and plenteous in mercy to all them that call upon Thee.

Give ear, O LORD, unto my prayer: * and attend to the voice of my supplication.

In the day of my trouble I called upon Thee, * for Thou hast heard me.

Among the gods there is none like unto Thee, O Lord: * neither are there any works like unto Thy works.

All nations whom Thou hast made shall come and worship before Thee, O Lord: * and shall glorify Thy name.

For Thou art great and doest wonderful things: * Thou art God alone.

Teach me Thy way, O LORD, and I will walk in Thy truth: * let mine heart be glad, that it may fear Thy name.

I will praise Thee, O Lord my God, with all mine heart, * and I will glorify Thy name for evermore.

For great is Thy mercy toward me: * and Thou hast delivered my soul from the lowest hell.

O God, the wicked are risen against me, and the assemblies of violent men have sought after my soul, * and have not set Thee before them.

But Thou, O Lord, art a God full of compassion and gracious, * long-suffering, and plenteous in mercy and truth.

O look upon me, and have mercy

upon me: * give Thy strength unto Thy servant, and save the son of Thine handmaid!

Show me a token for good, that they which hate me may see it and be ashamed: * because Thou, O LORD, hast holpen me, and comforted me.

Antiphon. ¹ LORD, Thou hast been favourable unto Thy land.

Fourth Antiphon. Her foundation.

If this Antiphon be used the Psalm begins with the words, "Is in the holy mountains."

Psalm LXXXVI.

[Intituled "A Psalm. A Song of the sons of Korah." The Targum adds that it was based upon words of the ancients, perhaps meaning that the two first verses before the SLH were an ancient saying to which the rest was a later addition.]

HER foundation is in the holy mountains: * the LORD loveth the gates of Zion more than all the dwellings of Jacob!

Glorious things are spoken of thee, * O city of God!²

I will make mention of Rahab³ and Babylon * that know me.

Behold the "Strangers,"⁴ and Tyre, and the people of Ethiopia, * these were there—

And of Zion shall it not be said: This and that man was born in her, * and the Highest Himself hath established her?⁵

The LORD shall make count, when He writeth up the people [and the princes,]⁶ * of all that are in her.²

All they that dwell in thee * are in gladness.

¹ Ps. lxxxiv. 2.

² That is "the Insolent One," namely, Egypt.

³ Is the meaning that Jerusalem shall be illustrious as the birth-place of all kinds of distinguished persons? The Targum, curiously enough, says that the persons meant are David and Solomon, whereas David is a native of Bethlehem.

⁴ Displaced from the beginning of the next verse.

⁵ SLH.

⁶ *I.e.*, the Philistines.

Psalm LXXXVII.

[This Psalm has a long superscription, in which its authorship is attributed to Heman the Ezrahite, one of five brothers, descendants of Zarah, the son of Judah. Four of them were celebrated for wisdom. 3 (1) Kings iv. 31. This Psalm was written for the sons of Korah, and intended to be sung with an accompaniment of pipes and flutes.]

O LORD God of my salvation, *
I have cried day and night
before Thee.

Let my prayer come before Thee ;
* incline Thine ear unto my cry.

For my soul is full of troubles : *
and my life draweth nigh unto the
grave.

I am counted with them that go
down into the pit : * I am as a
man that hath no strength, lying
nervless among the dead,

Like the pierced that lie in the
grave, whom Thou rememberest no
more : * and they are cast off from
Thine hand.

They have laid me in the lowest
pit, * in darkness and in the shadow
of death.

Thy wrath lieth hard upon me,
* and Thou hast afflicted me with
all Thy waves.¹

Thou hast put away mine ac-
quaintance far from me : * they
have made me an abomination unto
them.

I am shut up, and cannot come
forth : * mine eyes fail by reason
of affliction.

LORD, I have called daily upon
Thee : * I have stretched out my
hands unto Thee !

Wilt Thou show wonders to the
dead ? * or can physicians quicken
them, so that they may praise
Thee ?¹

Shall Thy loving-kindness be

¹ SLH.

declared in the grave, * and Thy
faithfulness in destruction ?

Shall Thy wonders be known in
the dark, * and Thy righteousness
in the land of forgetfulness ?

But unto Thee have I cried, O
LORD : * and in the morning shall
my prayer come before Thee.

LORD, why castest Thou off my
prayer, * why hidest Thou Thy face
from me ?

I am afflicted, and in toil from
my youth up : * and when I was
lifted up, then was I brought down
and troubled :

Thy fierce wrath goeth over me,
* and Thy terrors have troubled me.

They came round about me all
the day like a flood : * they com-
passed me about together.

Friend and neighbour hast Thou
put far from me, * mine acquaint-
ance also, because of my misery.

Antiphon. ² Her foundation is
in the holy mountains.

Fifth Antiphon. Blessed.

Psalm LXXXVIII.

[Intituled "A didactic (?) Poem of Ethan
the Ezrahite." This Ethan was a brother
of the author of the last Psalm.]

I WILL sing of the mercies * of
the LORD for ever.

With my mouth will I make
known Thy faithfulness * to all
generations.

For Thou hast said : Mercy shall
be built up for ever in the heavens :
* Thy faithfulness shall be estab-
lished in them.

I have made a covenant with My
chosen, I have sworn unto David
My servant : * thy seed will I
establish for ever.

² Ps. lxxxvi. 1.

And build up thy throne * to all generations.¹

And the heavens shall praise Thy wonders, O LORD; * Thy faithfulness also in the congregation of the Saints—

For who in heaven can be compared unto the LORD? * Who among the sons of God can be likened unto GOD?

God, Which is glorious in the assembly of the saints, * great and terrible to all them that are about Him.

O LORD God of hosts, who is like unto Thee? * Thou art strong, O LORD, and Thy faithfulness is round about Thee!

Thou rulest the raging of the sea: * when the waves thereof arise Thou stillest them.

Thou hast broken the "Insolent" one,² as one that is slain: * Thou hast scattered Thine enemies with Thy strong arm.

The heavens are Thine, the earth also is Thine, as for the world and the fulness thereof Thou hast founded them: * the North and the South Thou hast created them:

³Tabor and Hermon shall rejoice in Thy name. * Thou hast a mighty arm.

Strong is Thine hand, and high Thy right hand: * justice and judgment are the foundations of Thy throne.

Mercy and truth shall go before Thy face. * Blessed is the people that know the joyful sound!

They shall walk, O LORD, in the light of Thy countenance, and in Thy name shall they rejoice all the day! * in Thy righteousness also shall they be exalted.

For thou art the glory of their strength: * and in Thy favour our horn shall be exalted.

For of the LORD is our defence, * and of the Holy One of Israël is our King.

Then Thou spakest in vision to Thine holy ones, and saidst: * I have laid help upon one that is mighty, and have exalted one chosen out of My people.

I have found David My servant: * with Mine holy oil have I anointed him.

For Mine hand shall help him: * Mine arm also shall strengthen him.

The enemy shall prevail nothing against him: * nor the son of wickedness afflict him.

And I will beat down his foes before his face, * and put them that hate him to flight.

And My truth and My mercy shall be with him: * and in My Name shall his horn be exalted.

I will set his hand also in the sea, * and his right hand in the rivers.⁴

He shall cry unto me: Thou art my Father, * my God, and the rock of my salvation.

⁵Also I will make him My first-born, * higher than the kings of the earth.

My mercy will I keep for him

¹ SLH.

² Two prominent mountains in the North of Syria.

⁴ That is:—"I will make his power to be bounded on the West by the Mediterranean, and on the East by the Tigris and Euphrates."

⁵ The next verses are a sort of quotation of the Divine message given by Nathan to David. 2 Kings (Sam.) vii. 14-16.

² Rahab—i.e., Egypt.

for evermore, * and My covenant shall stand fast with him.

His seed also will I make to endure for ever, * and his throne as the days of heaven.

But if his children forsake My law, * and walk not in My judgments,—

If they break My statutes, * and keep not My commandments,

Then I will visit their transgressions with the rod, * and their iniquity with stripes.

Nevertheless My loving-kindness will I not utterly take from him, * nor fail in My truth.

My covenant also will I not break, * nor make void the thing that is gone out of My lips.

Once have I sworn by Mine holiness, that I will not lie unto David: * his seed shall endure for ever,

And his throne, as the sun before Me: * and as the full moon for ever, and as the faithful witness in heaven.¹

But Thou hast cast off and despised, * Thou hast put away Thine Anointed.

Thou hast made void the covenant of Thy servant: * Thou hast profaned his crown [by casting] it to the ground.

Thou hast broken down all his hedges: * Thou hast brought his strongholds to ruin.

All that pass by the way spoil him: * he is a reproach to his neighbours.

Thou hast set up the right hand of his adversaries: * Thou hast made all his enemies to rejoice.

Thou hast turned the edge of his sword, * and hast not upholden him in battle.

Thou hast made his brightness to cease, * and cast his throne down to the ground.

The days of his youth hast Thou shortened: * Thou hast covered him with shame.²

How long, LORD, wilt Thou hide Thyself, for ever? * Shall Thy wrath burn like fire?

Remember how short my time is: * wherefore hast Thou made all the sons of men in vain?

What man is he that liveth, and shall not see death? * Shall he deliver his soul from the hand of the grave?²

Lord, where are Thy former loving-kindnesses, * which Thou swarest unto David in Thy truth?

Remember, Lord, the reproach of Thy servants, * (that I bear in my bosom) even the reproach of many people—

Wherewith Thine enemies have reproached, O LORD— * wherewith they have reproached the woes of Thine Anointed.

Blessed be the LORD for evermore! * Amen, Amen.³

Psalm XCIII.

[The Vulgate and the LXX. ascribe this Psalm to David, and assign it to the fourth day of the week.]

THE LORD God to Whom vengeance belongeth, * the God to Whom vengeance belongeth hath shown Himself.

Lift up Thyself, Thou judge of

¹ SLH. Is the "faithful witness" the rainbow? See Gen. ix. (Thursday after Sexagesima Sunday.)

² SLH.

³ Here ends the third of the five books into which the Psalter is divided.

the earth : * render a reward to the proud.

LORD, how long shall the wicked, * how long shall the wicked triumph ?

How long shall they utter and speak iniquity ? * all the workers of wickedness boast themselves ?

They crush Thy people, O LORD ! * and afflict Thine heritage.

They slay the widow and the stranger, * and murder the fatherless.

Yet they say : The LORD shall not see, * neither shall the God of Jacob understand.

Understand, ye brutish among the people ! * and ye fools, some time be wise !

He That planted the ear, shall He not hear ? * or He That formed the eye, can He not see ?

He That chastiseth the heathen, shall not He correct ? * He That teacheth man knowledge ?

The LORD knoweth the thoughts of men, * that they are vanity.

Blessed is the man whom Thou chastenest, O LORD, * and teachest out of Thy law.

That Thou mayest give him rest from the days of adversity, * until the pit be digged for the wicked.

For the LORD will not cast off His people, * neither will He forsake His inheritance.

Until righteousness return unto judgment, * and all the upright in heart follow it.

Who will rise up for me against the evil-doers ? * or who will stand up with me against the workers of iniquity ?

Unless the LORD had been mine help, * my soul had almost dwelt in the grave.

When I said : My foot slippeth — * Thy mercy, O LORD, held me up.

In the multitude of the sorrows within mine heart, * Thy comforts delight my soul.

¹ Hath the throne of iniquity fellowship with Thee ? — * which frameth mischief by a law ?

They that gather themselves together against the soul of the righteous, * and condemn the innocent blood — ?

But the LORD is my refuge, * and my God is the stay of my trust.

And He shall bring upon them their own iniquity, and shall cut them off in their own wickedness : * the LORD our God shall cut them off.

Antiphon. ² Blessed be the LORD for evermore.

Sixth Antiphon. Sing.

Psalm XCV.

[In 1 Par. (Chron.) xvi. it is stated that David gave this Psalm to Asaph and his brethren upon the day that the ark was brought to Jerusalem. The text is there given somewhat differently, and the whole forms the second part of one Psalm, of which the first part consists of the first fifteen verses of Ps. civ. The Vulgate and the LXX. note that it was sung at the rebuilding of the Temple after the Captivity.]

O SING unto the LORD a new song : * sing unto the LORD, all the earth.

Sing unto the LORD, and bless

¹ This verse is translated according to the sense of the Hebrew, the LXX., Aquila, Symmachus, Theodotion, and St Jerome, but the Latin has the second, instead of the third, person singular in the last clause.

² Ps. lxxxviii. 53.

His Name: * show forth His salvation from day to day.

Declare His glory among the heathen, * His wonders among all people.

For the LORD is great, and greatly to be praised: * He is to be feared above all gods.

For all the gods of the heathen are devils: * but the LORD made the heavens.

Praise and beauty are before Him: * holiness and majesty are in His sanctuary.

Give unto the LORD, O ye thousands of the people, give unto the LORD glory and honour: * give unto the LORD the glory due unto His name.

Bring sacrifices, and come into His courts: * O worship the LORD in His holy temple!

Let all the earth fear before Him. * Say among the heathen, The LORD reigneth!

He hath established the world also, that it shall not be moved: * He shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad, let the sea roar, and the fulness thereof: * let the fields be joyful and all that is therein.

Then shall all the trees of the wood rejoice before the LORD, for He cometh, * for He cometh to judge the earth.

He shall judge the world with righteousness: * and the people with His truth.¹

Psalm XCVI.

[The Vulgate and the LXX. have the superscription "[A Psalm] of David when his country was re-established" — perhaps meaning after the usurpation of Absalom.]

THE LORD reigneth; let the earth rejoice: * let the multitude of isles be glad thereof.

Clouds and darkness are round about Him: * righteousness and judgment are the foundation of His throne.

A fire shall go before Him, * and burn up His enemies round about.

His lightnings enlightened the world: * the earth saw and trembled.

The hills melted like wax at the presence of the LORD, * at the presence of the Lord of the whole earth.

The heavens declared His righteousness, * and all the people saw His glory.

Confounded be all they that worship graven images, * and that boast themselves of idols.

Worship Him, all ye His Angels! * Zion heard, and was glad.

And the daughters of Judah rejoiced, * because of Thy judgments, O LORD!

For thou, LORD, art high above all the earth: * Thou art exalted far above all gods.

Ye that love the LORD, hate evil: * the Lord preserveth the souls of His saints; He delivereth them out of the hand of the wicked.

Light is sprung up for the

¹ In 1 Par. (Chron.) xvi. the Psalm continues:—"O give thanks unto the LORD, for He is good: for His mercy endureth for ever. And say ye: Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to Thy holy Name, and glory in Thy praise. Blessed be the LORD God of Israel for ever and ever. And all the people said: 'Amen' and praised the LORD"—possibly in Ps. cxxxv.

righteous, * and gladness for the upright in heart.

Rejoice in the LORD, ye righteous, * and give thanks to the memorial of His holiness!

Antiphon. ¹ Sing unto the LORD, and bless His name.

Antiphon for Paschal time. Alleluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. Send forth the Lamb, O Lord, the ruler of the land.

Answer. From the "Rock" of the wilderness unto the mount of the daughter of Zion.

During the rest of the year.

Verse. ² Let my prayer come before Thee, O Lord.

Answer. Incline Thine ear unto my cry.

In Lent.

Verse. He shall cover thee with His wings.

Answer. And under His feathers shalt thou trust.

In Passion time.

Verse. O Lord, save me from the lion's mouth.

Answer. And mine affliction from the horns of the unicorns.

In Paschal time.

Verse. The Lord is risen indeed, Alleluia.

Answer. And hath appeared unto Simon, Alleluia.

The rest is the same as the Second Nocturn on the preceding Sunday, only the Lessons, and sometimes the Responses, are those of the day.

Simple Feasts. It is to be remembered that when a Simple Feast is kept on Friday, the Invitatory and Hymn are of the Feast, being taken from the Common of Saints of the class, unless specially given.

Then the Psalms and Antiphons of the Week-day, as given above. Then is said a Verse and Answer as follows:

In the Simple Office for one or many Martyrs in Paschal time.

Verse. The everlasting light shall shine upon Thy Saints, O Lord. Alleluia.

Answer. Even unto everlasting. Alleluia.

In the Simple Office for one Martyr, (out of Paschal time).

Verse. ³ Thou hast set a crown, O Lord, of precious stones.

Answer. Upon his head.

In the Simple Office for many Martyrs, (out of Paschal time).

Verse. ⁴ Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

In the Simple Office for a Bishop and Confessor.

Verse. ⁵ The Lord chose him for a priest unto Himself.

[In Paschal time, add Alleluia.]

Answer. To offer up unto Him the sacrifice of praise.

[In Paschal time, add Alleluia.]

In the Simple Office for a Confessor not a Bishop.

Verse. ⁶ The mouth of the righteous shall speak wisdom.

[In Paschal time, add Alleluia.]

Answer. And his tongue talk of judgment.

[In Paschal time, add Alleluia.]

¹ Ps. xcv. 2.

⁴ Ps. lxvii. 3.

² Ps. lxxxvii. 3.

⁵ Ecclus. xlv. 16.

³ Ps. xx. 3.

⁶ Ps. xxxvi. 30.

For one Holy Woman, of whatever kind.

Verse. ¹ God shall give her the help of His countenance.

[*In Paschal time, add Alleluia.*]

Answer. God is in the midst of her, she shall not be moved.

[*In Paschal time, add Alleluia.*]

The others, as well as what follows, to the end of the Service, are taken from the Second Nocturn of the Office common to Saints of the class, unless something special be appointed. The Lessons are arranged according to the rules in Chapter xxvi. 4 of the general Rubrics. The Hymn, "We praise Thee, O God," is said at the end, instead of a Third Responsory. The Responsories are arranged according to the rules in Chapter xxvii. 4 of the General Rubrics. Thus:—

The Lord's Prayer is said:

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Then this Absolution:

MAY His loving kindness and mercy help us, Who liveth and reigneth with the Father, and the Holy Ghost, world without end.

Answer. Amen.

Then the Reader says:

Sir, be pleased to give the blessing.

First Blessing, if the Lesson be from Scripture.

God the Father, the Almighty,
Show on us His grace and mercy.

Answer. Amen.

First Blessing, if the Lesson be of an Homily.

May the Gospel's saving Lord
Bless the reading of His Word.

Answer. Amen.

First Blessing on a Simple Feast.

May His blessing be upon us,
Who doth live and reign for ever.

Answer. Amen.

Then is read the First Lesson from Scripture or from the Homily, or, on a Simple Feast, either the First from Scripture, or, if the Saint or Saints have two Lessons, the whole three Scripture Lessons read together as one.

Then the First Responsory, unless otherwise directed. On a week-day kept as such, this is the First Responsory of the preceding Sunday. On a Simple Feast, it is the First Responsory in the Common Office for the class to which the Saint belongs.

Then the Reader says:

Sir, be pleased to give the blessing.

Second Blessing, if the Lesson be of Scripture.

May Christ to all His people give
For ever in His sight to live.

Answer. Amen.

Second Blessing, if the Lesson be from an Homily.

God's most mighty strength alway
Be His people's staff and stay.

Answer. Amen.

¹ Ps. xlv. 5, (Alexandrian version).

Second Blessing, for a Simple Feast.

He (or She or They) whose feast-day we are keeping
Plead for us before the Lord.

Answer. Amen.

Then is read the Second Lesson, either from the Scripture or from an Homily, or, on a Simple Feast, either the Second and Third Lessons from Scripture read together as one, or, if the Saint or Saints have two Lessons, the first of these.

Then the Second Responsory, unless otherwise directed. On a week-day kept as such, this is the Second Responsory of the preceding Sunday, but in Paschal time there is added to it:

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

And the Answer of the Responsory is repeated again.

On a Simple Feast the Second Responsory in the Common Office for the class to which the Saint belongs, with the addition of "Glory be to the Father," &c., and the repetition of the Answer.

Then the Reader says:

Sir, be pleased to give the blessing.

Third Blessing, if the Lesson be of Scripture.

May the Spirit's fire divine
In our inmost being shine.

Answer. Amen.

Third Blessing, for a Simple Feast, or if the Lesson be from an Homily.

May He that is the Angels' King
To that high realm His people bring.

Answer. Amen.

Then is read the Third Lesson either from Scripture, or of the Homily, or, on Simple Feasts, the Second or only Lesson of the Saint.

Then, on Simple Feasts and on any day in Paschal time is said the Hynn, "We praise Thee, O God." But on week-days kept as such out of Paschal time the Third Responsory of the preceding Sunday.

Friday at Lauds.

THE SIXTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows :

Antiphon. Uphold mine heart.

Psalm L.

Have mercy upon me, &c., (*p.* 37).

Antiphon. Uphold mine heart with Thy free spirit, O God.

Second Antiphon. In Thy faithfulness.

Psalm CXLII.

[Intituled "A Psalm of David," and he Vulgate and the LXX. add, "when he was being persecuted by Absalom his son."]

HEAR my prayer, O LORD, give ear to my supplication in Thy faithfulness: * answer me, in Thy righteousness.

And enter not into judgment with Thy servant: * for in Thy right shall no man living be justified.

For the enemy hath persecuted my soul: * he hath smitten my life down to the ground:

He hath made me to dwell in darkness, as those that have been

long dead. * Therefore is my spirit overwhelmed within me: mine heart within me is troubled.

I remember the days of old: I meditate on all thy works: * I muse on the works of Thine hands.

I stretch forth mine hands unto Thee: * my soul [thirsteth] after Thee, as a thirsty land.¹

Hear me speedily, O LORD: * my spirit faileth:

Hide not Thy face from me, * lest I be like unto them that go down into the pit.

Cause me to hear Thy loving-kindness in the morning: * for in Thee do I trust:

Cause me to know the way wherein I should walk: * for I lift up my soul unto Thee.

Deliver me, O LORD, from mine enemies: I flee unto Thee to hide me. * Teach me to do Thy will: for Thou art my God.

Let Thy good Spirit lead me into the land of uprightness. * For Thy name's sake, O LORD, Thou shalt quicken me in Thy righteousness.

Thou shalt bring my soul out of trouble: * and of Thy mercy cut off mine enemies,

¹ SLH.

And destroy all them that afflict my soul: * for I am Thy servant.

Antiphon. In Thy faithfulness, answer me, O Lord.

Third Antiphon. O Lord.

Psalms LXII., LXVI.

O God, Thou art my God, &c., (p. 23).

Antiphon. O Lord, cause Thy face to shine upon us.

Fourth Antiphon. O LORD, I have heard.

If this Antiphon be used the Canticle begins with the words, "Thy speech."

THE SONG OF HABAKKUK THE PROPHET. (Hab. iii.)

[Intituled "A prayer of Habakkuk the Prophet" with a direction, perhaps musical.]

O LORD, I have heard tell of Thee: * and was afraid:

O LORD, revive Thy work * in the midst of the years;

In the midst of the years shalt Thou make it known: * in wrath, Thou wilt remember mercy.

God shall come from "the South," * and the Holy One from Mount Paran.¹

His glory covered the heavens, * and the earth was full of His praise.

His brightness was as the light: * He had horns² coming out of His hand:

There was the hiding of His power. * Before Him went death.

And the destroyer went forth at His feet. * He stood and measured the earth:

He beheld, and drove asunder the nations: * and the everlasting mountains were crushed:

The everlasting hills did bow: * because the Eternal passed by.³

I saw the tents of Ethiopia in affliction: * the curtains of the land of Midian did tremble.⁴

Wast Thou displeased against the rivers, O LORD? * was Thine anger against the rivers? Thy wrath against the sea?

That Thou didst ride upon Thine horses, * and Thy chariots were salvation?

Thou didst seize and draw Thy bow, * according to the oaths that Thou utterdest unto the tribes.⁵

Thou didst cleave the rivers of the earth: the mountains saw Thee and they trembled: * the overflowing of the water passed by:

The deep uttered his voice: * he lifted up his hands on high.

The sun and moon stood still

¹ SLH. "The South" is, in the original, "Teman," the name of a country and nation eastward of Idumea, but used for the south generally. Paran, or Pharan, is an uncultured and mountainous region, lying between Arabia Petraea, Palestine, and Idumea. The passage is an imitation of the words of Moses when blessing the tribes. Deut. xxxiii. 2. "The LORD came from Sinai, and rose up from Seir unto them; He stirred forth from Mount Paran, and He came with ten thousands of Saints: from His right hand went a fiery law for them."

² Gesenius says "'Horns' is here used of flashes of lightning, just as the Arabian poets compare the first beams of the rising sun to horns, and call the sun itself a gazelle."

³ The present Hebrew simply is "The ways are everlasting to Him."

⁴ Proper name of an Arabian nation whose territory lay from the eastern shore of the Ælantic Gulf as far as the land of Moab.

⁵ SLH.

in their habitation: * at the light of Thine arrows they went forth, at the shining of Thy glittering spear..

Thou didst tread down the land in indignation: * Thou didst thresh the heathen in anger.

Thou wentest forth for the salvation of Thy people, * even for salvation with Thine Anointed.¹

Thou didst smite the head of the house of the wicked: ² * Thou didst lay bare the foundation unto the neck.³

Thou didst curse his sceptre, even the head of his fighting men, * when they came out as a whirlwind to scatter me:

Their rejoicing was as the rejoicing of him * that devoureth the poor secretly.

Thou didst make a way in the sea for Thine horses, * through the mire of great waters.

I heard, and my belly trembled: * my lips quivered at the voice:

Let rottenness enter into my bones, * and corruption swarm under me:

That I may rest in the day of trouble: * that I may go up unto our people that are girded.⁴

Although the fig-tree shall not blossom, * neither shall fruit be in the vines:

The labour of the olive shall fail, * and the fields shall yield no meat:

The flock shall be cut off from the fold, * and there shall be no herd in the stalls:

Yet will I rejoice in the LORD: * I will joy in the God of my salvation.⁵

The LORD God is my strength: * and He will make my feet like hinds' feet:

And He will lead me forth, to make me to walk upon mine high places, * as a conqueror, to sing praises unto Him.⁶

Antiphon. O LORD, I have heard Thy speech, and was afraid.

Fifth Antiphon. Praise God.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD, from the heavens, &c., (*pp.* 25, 26).

Antiphon. Praise God with the timbrel and dance.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 89).

HYMN.⁷

GLORY of the eternal Heaven,
Blessed Hope to mortals given,
Of the Almighty Only Son,
And the Virgin's Holy One;
Raise us, Lord, and we shall rise
In a sober mood,
And a zeal which glorifies
Thee from gratitude.

Now the day-star keenly glancing,
Tells us of the sun's advancing;
While the unhealthy shades decline,
Rise within us, Light Divine!

¹ Moses?

² Pharaoh?

³ SLH. Some critics read "of the rock" instead of "unto the neck."

⁴ Accinctum. The Latin translator probably meant "girt," as the dead were girt, cf. John xi. 44.

⁵ Jesu Meo. So the Hebrew.

⁶ This last clause seems to be only a musical direction, which has got confounded with the text. Some translate it: "Given to the leader of the string band."

⁷ Hymn of the Ambrosian school, slightly altered; translation by the late Card. Newman.

Rise, and, risen, go not hence,
Stay and make us bright,
Streaming through each cleansèd
sense,
On the outward night.

Then the root of faith shall spread
In the heart new fashionèd ;
Gladsome hope shall spring above,
And shall bear the fruit of love.
To the Father, and the Son,
And the Holy Ghost,
Here be glory, as is done,
By the Angelic host.

Amen.

Verse. Thou hast satisfied us
early with Thy mercy.

Answer. We rejoice and are
glad.

Antiphon for the Song of Zacharias. Through the tender mercy
of our God * the day-spring from on
high hath visited us.

*Commemoration of the Cross before
the other Commemorations, and Long
Preces in Advent and Lent, and on
Fast-days, as on Monday.*

Saturday at Mattins.

THE SABBATH.

All as on Sunday, except as otherwise given here.

Invitatory. O come, let us worship * the Lord our God.

HYMN.¹

FATHER of mercies infinite,
Ruling all things that be,
Who, shrouded in the depth and height,
Art One, and yet art Three ;

Accept our chants, accept our tears,
A mingled stream we pour ;
Such stream the laden bosom cheers,
To taste Thy sweetness more.

Purge Thou with fire the o'ercharged
mind,

Its sores and wounds profound ;
And with the watcher's girdle bind
The limbs which sloth has bound.

That they who with their chants by
night

Before Thy presence come,
All may be fill'd with strength and light
From their eternal home.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.

Amen.

Only one Nocturn is said.

Antiphon. For the Lord.

In Paschal time only one Antiphon is said for the whole Nocturn. Alleluia.

¹ Another hymn of the Ambrosian school, considerably altered ; translation by the late Card. Newman.

Psalm XCVII.

[Intituled "A Psalm." The Vulgate and the LXX. ascribe it to David.]

O SING unto the LORD a new
song : * for He hath done
marvellous things.

His right hand, and His holy arm,
* have gotten Him the victory.

The LORD hath made known His
salvation : * His righteousness hath
He openly showed in the sight of
the heathen.

He hath remembered His mercy,
* and His truth towards the house
of Israël.

All the ends of the earth have
seen * the salvation of our God.

Make a joyful noise unto the
LORD, all the earth, * make a
loud noise and rejoice, and sing
praise.

Sing unto the LORD with the
harp, with the harp and the voice
of a psalm. * With trumpets and
sound of cornet,

Make a joyful noise before the
LORD, the King. * Let the sea
roar, and the fulness thereof, the
world and they that dwell therein.

Let the floods clap their hands,
let the hills be joyful together be-

fore the LORD. * For He cometh to judge the earth :

With righteousness shall He judge the world, * and the people with equity.

Psalm XCVIII.

[The Vulgate and the LXX. ascribe this Psalm to David.]

THE LORD reigneth, be the people never so impatient : * He sitteth upon the Cherubim, be the earth never so unquiet.

The LORD is great in Zion : * and He is high above all people.

Let them praise Thy great and terrible Name, for it is holy : * and the King's majesty loveth judgment.

Thou dost establish equity : * Thou executest judgment and righteousness in Jacob.

Exalt ye the LORD our God, and worship at His footstool : * for it is holy.

Moses and Aaron among His priests, * and Samuel among them that call upon His name.

They called upon the LORD, and He answered them. * He spake unto them in the cloudy pillar :

They kept His testimonies, * and the ordinance that He gave them.

Thou answeredst them, O LORD our God ! * O God, Thou forgavest them, though Thou tookest vengeance of their inventions.

Exalt the LORD our God and worship at His holy hill : * for the LORD our God is Holy.

Antiphon. ¹For the Lord hath done marvellous things.

*When the following Psalm, "Make a joyful noise unto God, all ye lands," is to be said at Lauds (as would be the case, for instance, if Christmas Eve fell on a Saturday) it is not said here, nor its Antiphon. But instead is said Psalm xci., "It is a good thing to give thanks unto the LORD," from the Saturday Lauds which are to be displaced, with the Antiphon, "It is a good thing * to give thanks unto the LORD," in which case the Psalm begins with the words "To give thanks unto the LORD."*

Second Antiphon. Make a joyful noise.

If this Antiphon be used, the Psalm begins with the words, "Unto GOD, all ye lands."

Psalm XCIX.

[Intituled "A Psalm of thanksgiving." The Targum has "A Psalm for the Sacrifice of thanksgiving."]

MAKE a joyful noise unto GOD, all ye lands : * serve the LORD with gladness.

Come before His presence, * with singing.

Know ye that the LORD, He is God : * it is He That hath made us, and not we ourselves :

We are His people, and the sheep of his pasture. * Enter into His gates with thanksgiving, and into His courts with praise : give thanks unto Him,

Praise His Name. For the LORD is good, His mercy is everlasting : * and His truth endureth to all generations.

Psalm C.

[Intituled "A Psalm of David."]

I WILL sing of mercy and judgment, * unto Thee, O LORD !
I will sing and behave myself

¹ Ps. xcvi. I.

wisely in a perfect way. * O when wilt Thou come unto me?

I walked within mine house, * in the innocence of mine heart.

I set no wicked thing before mine eyes: * I hate the work of them that turn aside.

A froward heart cleaveth not unto me: * the wicked person that turned aside from me, I would not know.

Whoso privily slandered his neighbour, * him did I expose.

Him that had an high look and a proud heart: * with him I will not eat.

Mine eyes are upon the faithful of the land, that they may dwell with me: * he that walked in a perfect way, he ministered unto me.

He that doeth proud things shall not dwell within mine house: * he that speaketh wickedness was not upright in my sight.

I will early destroy all the wicked of the land: * that I may cut off all wicked doers from the city of the LORD.

Antiphon. ¹ Make a joyful noise unto GOD, all ye lands.

Third Antiphon. O God.

Psalm CI.

[Intituled "A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD."]

HEAR my prayer, O LORD, * and let my cry come unto Thee.

Hide not Thy face from me: * in the day when I am in trouble incline Thine ear unto me.

In the day when I call upon Thee, * answer me speedily.

For my days are wasted away like smoke: * and my bones are consumed as a firebrand.

I am smitten like grass, and mine heart is withered: * for I have forgotten to eat my bread.

By reason of the voice of my groaning * my bones cleave to my flesh.

I am like a pelican of the wilderness: * I am like an owl in his hole.

I watch, * and am as a sparrow alone upon the house-top.

Mine enemies reproached me all the day: * and they that praised me are sworn together against me.

For I have eaten ashes like bread, * and mingled my drink with weeping:

Because of thine indignation and wrath: * for Thou hast lifted me up and cast me down.

My days are like a shadow that declineth: * and I am withered like grass.

But Thou, O LORD, endurest for ever, * and Thy remembrance unto all generations.

Thou shalt arise and have mercy upon Zion: * for the time to favour her, yea, the set time, is come.

For Thy servants take pleasure in her stones: * and have pity on her dust.

So the heathen shall fear Thy name, O LORD, * and all the kings of the earth Thy glory.

When the LORD shall build up Zion, * He shall appear in His glory.

¹ Ps. xcix, 1.

He hath had regard unto the prayer of the destitute, * and hath not despised their supplication.

Let this be written for the generation to come: * and the people which shall be created shall praise the LORD.

For He hath looked down from the height of His sanctuary: * from heaven did the LORD behold the earth:

To hear the groaning of the prisoners, * to loose the children of the slain.

To declare the name of the LORD in Zion, * and His praise in Jerusalem.

When the people are gathered together, * and the kings, to serve the LORD.

¹ He answered him in the way of his strength: * Show me the shortness of my days.

Call me not away in the midst of my days: * Thy years are unto all generations.

Thou, Lord, in the beginning, hast laid the foundation of the earth: * and the heavens are the works of Thine hands.

They shall perish, but Thou remainest: * and they all shall wax old as doth a garment:

And as a vesture shalt Thou change them, and they shall be changed: * but Thou art the Same, and Thy years shall not fail.

The children of Thy servants shall continue: * and their seed shall be established for ever.

¹ "He" may be taken for the "afflicted man" who has just given utterance to his hopes of a brighter future. The Hebrew, (as now pointed,) reads: "He afflicted in the way his (my) strength, he cut short my days." The Alexandrian translators, using an unpointed text, took the opening word of the clause to mean "he answered" instead of "he afflicted" as they might easily do, the letters being the same for either word. The Hebrew text itself is not quite settled.

Psalm CII.

[Intituled "of David."]

BLESS the LORD, O my soul: * and all that is within me, bless His holy name.

Bless the LORD, O my soul, * and forget not all His benefits.

Who forgiveth all thine iniquities: * Who healeth all thy diseases.

Who redeemeth thy life from destruction: * Who crowneth thee with loving-kindness and tender mercies.

Who satisfieth thy desire with good things: * thy youth is renewed like the eagle's.

The LORD executeth mercy, * and judgment for all that are oppressed.

He made known His ways unto Moses, * His will unto the children of Israël.

The LORD is merciful and gracious: * slow to anger, and plentiful in mercy.

He will not always chide: * neither will He keep His anger for ever.

He hath not dealt with us after our sins: * nor rewarded us according to our iniquities.

For as the heaven is high above the earth, * so great is His mercy toward them that fear Him.

As far as the east is from the west, * so far hath He removed our transgressions from us.

Like as a father pitieth his children, so the LORD pitieth them that fear Him. * For He knoweth our frame;

He remembereth that we are dust : * as for man, his days are as grass, as a flower of the field so shall he flourish.

For the wind passeth over it, and it is gone, * and the place thereof shall know it no more.

But the mercy of the LORD is from everlasting * to everlasting upon them that fear Him,

And His righteousness unto children's children ; * to such as keep His covenant,

And to those that remember His commandments, * to do them.

The LORD hath prepared His throne in heaven, * and His kingdom shall rule over all.

Bless the LORD, all ye His Angels, * that excel in strength, that do His commandments, to hearken unto the voice of His word.

Bless ye the LORD, all ye His hosts : * ye ministers of His that do His pleasure.

Bless the LORD, all His works : * in all places of His dominion ; bless the LORD, O my soul !

Antiphon. ¹ O God, let my cry come unto Thee.

Fourth Antiphon. Bless the LORD.

If this Antiphon be used the Psalm begins with the words, "O my soul."

Psalm CIII.

[The Vulgate and the LXX. ascribe this Psalm to David.]

BLESS the LORD, O my soul : *
O LORD my God, Thou art very great !

Thou art clothed with honour and

majesty, * covering Thyself with light as with a garment !

Who stretchest out the heavens like a curtain, * Who coverest their upper chambers with the waters !

Who makest the clouds Thy chariot, * Who walkest upon the wings of the wind !

Who makest Thine Angels spirits : * and Thy ministers a flame of fire !²

Who layest the foundations of the earth ; * it shall not be removed for ever !

Thou coveredst it with the deep as with a garment, * the waters stood above the mountains.

At Thy rebuke they fled : * at the voice of Thy thunder they hasted fearfully away.

The mountains go up, and the valleys go down, * into the place which Thou hast founded for them.

Thou hast set a bound, that they may not pass over : * that they turn not again to cover the earth.

Who sendeth springs into the valleys : * the waters run among the hills.

All the beasts of the field drink thereof : * the wild asses seek them in their thirst.

By them build the fowls of the heaven their habitation ; * they sing among the rocks.

He watereth the hills from His upper chambers : * the earth is satisfied with the fruit of Thy works.

He causeth the grass to grow for the cattle, * and herb for the service of men :

That Thou mayest bring forth food out of the earth, * and wine

¹ Ps. ci. i.

² So is this passage translated, Heb. i. 7.

that maketh glad the heart of man ;

Oil to make his face to shine, *
and bread to strengthen man's heart.

The trees of the field are filled [with sap], the cedars of Lebanon also, which He hath planted : * there the birds make their nests.

The stork's nest is the highest among them : * the high hills are a refuge for the wild goats, and the rocks for the conies.

He hath appointed the moon for seasons : * the sun knoweth his going down.

Thou makest darkness, and it is night : * wherein all the beasts of the forest do come forth.

The young lions roar after their prey, * and seek their meat from God.

The sun ariseth, and they gather themselves together : * and lay them down in their dens.

Man goeth forth unto his work, * and to his labour, until the evening.

O LORD, how manifold are Thy works ! * in wisdom hast Thou made them all : the earth is full of Thy riches.

So is this great and wide sea : * wherein are things creeping innumerable.

Both small and great beasts : * there go the ships ;

There is that Leviathan whom Thou hast made to play with him : * these all wait upon Thee, that Thou mayest give them their meat in due season.

That thou givest them, they gather : * when Thou openest Thine hand, they are all filled with good.

Thou hidest Thy face, they are troubled : * Thou takest away their breath, they die, and return to their dust.

Thou sendest forth Thy spirit, and they are created : * and Thou renewest the face of the earth.

Let the glory of the LORD endure for ever ! * the LORD shall rejoice in His works.

He looketh on the earth and maketh it to tremble : * He toucheth the mountains and they smoke.

I will sing unto the LORD as long as I live : * I will sing praise to my God while I have my being.

My meditation of Him shall be sweet : * I will be glad in the LORD.

Let the sinners be consumed out of the earth, and let the wicked be no more : * bless thou the LORD, O my soul !¹

Psalm CIV.

[The first fifteen verses of this Psalm are found in a slightly different edition in 1 Par. (Chron.) xvi. as the first part of a Psalm given by David to Asaph and his brethren, on the day that the ark was brought to Jerusalem. The rest is our present Psalm xcv., which see with the notes, p. 148. The Vulgate and the LXX. prefix "Alleluia."]

O GIVE thanks unto the LORD, and call upon His name : * make known His deeds among the heathen.

Sing unto Him, and sing psalms unto Him : * talk ye of all His wondrous works.

Glory ye in His holy name : * let the heart of them rejoice that seek the LORD.

Seek the LORD, and be strong : * seek His face evermore.

¹ "Alleluia" is here appended in the Hebrew.

Remember His marvellous works that He hath done: * His wonders and the judgments of his mouth.

O ye seed of Abraham, His servant, * ye children of Jacob His chosen!

He is the LORD our God: * His judgments are in all the earth.

He hath remembered His covenant for ever, * the word which He commanded to a thousand generations—

[The covenant] that He made with Abraham: * and His oath unto Isaac.

And He confirmed the same unto Jacob for a law, * and to Israël for an everlasting covenant.

Saying: Unto thee will I give the land of Canaan, * the lot of your inheritance.

When they were but a few men in number, * very few, and strangers in it.

And they went from one nation to another, * and from one kingdom to another people.

He suffered no man to do them wrong: * yea, He reprov'd kings for their sakes.

Touch not Mine anointed, * and do My prophets no harm.¹

Moreover He called for a famine upon the land: * and brake the whole staff of bread.

He sent a man before them: * Joseph was sold for a servant:

Whose feet they hurt with fetters, the iron entered into his soul. * Until his word came,

The word of the LORD tried him: * the king sent and loosed him; even the ruler of the people, and let him go free.

He made him lord of his house, * and ruler of all his substance.

To instruct his princes at his pleasure, * and teach his elders wisdom.

Israël also came into Egypt, * and Jacob sojourn'd in the land of Ham.

And He increased His people greatly: * and made them stronger than their enemies.

He turned their heart to hate His people, * and to deal subtilly with his servants.

He sent Moses His servant, * and Aaron whom He had chosen.

He showed signs among them, * and wonders in the land of Ham.

He sent darkness and made it dark: * He made not His words of none effect.

He turned their waters into blood, * and slew their fish.

Their land brought forth frogs, * in the chambers of their kings.

He spake, and there came divers sorts of flies, * and lice in all their coasts.

He gave them hail for rain, * flaming fire in their land.

He smote their vines also and their fig-trees, * and brake the trees of their coasts.

He spake, and the locust came, and the caterpillar, * without number,

And ate up all the herb in their land, * and devoured all the fruit of their ground.

He smote also all the first-born in their land, * the chief of all their travail.

He brought them forth also with silver and gold: * and there was

¹ Here ends the portion found in 1 Par. (Chron.) xvi. 22.

not one feeble person among their tribes.

Egypt was glad when they departed: * for the fear of them fell upon them.

He spread a cloud for a covering, * and fire to give light in the night.

They asked, and the quail came, * and He satisfied them with the bread of heaven.

He opened the rock and the waters gushed out, * the rivers ran through the dry places.

For He remembered His holy promise, * that He made unto Abraham His servant.

And He brought forth His people with joy, * and His chosen with gladness.

And gave them the lands of the heathen, * and they inherited the labour of the peoples.

That they might observe His statutes, * and keep His laws.

[Here the Hebrew adds "Alleluia."]

Antiphon. ¹ Bless the LORD, O my soul!

Fifth Antiphon. Visit us.

Psalm CV.

[Superscribed "Alleluia."]

O GIVE thanks unto the LORD, for He is good: * for His mercy endureth for ever.

Who can utter the mighty acts of the LORD? * who can show forth all His praise?

Blessed are they that keep judgment, * and they that do righteousness at all times.

Remember us, O LORD, with

the favour that Thou showest unto Thy people: * O visit us with Thy salvation:

That I may see the good of Thy chosen, that I may rejoice in the gladness of Thy people, * that Thou mayest be praised in Thine inheritance.

We have sinned with our fathers: * we have done wickedly, we have committed iniquity.

Our fathers considered not Thy wonders in Egypt: * they remembered not the multitude of Thy mercies,

But provoked Him when they went up unto the sea, * even the Red Sea.

Nevertheless He saved them for His name's sake, * that He might make His mighty power to be known.

He rebuked the Red Sea also, and it was dried up: * and He led them through the depths as through the wilderness.

And He saved them from the hand of them that hated them, * and redeemed them from the hand of the enemy.

And the waters covered their enemies: * there was not one of them left.

And they believed His words: * and sang His praise.

They soon forgot His works: * and waited not for His counsel.

And lusted exceedingly in the wilderness: * and tempted God in the desert.

And He gave them their request, * and sent fulness into their soul.

They provoked Moses also in the camp, * and Aaron, the saint of the LORD.

¹ Ps. cii. 1.

The earth opened and swallowed up Dathan, * and covered the company of Abiram.¹

And a fire was kindled in their assembly, * the flame burned up the wicked.

² They made a calf also in Horeb, * and worshipped the graven image.

Thus they changed their Glory * into the similitude of a calf that eateth grass.

They forgot God their Saviour, * Who had done great things in Egypt, wondrous works in the land of Ham, terrible things by the Red Sea.

Therefore He said that He would cut them off, * had not Moses His chosen stood before Him in the breach,

To turn away His wrath, lest He should destroy them: * yea, they despised the pleasant land;

They believed not His words: but murmured in their tents: * they hearkened not unto the voice of the LORD.

He also lifted up His hand against them, * to overthrow them in the wilderness.

To overthrow their seed also among the nations, * and to scatter them in the lands.

They joined themselves also unto Baal-peor,³ * and ate the sacrifices of the dead.

And they provoked Him to anger with their inventions: * and the carcasses lay thick among them.

Then stood up Phinehas and made a propitiation: * and the plague was stayed.

And that was counted unto him for righteousness, * unto all generations for evermore.

They angered Him also at the waters of "Provocation,"⁴ * so that it went ill with Moses for their sakes; because they provoked his spirit;

So that he spake unadvisedly with his lips,⁵ * They did not destroy the nations concerning whom the LORD commanded them:⁶

And they were mingled among the heathen, and learned their works, and served their idols: * and it became a snare to them.

Yea, they sacrificed their sons * and their daughters unto devils.

¹ Numbers xvi. They tried to stir up a rebellion against Moses and Aaron, upon levelling principles, "and the earth opened her mouth and swallowed them up," while some of their partizans were consumed by a fire which issued from the sanctuary.

² For the well-known history of the golden calf, see Exod. xxxii.

³ I.e., "the Lord of Mount Peor," an idol of the Moabites. The whole history of this lapse of the Israelites, and how Phinehas stopped the plague by killing one pair of the transgressors, is in Numbers xxv. "And the LORD spake unto Moses, saying: Phinehas, the son of Eleazar, the son of Aaron the Priest, hath turned My wrath away from the children of Israël. . . . Behold, I give unto him My covenant of peace; and he shall have it, and his seed after him, even the covenant of an everlasting Priesthood."

⁴ Meribah. See note on Ps. xciv., p. 3.

⁵ Numbers xx. 10. "And Moses . . . said unto them: Hear now, ye rebels, must we fetch you water out of this rock?" v. 12. "And the LORD spake unto Moses and Aaron: Because ye believed Me not, to sanctify Me in the eyes of the children of Israël, therefore ye shall not bring this congregation into the land which I have given them."

⁶ In Judges i. 21 to the end, is a long list of the districts of idolaters whom they left in Canaan and among whom they lived.

And shed innocent blood, * even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Chanaan :

And the land was polluted with blood. They were defiled also with their own works, * and went a whoring with their own inventions.

Therefore was the wrath of the LORD kindled against His people, * and He abhorred His own inheritance.

And He gave them into the hand of the heathen : * and they that hated them ruled over them.

Their enemies also oppressed them, and they were brought into subjection under their hand. *

Many times did He deliver them, But they provoked Him with their counsel, * and they were brought low for their iniquity.

But He regarded their affliction, * and heard their cry.

And He remembered His covenant, * and repented according to the multitude of His mercies.

He made them also to be pitied * of all those that carried them captives.

Save us, O LORD our God, * and gather us from among the nations !

To give thanks unto Thy holy Name, * and to triumph in Thy praise.

Blessed be the LORD God of Israël from everlasting to everlasting : * and let all the people say : Amen, Amen.

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm. Here ends the fourth of the five books into which the Psalter is divided.]

Psalm CVI.

O GIVE thanks unto the LORD, for He is good : * for His mercy endureth for ever.

Let the redeemed of the LORD say so, whom He hath redeemed from the hand of the enemy : * and gathered them out of the lands,

From the rising of the sun and from the setting thereof, * from the north and from the south.

They wandered in the wilderness in a dry land : * they found no pathway to a city to dwell in :

Hungry and thirsty, * their soul fainted in them.

Then they cried unto the LORD in their trouble ; * and He delivered them out of their distresses.

And He led them forth by the right way, * that they might go to a city to dwell in.

O that men would praise the LORD for His goodness : * and for His wonderful works to the children of men !

For He satisfieth the longing soul : * and filleth the hungry soul with goodness.

Such as sit in darkness and in the shadow of death, * being bound in affliction and iron.

Because they rebelled against the words of God, * and contemned the counsel of the Most High.

Therefore their heart was brought down with labour : * they fell down, and there was none to help.

Then they cried unto the LORD in their trouble : * and He delivered them out of their distresses.

And He brought them out of darkness and the shadow of death : * and brake their bands in sunder.

O that men would praise the LORD for His goodness: * and for His wonderful works to the children of men!

For He hath broken the gates of brass, * and cut the bars of iron in sunder.

He saved them from the way of their transgression: * for they were afflicted because of their iniquities.

Their soul abhorred all manner of meat: * and they drew near even unto the gates of death.

Then they cried unto the LORD in their trouble: * and He delivered them out of their distresses.

He sent His word and healed them, * and delivered them from their straits.

O that men would praise the LORD for His goodness: * and for His wonderful works to the children of men!

Yea, let them sacrifice the sacrifice of thanksgiving, * and declare His works with rejoicing.

They that go down to the sea in ships, * and do business in great waters;

These see the works of the LORD, * and His wonders in the deep.

He commandeth, and the stormy wind riseth, * and the waves thereof are lifted up.

They mount up to the heaven, and go down again to the depths: * their soul is melted because of trouble.

They reel to and fro, and stagger like a drunken man, * and are at their wits' end.

Then they cry unto the LORD in their trouble, * and He delivereth them out of their distresses.

And He maketh the storm a calm, * and the waves thereof are still.

And they are glad because [the breakers] be quiet: * so He bringeth them unto their desired haven.

O that men would praise the LORD for His goodness: * and for His wonderful works to the children of men!

Let them exalt Him also in the congregation of the people, * and praise Him in the assembly of the elders.

He turneth the rivers into a wilderness, * and the water-springs into dry ground;

A fruitful land into a salt desert, * for the wickedness of them that dwell therein.

He turneth the wilderness into a standing-water, * and dry ground into water-springs.

And there He maketh the hungry to abide, * and they prepare a city to dwell in:

And sow the fields, and plant vineyards, * and bring forth fruits of increase.

He blesseth them also, and they are multiplied greatly: * and He suffereth not their cattle to decrease.

Again they are minished, * and brought low, through oppression, affliction, and sorrow.

He poureth contempt upon princes, * and He causeth them to wander in the wilderness, and in the land where there is no way.

Yet helpeth He the poor from affliction, * and maketh him families like a flock.

The righteous shall see it and rejoice: * and all iniquity shall stop her mouth.

Who is wise, and will observe these things? * even he shall understand the loving-kindness of the LORD.

Antiphon. ; ¹ Visit us with Thy salvation, O LORD.

Sixth Antiphon. I will greatly praise.

Psalm CVII.

[Intituled "A Song. A Psalm of David." It is a compilation of Ps. lvi. 8-12, and Ps. lix. 6-14.]

MINE heart is ready, O God, mine heart is ready: * I will sing and give praise, even with my glory.

Awake up, my glory, awake, psaltery and harp! * I will awake right early.

I will praise Thee, O LORD, among the people: * and sing unto Thee among the nations.

For Thy mercy is great above the heavens: * and Thy truth unto the clouds.

Be Thou exalted, O God, above the heavens, and let Thy glory be above all the earth: * ² that Thy beloved may be delivered:

Save with Thy right hand and hear me. * God hath spoken in His holiness:

I will rejoice, and divide Shechem, * and mete out the valley of booths.

Gilead is mine; and Manasseh is mine: * Ephraim also is the strength of mine head:

Judah is my King: * Moab is the vessel [of the triumph] of mine hope.

Over Edom will I cast out my shoe: * over the "Strangers" have I triumphed.

Who will bring me into the strong city? * who will lead me into Edom?

Wilt not Thou, O God, Who hast cast us off? * and wilt not Thou go forth with our armies, O God?

Give us help from trouble: * for vain is the help of man.

Through God we shall do valiantly: * and He it is That shall tread down our enemies.

Psalm CVIII.

[Intituled "A Psalm of David," with a superscription, probably musical, but now uncertain.]

HOLD not Thy peace, O God of my praise: * for the mouth of the wicked, and the mouth of the deceitful are opened against me:

They have spoken against me with a lying tongue: they compassed me about also with words of hatred: * and fought against me without a cause.

In return for my love they were mine adversaries: * but I gave myself unto prayer.

And they have rewarded me evil for good, * and hatred for my love.

Set Thou a wicked man over him: * and let the devil stand at his right hand.

When he is judged, let him go forth condemned: * and let his prayer become sin.

Let his days be few; * and let another take his office.

¹ Ps. cv. 4.

² Here begins the extract from Ps. lix.

See that Psalm and notes on it, p. 112.

Let his children be fatherless, *
and his wife a widow.

Let his children be continually
vagabonds, and beg: * and let
them be driven out of their dwell-
ings.

Let the extortioner catch all that
he hath: * and let the stranger spoil
his labour.

Let there be none to extend
mercy unto him: * and let there
be none to have pity on his little
ones.

Let his posterity be cut off: * in
one generation let their name be
blotted out.

Let the iniquity of his fathers be
remembered before the LORD: *
and let not the sin of his mother be
blotted out.

Let them be before the LORD
continually, and let their memory
be cut off from the earth. * Be-
cause that he remembered not to
show mercy,

But persecuted the poor and
needy man, * and the broken in
heart, that he might slay him.

As he loved cursing, so let it
come unto him: * as he delighted
not in blessing, so let it be far
from him:

As he clothed himself with curs-
ing, like as with a garment, * so
let it come into his bowels like
water, and like oil into his bones.

Let it be unto him as the gar-
ment which covereth him, * and
for a girdle wherewith he may be
girded continually.

Let this be the reward of mine
adversaries from the LORD: * and
of them that speak evil against my
soul.

And do Thou for me, O LORD,

for Thy name's sake, O Lord, *
because Thy mercy is good.

Deliver Thou me, for I am
poor and needy: * and mine heart
is wounded within me.

I am gone like the shadow when
it declineth: * and tossed up and
down as the locust.

My knees are weak through
fasting: * and my flesh faileth
of fatness.

I became also a reproach unto
them: * they looked upon me,
and shook their heads.

Help me, O LORD my God! *
O save me according to Thy
mercy.

That they also may know that
this is Thine hand: * and Thou,
LORD, hast done it!

Let them curse, but bless Thou:
* when they arise against me let
them be ashamed: but let Thy
servant rejoice.

Let mine adversaries be clothed
with shame: * and let them be
covered with their own confusion
as with a mantle.

I will greatly praise the LORD
with my mouth: * yea, I will
praise Him among the multitude.

For He standeth at the right
hand of the poor, * to save my
soul from them that persecute me.

Antiphon. ¹ I will greatly praise
the LORD with my mouth.

Antiphon in Paschal time. Al-
leluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. The LORD cometh out of
His holy place.

¹ Ps. cviii. 30.

Answer. He will come and save
His people.

Answer. Nor my life with bloody
men.

During the rest of the year.

Verse. ¹ Hear my prayer, O
LORD.

Answer. And let my cry come
unto Thee.

In Lent.

Verse. His truth shall be thy
shield.

Answer. Thou shalt not be
afraid for the terror by night.

In Passion time.

Verse. Take not away my soul
with sinners, O God.

In Paschal time.

Verse. The disciples were glad,
Alleluia.

Answer. When they saw the Lord,
Alleluia.

*The rest is the same as the Third
Nocturn of the preceding Sunday, ex-
cept necessary differences. The Lessons
are those of the day. The Responsories
are arranged according to the rules in
Chapter xxvii. 4, 5, of the General
Rubrics.*

*No Festal Office can occur, except
that of the Immaculate Conception of
the Blessed Virgin Mary.*

¹ Ps. ci. 2.

Saturday at Lauds.

THE SABBATH.

All as on Sunday, except as otherwise given here.

The Psalms are as follows :

Antiphon. Do good.

Psalm L.

Have mercy upon me, &c., (*p.* 87).

Antiphon. Do good, O Lord, in Thy good pleasure.

Second Antiphon. It is a good thing.

If this Antiphon be used the Psalm begins with the words, "To give thanks."

Psalm XCI.

[Intituled "A Psalm. A Song for the Sabbath Day."]

IT is a good thing to give thanks unto the LORD, * and to sing praises unto Thy name, O Most High !

To show forth Thy loving-kindness in the morning, * and Thy faithfulness in the night ;

Upon an instrument of ten strings : * upon the harp with a solemn sound.

For Thou, LORD, hast made me

glad through Thy work : * and I will triumph in the works of Thine hands.

O LORD, how great are Thy works ! * Thy thoughts are very deep.

A brutish man knoweth not : * neither doth a fool understand this.

When the wicked spring up like grass : * and when all the workers of iniquity are seen,

It is that they may be destroyed for ever : * but Thou, LORD, art Most High for evermore.

For, lo, Thine enemies, O LORD, for, lo, Thine enemies shall perish : * and all the workers of iniquity shall be scattered.

But mine horn shall be exalted like the horn of an unicorn : * and mine old age shall be crowned with Thy mercy.¹

Mine eye also shall look upon mine enemies : * and mine ear shall hear of the wicked that rise up against me.

The righteous shall flourish like the palm tree : * he shall grow like a cedar in Lebanon.

Those that are planted in the house of the LORD, * in the courts of the house of our God shall flourish.

¹ Hebrew : " I am anointed with fresh oil."

They shall still bring forth fruit in old age: * they shall flourish, to declare:—

That the LORD our God is upright: * and that there is no unrighteousness in Him.

Antiphon. It is a good thing to give thanks unto the LORD.

Third Antiphon. Let all the ends.

Psalms LXII., LXVI.

O God, Thou art my God, &c.,
(p. 23).

Antiphon. Let all the ends of the earth fear the Lord.

Fourth Antiphon. Ascribe ye greatness.

THE SONG OF MOSES. (Deut. xxxii.)

[Deut. xxxi. 28: "Gather unto me," (said Moses) "all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke Him to anger through the work of your hands. And Moses spake in the ears of all the congregation of Israël the words of this song, until they were ended:—"]

GIVE ear, O ye heavens, and I will speak; * and hear, O earth, the words of my mouth.

My teaching shall drop as the rain, * my speech shall distil as the dew;

As the small rain upon the tender herb, and as the showers upon the grass: * because I will proclaim the name of the LORD.

Ascribe ye greatness unto our God. * The works of God are

perfect: and all His ways are judgment:

A God of truth, and without iniquity, just and right is He. * They have sinned against Him, and by their defilement they are not His children:

They are a perverse and crooked generation. * Do ye thus requite the LORD, O foolish people and unwise?

Is not He thy Father? * That hath bought thee, and made thee, and created thee?

Remember the days of old, * consider generation after generation:

Ask thy father, and he will show thee— * thine elders, and they will tell thee.

When the Most High divided the nations, * when He separated the sons of Adam,

He set the bounds of the people * according to the number of the children of Israël.

For the LORD's portion is His people: * Jacob is the lot of his inheritance.

He found him in a desert land, * in the waste and howling wilderness:

He led him about and instructed him, * and kept him as the apple of His eye.

As the eagle that stirreth up her young to fly, * and fluttereth over them,

So spread He abroad His wings, and took him, * and bore him on His pinions;

The LORD alone did lead him, * and there was no strange god with him.

He made him ride upon the high places of the earth, * that

he might eat the increase of the fields :

And He made him to suck honey out of the rock, * and oil out of the flinty rock :

Butter of kine, and milk of sheep, * with fat of lambs and rams of the breed of Bashan :

And goats, with the fat of wheat, * and to drink the pure blood of the grape.

The "Beloved"¹ waxed fat, and kicked : * he was waxen fat, he was grown plump, he was covered with fatness :

He forsook God That made him, * and departed from the God of his salvation.

They provoked Him to jealousy with strange gods, * and with abominations provoked they Him to anger.

They sacrificed unto devils, and to things that were no gods, * to gods whom they knew not,

New gods that came newly up, * whom their fathers feared not.

The God That begat thee hast thou forsaken, * and hast forgotten God That formed thee.

When the LORD saw it, He was roused to anger, * because of the provoking of His sons and of His daughters.

And He said : I will hide My face from them, * and see what their end shall be :

For they are a very froward generation, * children in whom is no faith.

They have moved Me to jealousy with that which is not God, * and provoked Me to anger with their vanities :

And I will move them to jealousy with those who are not a people, * and provoke them to anger with a foolish nation.

A fire is kindled in Mine anger, * and shall burn unto the lowest hell,

And shall consume the earth with her increase, * and set on fire the foundations of the mountains.

I will heap mischiefs upon them, * and will spend Mine arrows upon them.

They shall be wasted with hunger, * and the birds of the air shall prey on them with a very grievous devouring :

I will send the teeth of beasts upon them, * with the poison of serpents creeping in the dust.

The sword without and terror within shall destroy * both the young man and the virgin, the suckling with the man of grey hairs.

I said : Where are they? * I will make the remembrance of them to cease among men :

But I forbore because of the wrath of the enemy, * lest their adversaries should triumph,

And lest they should say : Our high hand, and not the LORD, * hath done all this.

They are a nation void of counsel, neither is there any understanding in them. * O that they were wise, and that they understood this, and would consider their latter end !

How should one chase a thousand, * and two put ten thousand to flight !

Except their God had sold them,

¹ Jeshurun—but that this pet-name of the Israëlite people means "Beloved" is not now reckoned certain.

* and the LORD had delivered them up!

For their gods are not as our God, * even our enemies themselves being judges.

Their vine is of the vine of Sodom, * and of the fields of Gomorrah :

Their grapes are grapes of gall, * and their clusters are bitter :

Their wine is the poison of dragons, * and the cruel venom of asps.

Is not this laid up in store with Me, * and sealed up among My treasures ?

To Me belongeth vengeance, and I will repay in due time, * to make their foot to slide.

The day of their calamity is at hand, * and the things that shall come upon them make haste.

The LORD shall judge His people, * and take pity on His servants,

When He seeth that their hand is weakened, * and there is none shut up and left, and that they that remained are consumed.

And He shall say : Where are their gods, * in whom they trusted ?

Of whose sacrifices they did eat the fat, * and drank the wine of their drink-offerings ?

Let them rise up, and help you, * and be your protection in the time of need.

See now that I, even I, am He, * and there is no god with Me :

I kill, and I make alive : I wound and I heal : * neither is there any that can deliver out of Mine hand.

I will lift up Mine hand to heaven, and say : * I live for ever.

If I whet My glittering sword, * and Mine hand take hold on judgment ;

I will render vengeance to Mine enemies, * and will requite them that hate Me.

I will make Mine arrows drunk with blood, * and My sword shall devour flesh ;

With the blood of the slain * and of the captives, and of the despoiled chief of the enemy.

Rejoice with His people, ye nations : * for He will avenge the blood of His servants,

And will render vengeance to their adversaries, * and will be merciful unto the land of His people.

Antiphon. Ascribe ye greatness unto our God.

Fifth Antiphon. Praise God.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD from the heavens, &c., (*pp.* 25, 26).

Antiphon. Praise God upon the loud cymbals.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 89).

HYMN.¹

THE dawn is sprinkled o'er the sky,
The day steals softly on ;
Its darts are scattered far and nigh,
And all that fraudulent is, shall fly
Before the brightening sun ;
Spectres of ill, that stalk at will,
And forms of guilt that fright,
And hideous sin, that ventures in
Under the cloak of night.

¹ Hymn of the Ambrosian school, considerably altered ; translation by the late Card. Newman.

And of our crimes the tale complete,
 Which bows us in Thy sight,
 Up to the latest, they shall fleet,
 Out-told by our full numbers sweet,
 And melted by the light.
 To Father, Son, and Spirit, One,
 Whom we adore and love,
 Be given all praise, now and always,
 Here as in Heaven above.

Amen.

Verse. Thou hast satisfied us
 early with Thy mercy.

Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias. Give light, O Lord, * unto them that sit in darkness, and guide our feet into the way of peace, O Thou God of Israël!

Commemoration of the Cross before the others, and Long Preces in Advent and Lent, and on Fast-days, except the Eves of Christmas and Pentecost.

VESPERS, OR EVENSONG.¹

Sunday.

THE LORD'S DAY.

At the beginning of Vespers the Lord's Prayer and the Angelic Salutation are said inaudibly.

OUR Father, Who art in heaven,
Hallowed be Thy Name.
Thy kingdom come. Thy will be
done on earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses, as
we forgive them that trespass against
us. And lead us not into tempta-
tion; but deliver us from evil.
Amen.

HAIL, Mary, full of grace; The
Lord is with thee: blessed
art thou among women, and blessed
is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray
for us sinners, now, and at the hour
of our death. Amen.

Then is said aloud:

Verse. ✠ Make haste, O God,
to deliver me.

Answer. Make haste to help
me, O LORD.

Glory be to the Father, and to
the Son, and to the Holy Ghost.

As it was in the beginning, is now,
and ever shall be, world without end.
Amen. Alleluia.

*From Septuagesima Sunday to
Maundy Thursday instead of "Alle-
luia" is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

*Then follow the Psalms. They are
said under Five Antiphons, except in
Paschal time when there is only one,
and when these are not specially given,
those given here are used.*

Antiphon. The LORD said.

*If this Antiphon be used the Psalm
begins with the words "Unto my
Lord."*

Antiphon for Paschal time. Al-
leluia.

Psalm CIX.

[Intituled "A Psalm of David." The
first verse was quoted by our Lord.—Matth.
xxii. 44; Mark xii. 36; Luke xx. 42.]

THE LORD said unto my Lord:
* Sit Thou at My right hand,
Until I make Thine enemies *
Thy footstool.

The LORD shall send the rod of
Thy strength out of Zion: * rule
Thou in the midst of Thine ene-
mies.

¹ The proper hour for Vespers is sunset, reckoned to be about 6 P.M. In private recitation, they ought not usually to be begun before noon.

Thine shall be the dominion in the day of Thy power, amid the brightness of the saints: * from the womb, before the day-star have I begotten Thee.

The LORD hath sworn, and will not repent: * Thou art a Priest for ever after the order of Melchisedek.

The Lord at Thy right hand * shall strike through kings in the day of His wrath.

He shall judge among the heathen, He shall fill the places with dead bodies: * He shall wound the heads over many countries.

He shall drink of the brook in the way: * therefore shall he lift up his head.

Antiphon. The LORD said unto my Lord: * Sit Thou at My right hand.

Second Antiphon. All His commandments.

Psalm CX.

[The Hebrew prefixes "Alleluia," and begins, "I will praise the LORD." The Psalm is A B C Darian.]

I WILL praise Thee, O LORD, with my whole heart: * in the assembly of the upright, and in the congregation.

The works of the LORD are great, * meet to serve for the doing of His will.

His work is honourable and glorious, * and His righteousness endureth for ever.

He hath made a memorial of His wonderful works: the LORD is gracious and full of compassion. * He hath given meat unto them that fear Him:

He will ever be mindful of His

covenant. * He will show His people the power of His works,

That He may give them the heritage of the heathen. * The works of His hands are verity and judgment:

All His commandments are sure; they stand fast for ever and ever, * being done in truth and uprightness.

He sent redemption unto His people: He hath commanded His covenant for ever:

Holy and terrible is His Name. * The fear of the LORD is the beginning of wisdom:

A good understanding have all they that do His commandments: * His praise endureth for ever.

Antiphon. ¹ All His commandments are sure; they stand fast for ever and ever.

Third Antiphon. In His commandments.

Psalm CXI.

[The Hebrew prefixes "Alleluia." The Vulgate adds to the superscription "on the return of Haggai and Zechariah [from the Captivity]." See Thursday, fifth week in November. The Psalm is A B C Darian.]

BLESSED is the man that feareth the LORD: * that delighteth greatly in His commandments.

His seed shall be mighty upon earth; * the generation of the upright shall be blessed.

Glory and riches shall be in his house: * and his righteousness endureth for ever.

Unto the upright there ariseth light in the darkness: * he is gracious, and full of compassion, and righteous.

¹ Ps. cx. 8.

Happy is the man that sheweth favour and lendeth; he will guide his words with discretion: * surely he shall not be moved for ever:

The righteous shall be in everlasting remembrance. * He shall not be afraid of evil tidings:

His heart is ready, trusting in the LORD. His heart is established, * he shall not be afraid until he see his desire upon his enemies.

He hath dispersed, he hath given to the poor: his righteousness endureth for ever: * his horn shall be exalted with honour.

The wicked shall see it, and be grieved; he shall gnash his teeth, and melt away: * the desire of the wicked shall perish.

Antiphon. In His commandments he delighteth greatly.

Fourth Antiphon. Blessed be the Name.

Psalm CXII.

[The Hebrew prefixes "Alleluia."]

PRAISE the LORD, O ye His servants, * praise the Name of the LORD.

Blessed be the Name of the LORD, * from this time forth, and for evermore!

From the rising of the sun unto the going down of the same, * the LORD'S Name is to be praised.

The LORD is high above all nations, * and His glory above the heavens.

Who is like unto the LORD our God, Who dwelleth on high, * and beholdeth what is lowly in heaven, and in the earth?

He raiseth up the poor out of

the dust, * and lifteth the needy out of the dung-hill;

That He may set him with princes, * even with the princes of His people.

He maketh the barren woman to keep house, * and to be a joyful mother of children.

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. Blessed be the Name of the LORD for evermore.

Fifth Antiphon. We that live.

Psalm CXIII.

WHEN Israël went out of Egypt, * the house of Jacob from a people of strange language,

Judah was His sanctuary, * and Israël His dominion.

The sea saw it and fled: * Jordan was driven back.

The mountains skipped like rams, * and the little hills like lambs.

What ailed thee, O thou sea, that thou fleddest? * and thou Jordan, that thou wast driven back?

Ye mountains, that ye skipped like rams? * and ye little hills, like lambs?

The earth trembled at the presence of the Lord, * at the presence of the God of Jacob:

Who turned the rock into a standing water, * and the flint into a fountain of waters.¹

Not unto us, O LORD, not unto us: * but unto Thy Name give glory,

For Thy mercy, and for Thy truth's sake. * Wherefore should the heathen say: Where is now their God?

¹ In the Hebrew here ends Ps. cxiv. and the next words begin cxv.

But our God is in the heavens :
* He hath done whatsoever He
hath pleased.

The idols of the heathen are
silver and gold, * the work of
men's hands.

They have mouths, but they
speak not : * eyes have they, but
they see not.

They have ears, but they hear
not : * noses have they, but they
smell not :

They have hands, but they handle
not : feet have they, but they walk
not : * neither speak they through
their throat.

May they that make them be
like unto them : * even every one
that trusteth in them.

The house of Israël trusteth
in the LORD : * He is their help
and their shield.

The house of Aaron trusteth in
the LORD : * He is their help and
their shield.

They that fear the LORD trust
in the LORD : * He is their help
and their shield.

The LORD hath been mindful of
us, * and blessed us :

He hath blessed the house of Is-
raël : * He hath blessed the house
of Aaron.

He hath blessed them that fear
the LORD, * both small and
great.

The LORD increase you more
and more, * you and your chil-
dren.

Ye are blessed of the LORD, *
Who made heaven and earth.

The heaven of heavens is the
LORD'S : * but the earth hath He
given to the children of men.

The dead shall not praise Thee,
O LORD, * neither all they that go
down into the grave.

But we that live bless the LORD,
* from this time forth for evermore.

[The Hebrew adds "Alleluia."]

Antiphon. We that live bless the
LORD.

Antiphon for Paschal time. Alle-
luia, Alleluia, Alleluia.

*Here follows the Chapter. When a
special one is not given, the following is
used :*

CHAPTER. (2 Cor. i. 3.)

BLESSED be God, even the
Father of our Lord JESUS
Christ, the Father of mercies, and
the God of all comfort, Who com-
forteth us in all our tribulation.

Answer. Thanks be to God.

*This Answer is always made after
the Chapter.*

*Then follows the Hymn. When a
special one is not given, the following
is used :*

HYMN.¹

FATHER of Lights, by Whom each
day

Is kindled out of night,
Who, when the heavens were made,
didst lay

Their rudiments in light ;
Thou, Who didst bind and blend in one
The glistening morn and evening pale,
Hear Thou our plaint, when light is
gone,

And lawlessness and strife prevail.

Hear, lest the whelming weight of crime

Wreck us with life in view ;

Lest thoughts and schemes of sense
and time

Earn us a sinner's due.

¹ Hymn of the Ambrosian school, very slightly altered ; translation by the late Card.
Newman.

So may we knock at Heaven's door,
And strive the immortal prize to win,
Continually and evermore
Guarded without and pure within.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To Whom all worship shall be done
In every time and place.

Amen.

*Then is said a Verse and Answer.
If a special one is not given, the follow-
ing is used:*

Verse. ¹ Let my prayer, O Lord,
be set forth.

Answer. As incense before
Thee.

*Then is said the following Canticle
from the Gospel. It has an Antiphon
which is always special, and which is
either begun or said through the first
time before it, according as the Office is
Double or not.*

THE SONG OF THE BLESSED VIRGIN
MARY. (Luke i. 46.)

MY soul * doth magnify the
Lord:

And my spirit hath rejoiced * in
God my Saviour.

For He hath regarded the low-
liness of His handmaiden: * for, be-
hold, from henceforth all generations
shall call me blessed.

For He That is Mighty hath done
to me great things: * and holy is His
name.

And His mercy is on them that
fear Him, * from generation to gen-
eration.

He hath showed strength with
His arm: * He hath scattered the
proud in the imagination of their
heart.

He hath put down the mighty

from their seat, * and exalted them
of low degree.

He hath filled the hungry with
good things, * and the rich He hath
sent empty away.

He hath holpen His servant Is-
raël, * in remembrance of His
mercy:

As He spake to our fathers, *
to Abraham, and to his seed for
ever.

*The Hymn, "Glory be to the Father,
&c.," is said, and then the Antiphon re-
peated.*

Then is said:

Verse. Hear my prayer, O LORD.

Answer. And let my cry come
unto Thee.

Let us pray.

*Then follows the Prayer for the day,
at the end of which is answered:*

Answer. Amen.

*Afterwards are made any Commemo-
rations necessary, by the Antiphon for
the Song of the Blessed Virgin, the Verse
and Answer after the Hymn, and the
Prayer, (preceded by "Let us pray,")
from the superseded Office which is to
be commemorated. After which the fol-
lowing Common Commemorations are
made, if required, according to Chapter
xxxv. of the General Rubrics.*

*When more than two Prayers are to
be said, the last clause of each (beginning
"Through our Lord, &c.," or "Who
livest, &c.") is omitted in all except the
first and the last, nor is "Amen" an-
swered except after these two.*

*(Note that if these Commemorations,
with the exception of those of St Joseph,
and SS. Peter and Paul, be said upon
a week-day, kept as such, out of Paschal
time, they are preceded by the Commem-
oration of the Cross, given hereafter at
the end of the Lauds of Monday.)*

¹ Ps. cxl. 2.

I. *Commemoration of the Blessed Virgin Mary.*

(This Commemoration is omitted if the Office of the day be of the Blessed Virgin, or if her Little Office is to be said.)

Antiphon. O Holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that keep thine holy remembrance, feel the might of thine assistance.

Verse. Pray for us, O holy Mother of God.

Answer. That we may be made worthy of the promises of Christ.

Let us pray.

GRANT, we beseech Thee, O Lord God, unto all Thy servants, that they may continually enjoy soundness both of mind and body, and by the glorious intercession of the Blessed Mary, always a Virgin, may be delivered from present sadness, and enter into the joy of Thine eternal gladness.

From the Octave of the Epiphany to Candlemas, the Antiphon is the same, but the rest is as follows:

Verse. After thy delivery thou still remainest a Virgin undefiled.

Answer. Mother of God, pray for us.

Let us pray.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel

the might of her intercession, through whom we have worthily received the Author of our life, our Lord JESUS Christ Thy Son.

II. *Commemoration of St Joseph, Patron of the Universal Church.*

(Omitted in the Votive Office of St Joseph.)

Antiphon. ¹ Behold a faithful and wise servant whom his Lord hath made ruler over His household.

Verse. ² Glory and riches shall be in his house.

Answer. And his righteousness endureth for ever.

Let us pray.

O GOD, Who, in Thine unspeakable foreknowledge, didst choose Thy blessed servant Joseph to be the husband of Thine Own most holy Mother; mercifully grant that now that he is in heaven with Thee, we who on earth do reverence him for our defender, may worthily be holpen by the succour of his prayers to Thee on our behalf.

III. *Commemoration of the Holy Apostles, Peter and Paul.*

(Omitted in the Votive Office of the Apostles.)

Antiphon. Peter the Apostle, and Paul the Teacher of the Gentiles, have taught us Thy law, O Lord.

Verse. ³ Thou shalt make them princes over all the earth.

Answer. They shall be mindful of Thy Name, O Lord.

¹ Matth. xxiv. 45.

² Ps. cxi. 3.

³ Ps. xlv. 17, 18.

Let us pray.

O GOD, Whose Right Hand caught the Blessed Peter when he walked upon the water, and began to sink, and thrice delivered his fellow-Apostle Paul from

the deep of the sea, when he suffered shipwreck; graciously hear us, and grant, for the sake of them both, that we also may attain unto everlasting glory.

Note ¹.

¹ In England, by a special rule in this case, is made

Commemoration of St George, Patron of England.

Antiphon. The Saints through faith subdued kingdoms, wrought righteousness, obtained promises.

Verse. O LORD, Thou hast compassed him.

Answer. With Thy favour as with a shield.

Let us pray.

O GOD, Who dost gladden us through the worthy deeds and prayers of Thy blessed Martyr George; mercifully grant that all they which seek Thy favour through him, may effectually obtain the gift of Thy grace.

(And thus it is said within the Octave.)

In the Diocese of Hexham St George is not commemorated, but instead the following commemoration is made of St Cuthbert:

Antiphon. Holy Cuthbert, our Protector, grace and glory of our fatherland, look down upon us from Heaven, and pray God for us, that He grant us everlasting joy.

Verse. At the prayers of Blessed Cuthbert and for his sake,

Answer. Be merciful unto Thy people, O Lord.

Let us pray.

O GOD, Who, through the priceless gift of Thy grace, dost make Thine holy ones glorious, mercifully grant, that the prayers of Thy Blessed Confessor and Bishop Cuthbert may help us worthily there to attain, where are the spirits of just men made perfect.

In the Diocese of Northampton the following commemoration of St Thomas of Canterbury is made before that of St George:

Antiphon. I am the Good Shepherd, and know My sheep, and am known of Mine, and I lay down My life for the sheep.

Verse. In your patience

Answer. Possess ye your souls.

Let us pray.

O GOD, in defence of Whose Church the glorious Bishop Thomas fell by the swords of wicked men, grant, we beseech Thee, that all that ask his help may obtain wholesome fruit of their petition.

For Peace.

Let us pray.

Antiphon. Give peace in our time, O Lord, because there is none other that fighteth for us, but only Thou, O our God.

Verse. Peace be within thy walls.

Answer. And prosperity within thy palaces.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed; give unto Thy servants that peace which the world cannot give, that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended

In the Diocese of Plymouth the following commemoration of St Boniface of Mainz is made before that of St George :

Antiphon. Many nations, many thousands of men, did Blessed Boniface gain for Christ, and forasmuch as he made himself like unto an Apostle he hath purchased unto himself a great reward in Heaven along with the Apostles.

Verse. Be strong in the Lord, be strong.

Answer. That ye may live for ever with God.

Let us pray.

O GOD, Who wast pleased to make the zeal of Thy Blessed Martyr and Bishop Boniface the mean whereby Thou didst cause many peoples to know Thy Name, mercifully grant unto us who honour his memory to be feelingly holpen by the succour of his protection.

(And so it is said within the Octave.)

In the Diocese of Portsmouth the following commemoration of St Edmund of Canterbury is made after that of St George :

Antiphon. He loved righteousness and hated iniquity, and therefore he died in exile.

Verse. Cast out upon a world of woes,
In exile here we roam.

Answer. O Blessed Edmund, by thy prayers,
Gain us the love of home.

Let us pray.

O GOD, Who in the abundance of Thy goodness toward Thy Church hast made her bright by the illustrious life of Thy blessed Confessor and Bishop Edmund, and gladdened her by his glorious and wondrous works, mercifully grant unto Thy servants that they may be bettered in following after his ensample, and shielded by his protection from all things that may rise up against them.

from the fear of our enemies, may pass our time in rest and quietness. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

From the Monday after Low Sunday till Rogation Tuesday, instead of the preceding Commemorations, is said the following:

Paschal Commemoration of the Cross.

(Omitted in the Votive Offices of the Blessed Sacrament, and of the Passion.)

Antiphon. JESUS, our triumphant Head,

On the Cross's transom dread

The Hands of power and mercy spread

That brake the prison of the dead. Alleluia.

Verse. Say among the heathen—Alleluia.

Answer. That the LORD reigneth from the tree,¹ Alleluia.

Let us pray.

O GOD, Who didst send Thy Son to suffer death for us upon the Cross, that Thou mightest deliver us from the power of the enemy; grant unto us Thy servants to be made partakers of His Resurrection. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

After the last Prayer is said:

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

Then is said in rather a low voice:

May the souls of the Faithful, through the mercy of God, rest in peace.

Answer. Amen.

Then, unless Compline follow, the Lord's Prayer inaudibly:

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Note. When Office is said in Choir, the service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, after Lauds, (or the aggregation of which Lauds forms a part) and Compline. Whenever it is said, except after Compline, it is preceded by:

Verse. ✠ The Lord give us His peace.

Answer. And life everlasting. Amen.

If the Office of the Dead follow immediately, the above prayer for the Faithful departed, and the "Our Father," are omitted.

Feasts. The above Office, appointed for Sunday, is also, speaking in a general sense, used on all Feasts above the rank of Simples.

¹ Ps. xcvi. 10, old version.

Monday.

THE SECOND DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows :

Antiphon. The Lord hath inclined.

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXIV.

[The Vulgate and the LXX. prefix "Alleluia."]

I AM well pleased, because the LORD hath heard * the voice of my supplication :

Because He hath inclined His ear unto me, * therefore will I call upon Him all my days.

The sorrows of death compassed me : * and the straits of hell found me :

Sorrow and trouble did I find. * Then called I upon the name of the LORD :

O LORD, deliver my soul. * Gracious is the LORD, and righteous : yea, our God is merciful.

The LORD preserveth the simple : * I was brought low and He helped me.

Return unto thy rest, O my soul : * for the LORD hath dealt bountifully with thee.

For He hath delivered my soul from death, * mine eyes from tears, and my feet from falling.

I will walk before the LORD * in the land of the living.

Antiphon. ¹ The Lord hath inclined His ear unto me.

Second Antiphon. I believed.

If this Antiphon be used the Psalm begins with the words, "Therefore have I spoken."

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

I BELIEVED, therefore have I spoken : * but I was greatly afflicted.

I said in my haste : * All men are liars.

What shall I render unto the LORD * for all His benefits toward me ?

I will take the cup of salvation, * and call upon the name of the LORD.

I will pay my vows unto the LORD in the presence of all His people. * Precious in the sight of the LORD is the death of His Saints.

O LORD, truly I am Thy servant : * I am Thy servant, and the son of Thine handmaid :

Thou hast loosed my bonds. * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD, in the presence of all His people : * in the courts of the LORD's house, in the midst of thee, O Jerusalem !

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. I believed, therefore have I spoken.

Third Antiphon. O praise.

If this Antiphon be used the Psalm begins with the words, "The LORD."

¹ Ps. cxiv. 2.

Psalm CXVI.

O PRAISE the LORD, all ye nations: * praise Him, all ye people.

For His merciful kindness is great toward us: * and the truth of the LORD endureth for ever.

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. O praise the LORD, all ye nations.

Fourth Antiphon. I cried.

Psalm CXIX.

[This is the first of the "Songs of Degrees," or "Gradual Psalms." See note to Ps. cxix., p. 91.]

IN my distress I cried unto the LORD, * and He heard me.

Deliver my soul, O LORD, from lying lips, * and from a deceitful tongue.

What shall be given unto thee, or what shall be done unto thee, * thou false tongue?

Sharp arrows of the mighty, * with hot burning coals.

Woe is me! that my sojourn is long: I dwell with the dwellers of Kedar.¹ * My soul hath long dwelt as an exile

With them that hate peace. I was peaceable: * when I spoke unto them, they fought against me without a cause.

Antiphon. ² I cried, and He heard me.

Fifth Antiphon. From whence cometh.

¹ Properly "Black-skin." This was the name of a son of Ishmaël, and of an Arabian tribe sprung from him.

² Ps. cxix. 1.

³ Ps. cxx. 1.

⁴ Hymn of the Ambrosian school, almost unchanged; translation by the late Card. Newman.

Psalm CXX.

[Also a Song of Degrees.]

I WILL lift up mine eyes unto the hills, * from whence cometh mine help.

Mine help cometh from the LORD, * Who made heaven and earth.

He will not suffer thy feet to be moved: * He That keepeth thee will not slumber.

Behold, He That keepeth Israël shall neither slumber nor sleep.

The LORD is thy keeper: the LORD is thy shade * upon thy right hand.

The sun shall not smite thee by day, * nor the moon by night.

The LORD shall keep thee from all evil: * the Lord shall keep thy soul.

The LORD shall keep thy coming in and thy going out, * from this time forth and for evermore.

Antiphon. ³ From whence cometh mine help.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

HYMN.⁴

LORD of unbounded space,
Who, lest the sky and main
Should mix, and heaven should lose its
place,
Didst the rude waters chain;

Parting the moist and rare,
That rills on earth might flow
To soothe the angry flame, whene'er
It ravens from below;

Pour on us of Thy grace
The everlasting spring,
Lest our frail steps renew the trace
Of the ancient wandering.

May faith in lustre grow,
And rear her star in heaven,
Paling all sparks of earth below
Unquenched by damps of even.

Grant it, O Father, Son,
And Holy Spirit of grace,
To Whom be glory, Three in One,
In every time and place.

Amen.

Antiphon for the Song of the Blessed Virgin. My soul doth magnify the Lord, * for God hath regarded my lowliness.

After the repetition of the Antiphon after the Song of the Blessed Virgin, on the Week-days of Advent and Lent, the Ember Days, and all Vigils which are Fasts, except Christmas Eve and the Eve and Ember Days of Pentecost, all kneel down, and the following prayers, called the Preces, are said:

Kyrie eléison.

Answer. Christe eléison.

Kyrie eléison.

Then the Lord's Prayer is said aloud.

OUR Father, Who art in heaven,
Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. I said: LORD, be merciful unto me.

Answer. Heal my soul, for I have sinned against Thee.

Verse. Return, O LORD, how long?

Answer. And let it repent Thee concerning Thy servants.

Verse. Let Thy mercy, O LORD, be upon us.

Answer. According as we hope in Thee.

Verse. Let Thy priests be clothed with righteousness.

Answer. And let Thy Saints shout for joy.

Verse. O LORD, save the King.

Answer. And hear us in the day when we call upon Thee.

Verse. O Lord, save Thy people, and bless Thine inheritance.

Answer. And govern them, and lift them up for ever.

Verse. Remember Thy congregation.

Answer. Which Thou hast purchased of old.

Verse. Peace be within thy walls.

Answer. And prosperity within thy palaces.

Verse. Let us pray for the Faithful departed.

Answer. O Lord, grant them eternal rest, and let the everlasting light shine upon them.

Verse. May they rest in peace.

Answer. Amen.

Verse. Let us pray for our absent brethren.

Answer. O Thou, my God, save Thy servants that trust in Thee.

Verse. Let us pray for the sorrowful and the captive.

Answer. Redeem them, O God of Israë! out of all their troubles.

Verse. O Lord, send them help from the sanctuary.

Answer. And strengthen them out of Zion.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Psalm L.

Have mercy upon me, O God,
&c., (*p.* 87).

Glory be to the Father, and to the
Son, and to the Holy Ghost.

As it was in the beginning, is now,
and ever shall be, world without end.
Amen.

Verse. Turn us again, O LORD
God of Hosts.

Answer. And cause Thy face to
shine, and we shall be saved.

Verse. Arise, O Christ, and help
us.

Answer. And deliver us for Thy
Name's sake.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come
unto Thee.

Let us pray.

Here follows the Prayer of the Day.

*All proceeds to the end of the service as
on Sunday, except that when Suffrages
are said, the following is said before the
Commemoration of the Blessed Virgin
Mary.*

Commemoration of the Cross.

*(Omitted in the Offices of the Blessed
Sacrament, and of the Passion.)*

Antiphon. Through Thy Cross's
holy sign, JESUS, guard this soul of
mine, from my ghostly enemy.

Verse. Let all the earth worship
Thee, and sing unto Thee.

Answer. Let them sing praises to
Thy name, O Lord.

Let us pray.

O LORD, we beseech Thee, keep
us in continual peace, whom

Thou hast vouchsafed to redeem by
the tree of the Holy Cross.

*Simple Feasts. If the Vespers of a
Simple Feast be kept on a Monday, the
Office is of the Feast, from the Chapter
inclusive.*

Tuesday.

THE THIRD DAY OF THE WEEK.

*All as on Sunday, except as otherwise
given here.*

The Psalms are as follows:

Antiphon. Let us go.

*In Paschal time only one Antiphon is
said, Alleluia.*

Psalm CXXI.

[Intituled "A Song of Degrees, of David."]

I WAS glad when they said unto
me: * Let us go into the house
of the LORD.

Our feet have been wont to stand
* within thy gates, O Jerusalem!

Jerusalem is builded as a city *
that is compact together:

Whither the tribes go up, the
tribes of the LORD, * the testimony
of Israël, to give thanks unto the
name of the LORD.

For there are set thrones for judg-
ment, * the thrones for the house of
David.

Pray for the peace of Jerusalem:
* they shall prosper that love thee.

Peace be within thy walls, * and
prosperity within thy palaces.

For my brethren and companions'
sakes, * I will now say—Peace be
within thee!

Because of the house of the LORD
our God, * I will seek thy good.

Antiphon. Let us go with gladness into the house of the LORD.

Second Antiphon. O Thou That dwellest.

Psalm CXXII.

[Intituled "A Song of Degrees."]

UNTO Thee lift I up mine eyes,
* O Thou That dwellest in the heavens!

Behold, as the eyes of servants * look unto the hand of their masters,

As the eyes of a maiden unto the hand of her mistress: * so our eyes look unto the LORD our God, until that He have mercy on us.

Have mercy upon us, O LORD, have mercy upon us: * for we are exceedingly filled with contempt.

Our soul is exceedingly filled * with the scorning of those that are at ease, and with the contempt of the proud.

Antiphon. O Thou That dwellest in the heavens, have mercy upon us.

Third Antiphon. Our help.

Psalm CXXIII.

[Intituled "A Song of Degrees," to which the Hebrew and the Targum add "of David," but this ascription of authorship does not occur in the Vulgate or the LXX.]

IF it had not been the LORD Who was on our side—now may Israël say—* if it had not been the LORD Who was on our side,

When men rose up against us: * then they had swallowed us up quick,

When their wrath was kindled

against us: * then the waters had overwhelmed us,

The stream had gone over our soul: * then the overwhelming waters had gone over our soul.

Blessed be the LORD, * Who hath not given us as a prey to their teeth.

Our soul is escaped as a bird * out of the snare of the fowlers:

The snare is broken, * and we are escaped.

Our help is in the name of the LORD, * Who made heaven and earth.

Antiphon. ¹Our help is in the name of the LORD.

Fourth Antiphon. Do good, O LORD.

Psalm CXXIV.

[Intituled "A Song of Degrees."]

THEY that trust in the LORD shall be as Mount Zion: * he that dwelleth in Jerusalem shall never be moved.

The mountains are round about Jerusalem: * and the LORD is round about His people, from henceforth, and for ever.

For the LORD will not suffer the rod of the wicked to rest upon the lot of the righteous: * lest the righteous put forth their hands unto iniquity.

Do good, O LORD, to the good, * and to them that are upright in their hearts.

As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: * peace be upon Israël!

Antiphon. Do good, O LORD,

¹ Ps. cxiii. 8.

to the good, and to them that are upright in their hearts.

Fifth Antiphon. We were like.

Psalm CXXV.

[Intituled "A Song of Degrees."]

WHEN the LORD turned again the captivity of Zion, * we were like them that come again from sickness.

Then was our mouth filled with laughter, * and our tongue with singing.

Then said they among the heathen : * The LORD hath done great things for them.

The LORD hath done great things for us : * whereof we are glad.

Turn again our captivity, O LORD, * as the streams in the south.

They that sow in tears * shall reap in joy.

They go forth weeping, * sowing their seed ;

They shall doubtless come again with rejoicing, * bringing their sheaves with them.

Antiphon. We were like them that come again from sickness.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

HYMN.¹

ALL-BOUNTIFUL Creator, Who,
When Thou didst mould the
world, didst drain
The waters from the mass, that so
Earth might immovable remain ;

That its dull clods it might transmute
To golden flowers in vale or wood,
To juice of thirst-allaying fruit,
And grateful herbage spread for food ;

¹ Hymn of the Ambrosian school, hardly altered ; translation by the late Card. Newman.

Wash Thou our smarting wounds and hot,

In the cool freshness of Thy grace ;
Till tears start forth the past to blot,
And cleanse and calm Thy holy place,

Till we obey Thy full behest,
Shun the world's tainted touch and breath,

Joy in what highest is and best,
And gain a spell to baffle death.

Grant it, O Father, Only Son,
And Holy Spirit, God of grace,
To Whom all glory, Three in One,
Be given in every time and place.

Amen.

Antiphon for the Song of the Blessed Virgin. Let my spirit rejoice * in God my Saviour.

Commemoration of the Cross before the other general Commemorations, and Long Preces at certain times as on Monday.

Simple Feasts. If the Vespers of a Simple Feast be kept on a Tuesday, the Office is of the Feast from the Chapter inclusive.

Wednesday.

THE FOURTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows :

Antiphon. He shall not be ashamed.

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXXVI.

[Intituled "A Song of Degrees, of Solomon." The LXX. omits the ascription to Solomon.]

EXCEPT the LORD build the house, * they labour in vain that build it :

Except the LORD keep the city,
* the watchman waketh but in
vain.

It is vain for you to rise up
early, * rise up when ye are
rested, ye that eat the bread of
sorrow :

For He giveth His beloved sleep.
Lo, children are an heritage of the
LORD, * the fruit of the womb is His
reward.

As arrows are in the hand of a
mighty man, * so are the children
of the out-cast.

Happy is the man that hath his
desire satisfied with them : * he shall
not be ashamed when he speaketh
with his enemies in the gate.

Antiphon. He shall not be a-
shamed when he speaketh with his
enemies in the gate.

Second Antiphon. Blessed.

*If this Antiphon be used the Psalm
commences with the words, "Is every
one."*

Psalm CXXVII.

[Intituled "A Song of Degrees."]

BLESSED is every one that feareth
the LORD, * that walketh in
His ways.

For thou shalt eat the labour of
thine hands : * happy shalt thou be
and it shall be well with thee.

Thy wife shall be as a fruitful vine
* on the sides of thine house :

Thy children like olive plants *
round about thy table.

Behold, that thus shall the man
be blessed * that feareth the
LORD.

The LORD bless thee out of

Zion : * and mayest thou see the
good of Jerusalem all the days of
thy life.

Yea, mayest thou see thy chil-
dren's children, * and peace upon
Israël.

Antiphon. Blessed is every one
that feareth the LORD.

Third Antiphon. Many a time.

*If this Antiphon be used, the Psalm
begins with the words, "Have they
afflicted me."*

Psalm CXXVIII.

[Intituled "A Song of Degrees."]

MANY a time have they warred
against me from my youth
—* may Israël now say :—

Many a time have they warred
against me from my youth : * yet
they have not prevailed against
me.

¹ The ploughers ploughed upon
my back : * they made long their
furrows.

The LORD is righteous, He hath
broken the necks of the wicked. *
Let them all be confounded and
turned back that hate Zion.

Let them be as the grass upon
the house-tops, * which withereth
before it is plucked up :

Wherewith the mower filleth not
his hand, * nor he that bindeth
sheaves his bosom.

Neither do they that go by say :
The blessing of the LORD be upon
you ! * we bless you in the name of
the LORD !

Antiphon. Many a time have they
afflicted me from my youth up.

¹ *I.e.*, "They furrowed my back with stripes as the ground is furrowed with the
plough."—Gesenius.

Fourth Antiphon. Out of the depths.

If this Antiphon be used, the Psalm begins with the words, "Have I cried unto Thee."

Psalm CXXIX.

OUT of the depths have I cried unto Thee, O LORD! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee: * because of Thy law, I wait for Thee, O LORD!

My soul doth wait on His word: * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD:

For with the LORD there is mercy, * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

Antiphon. Out of the depths have I cried unto Thee, O LORD.

Fifth Antiphon. Let Israël hope.

Psalm CXXX.

[Intituled "A Song of Degrees," to which the Hebrew and the Vulgate, but not the Targum or the LXX., add "of David."]

LORD, mine heart is not haughty, * nor mine eyes lofty:

Neither do I exercise myself in great matters, * or in wonderful things that are above me.

If I have not thought lowly of myself— * (but lifted up my soul)—

Even as a child that is weaned from his mother: * so be my soul rewarded.

Let Israël hope in the LORD, * from henceforth and for ever.

Antiphon. Let Israël hope in the LORD.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

HYMN.¹

O LORD, Who throned in the holy height,
Through plains of ether didst diffuse
The dazzling beams of light,
In soft transparent hues;

Who didst, on the fourth day, in heaven,
Light the fierce cresset of the sun,
And the meek moon at even,
And stars that wildly run;

That they might mark and arbitrate
'Twixt alternating night and day,
And tend the train sedate
Of months upon their way;

Clear, Lord, the brooding night within,
And clean these hearts for Thy abode,
Unlock the spell of sin,
Crumble its giant load.

Grant it, O Father, Only Son,
And Holy Spirit, God of grace,
To Whom all praise be done
In every time and place.

Amen.

Antiphon at the Song of the Blessed Virgin. The Lord hath regarded * my lowliness, and He That is mighty hath done in me great things.

Commemoration of the Cross before the other general Commemorations, and

¹ Hymn of the Ambrosian school, somewhat altered; translation by the late Card. Newman.

Long Precès in Advent and Lent, and on Fast-days, as on Monday.

Simple Feasts. If the Vespers of a Simple Feast be kept on a Wednesday, the Office is of the Feast from the Chapter inclusive.

Thursday.

THE FIFTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows :

Antiphon. And all.

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXXXI.

[Intituled "A Song of Degrees." It reads like a Processional for some translation of the Sacred Ark, perhaps that described in 3 (1) Kings vii. (Saturday before 8th Sunday after Pentecost.)]

LORD, remember David, * and all his meekness :

How he sware unto the LORD : * he vowed a vow unto the God of Jacob ;—

Surely I will not come into the tabernacle of mine house, * nor go up into my bed ;

I will not give sleep to mine eyes, * or slumber to mine eyelids ;

I will not give the temples of mine head any rest, until I find out a place for the LORD, * an habitation for the God of Jacob.

¹ Lo, we heard of it at Ephratah : * we found it in the fields of "the Wood."

¹ This verse relates to the fetching of the ark from Kirjath-jearim, (literally "The town-of-the-woods,") which stood at the borders of the territory of Ephraim, here called Ephratah. See 2 Kings (Sam.) vi. (Thursday, 5th week after Pentecost.)

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We will go into His tabernacle : * we will worship in His footprints.

Arise, O LORD, into Thy rest, * Thou and the ark of Thine holiness.

Let Thy priests be clothed with righteousness, * and let Thy Saints shout for joy.

For Thy servant David's sake, * turn not away the face of Thine Anointed.

The LORD hath sworn in truth unto David, and He will not turn from it : * Of the fruit of thy body will I set upon thy throne.

If thy children will keep My covenant, * and My testimony that I shall teach them,

Then their children for ever * shall sit upon thy throne.

For the LORD hath chosen Zion : * He hath chosen it for His habitation.

This is My rest for ever : * here will I dwell, for I have chosen it.

I will abundantly bless her widows : * I will satisfy her poor with bread.

I will clothe her Priests with salvation : * and her Saints shall shout aloud for joy.

There will I make the horn of David to bud : * I have ordained a lamp for Mine Anointed.

His enemies will I clothe with shame : * but upon him shall My sanctification flourish.

Antiphon. And all his meekness.

Second Antiphon. Behold.

If this Antiphon be used, the Psalm begins with the words, "How good and how pleasant."

Psalm CXXXII.

[Intituled "A Song of Degrees," to which the Hebrew and the Vulgate, but not the Targum or the LXX., add "of David."]

BEHOLD, how good and how pleasant it is * for brethren to dwell together in unity.

¹It is like the precious ointment upon the head, * that ran down upon the beard, even Aaron's beard,

That went down to the skirts of his garments. * As the dew of Hermon, that descendeth upon the mountains of Zion ;²

For there the LORD commanded the blessing, * even life for evermore.

Antiphon. Behold, how good and how pleasant it is for brethren to dwell together in unity.

Third Antiphon. Whatsoever.

Psalm CXXXIV.

[To this Psalm is prefixed "Alleluia."]

PRAISE ye the Name of the LORD, * praise Him, O ye servants of the LORD!

Ye that stand in the house of the LORD, * in the courts of the house of our God :

Praise the LORD, for the LORD is good : * sing praises unto His Name, for it is pleasant.

For the LORD hath chosen Jacob unto Himself, * and Israël for His peculiar treasure.

For I know that the LORD is great, * and that our Lord is above all gods.

¹ The reference is to the unction of Aaron with holy chrism at his consecration, described in Lev. viii. 12.

² Probably not the mountain at Jerusalem, but one of the chain of Hermon, which is once mentioned elsewhere. Deut. iv. 48.

³ Sihon, a king of the Amorites, reigning in Heshbon ; Og, a giant, king of Bashan. They were both defeated and slain by the Israëlites. Num. xxi.

Whatsoever the LORD pleased, that did He in heaven and in earth, * in the seas, and all deep places :

Causing the vapours to ascend from the ends of the earth : * He maketh lightnings for the rain ;

He bringeth the wind out of His treasures. * He smote the first-born of Egypt, from man even unto beast.

He sent tokens and wonders into the midst of thee, O Egypt, * upon Pharaoh and upon all his servants.

He smote great nations, * and slew mighty kings.

³Sihon, king of the Amorites, and Og, king of Bashan, * and all the kingdoms of Canaan.

And gave their land for an heritage, * an heritage unto Israël His people.

Thy Name, O LORD, endureth for ever ! * Thy memorial, O LORD, throughout all generations !

For the LORD will judge His people, * and will repent Himself concerning His servants.

The idols of the heathen are silver and gold, * the work of men's hands.

A mouth have they, but they speak not : * eyes have they, but they see not.

Ears have they, but they hear not : * neither is there any breath in their mouths.

Let them that make them be made like unto them, * and every one that trusteth in them.

Bless the LORD, O house of
Israël! * bless the LORD, O house
of Aaron!

Bless the LORD, O house of
Levi! * ye that fear the LORD,
bless the LORD!

Blessed be the LORD out of
Zion, * Which dwelleth at Jeru-
salem!

[The Hebrew adds "Alleluia," which
the Vulgate places at the beginning of
the next Psalm.]

Antiphon. Whatsoever the LORD
pleased, that did He.

Fourth Antiphon. For His
mercy.

Psalm CXXXV.

[It is not improbable that this Psalm was
sung at the Dedication of the Temple, for,
in 2 Par. (Chron.) vii. 3, it is said that when
the congregation on that occasion saw the
fire miraculously descending upon the sac-
rifice, "they bowed themselves with their
faces to the ground upon the pavement, and
worshipped, and praised 'the LORD, for He
is good, for His mercy endureth for ever.'"
It looks very like a continuation of the song
given by David to certain singers, 1 Par.
(Chron.) xvi. 7, especially as it is afterwards
said that some of them were chosen "to give
thanks to the LORD, because His mercy
endureth for ever." Some consider that
the latter verses refer to the return from the
captivity, but these may be an addition.]

O GIVE thanks unto the LORD,
for He is good! * for His
mercy endureth for ever.

O give thanks unto the God of
gods! * for His mercy endureth
for ever.

O give thanks to the Lord of
lords! * for His mercy endureth
for ever.

To Him Who Alone doeth great
wonders—* for His mercy endureth
for ever.

To Him That by wisdom made the
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heavens—* for His mercy endureth
for ever.

To Him That spread out the
earth above the waters—* for His
mercy endureth for ever.

To Him That made great lights
—* for His mercy endureth for
ever.

The sun to rule by day — * for
His mercy endureth for ever.

The moon and stars to rule by
night—* for His mercy endureth for
ever.

To Him That smote Egypt in their
first-born—* for His mercy endureth
for ever.

To Him That brought out Israël
from among them—* for His mercy
endureth for ever.

With a strong hand and with a
stretched out arm—* for His mercy
endureth for ever.

To Him That divided the Red
Sea into parts—* for His mercy
endureth for ever.

And made Israël to pass through
the midst of it — * for His mercy
endureth for ever.

But overthrew Pharaoh and his
host in the Red Sea — * for His
mercy endureth for ever.

To Him That led His people
through the wilderness—* for His
mercy endureth for ever.

To Him That smote great kings
—* for His mercy endureth for
ever.

And slew mighty kings—* for His
mercy endureth for ever.

Sihon, king of the Amorites
—* for His mercy endureth for
ever.

And Og, the king of Bashan
—* for His mercy endureth for
ever.

And gave their land for an heri-

tage—* for His mercy endureth for ever.

Even an heritage unto Israël His servant—* for His mercy endureth for ever.

Who remembered us in our low estate—* for His mercy endureth for ever.

And hath redeemed us from our enemies—* for His mercy endureth for ever.

Who giveth food to all flesh—* for His mercy endureth for ever.

O give thanks unto the God of heaven! * for His mercy endureth for ever.

O give thanks unto the Lord of lords! * for His mercy endureth for ever.

Antiphon. For His mercy endureth for ever.

Fifth Antiphon. Sing us one of the songs.

Psalm CXXXVI.

[The Vulgate and the LXX. connect this Psalm with the name of Jeremiah. They also style it a Psalm of David, the apparent meaning of which would seem to be that it was composed in imitation of his poems.]

BY the rivers of Babylon, there we sat down, yea, we wept, * when we remembered Zion.

We hung our harps upon the willows * in the midst thereof.

For there they that carried us away captive required of us * a song;

And they that had taken us said: * Sing us one of the songs of Zion.

How shall we sing the LORD's song * in a strange land?

If I forget thee, O Jerusalem, * let my right hand forget her cunning—

Let my tongue cleave to the roof of my mouth; * if I do not remember thee,—

If I prefer not Jerusalem * above my chief joy.

Remember, O LORD, the children of Edom, * in the day of Jerusalem:

Who said: Rase it, rase it * even to the foundation thereof.

O daughter of Babylon, doomed to destruction, * happy shall he be that rewardeth thee, as thou hast served us!

Happy shall he be that taketh, * and dasheth thy little ones against the rock.

Antiphon. Sing us one of the songs of Zion.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

HYMN,¹

O GOD, Who hast given
The sea and the sky,
To fish and to bird
For a dwelling to keep,
Both sons of the waters
One low and one high,
Ambitious of heaven,
Or sunk in the deep;

Save, Lord, Thy servants,
Whom Thou hast new made
In a laver of blood
Lest they trespass and die;
Lest pride should elate,
Or sin should degrade,
And they stumble on earth
Or be dizzied on high.

To the Father, and Son,
And the Spirit be done,
Now and always,
Glory and Praise. Amen.

¹ Hymn of the Ambrosian school, slightly altered; translation by the late Card. Newman.

Antiphon at the Song of the Blessed Virgin. O God, * show strength with Thine arm: put down the mighty, and exalt them of low degree.

Commemoration of the Cross before the other general Commemorations and Long Preces in Advent and Lent, and on Fast-days, as on Monday.

Friday.

THE SIXTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Behold the Angels.

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXXXVII.

[Intituled "Of David," to which the LXX. adds "of Haggai and Zechariah," the meaning apparently being that it was his composition, but that they made some special regulation as to its use.]

I WILL praise Thee, O Lord, with my whole heart: * because Thou hast heard the words of my mouth.

Before the Angels will I sing praise unto Thee. * I will worship toward Thine holy temple, and praise Thy Name.

For Thy loving-kindness, and for Thy truth: * for Thou hast magnified Thine holy Name above every name.

In whatsoever day I call upon Thee, answer me: * Thou wilt strengthen my soul exceedingly.

Let all the kings of the earth

praise Thee, O LORD, * for they have heard all the words of Thy mouth.

Yea, let them sing of the ways of the LORD: * that great is the glory of the LORD.

For the LORD is high, yet hath He respect unto the lowly: * but the proud He knoweth from afar.

Though I walk in the midst of trouble Thou wilt revive me: * Thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall save me.

The LORD will give recompense on my behalf: * Thy mercy, O LORD, endureth for ever: forsake not the works of Thine own hands.

Antiphon. Before the Angels will I sing praise unto Thee, O my God.

Second Antiphon. O LORD.

If this Antiphon be used the Psalm commences with the words, "Thou hast searched me."

Psalm CXXXVIII.

[Intituled "A Psalm of David," with a musical (?) direction, the meaning of which is not now certain.]

O LORD, Thou hast searched me, and known me: * Thou knowest my down-sitting and mine up-rising:

Thou understandest my thoughts afar off. * Thou searchest my path, and my line,

And art acquainted with all my ways: * before there is a word on my tongue.

Lo, O LORD, Thou knowest all things both new and old: * Thou hast made me, and laid Thine hand upon me.

Such knowledge is too wonderful for me: * it is high, and I cannot attain unto it.

Whither shall I go from Thy Spirit? * or whither shall I flee from Thy presence?

If I ascend up into heaven, Thou art there: * if I go down into hell, Thou art there.

If I take the wings of the morning, * and dwell in the uttermost parts of the sea;—

Even there shall Thine hand lead me, * and Thy right hand shall hold me.

If I say: Surely the darkness shall cover me: * even the night shall be light about me in my pleasures.

For the darkness is not darkness to Thee: and the night shineth as the day: * the darkness and the light to Thee are both alike.

For Thou didst form my reins: * Thou hast upholden me from my mother's womb.

I will praise Thee, for Thy greatness is terrible: * marvellous are Thy works: and that my soul knoweth right well.

My bones were not hid from Thee, when Thou madest me in secret: * nor my substance in the lower parts of the earth.

Thine eyes beheld my substance yet being imperfect: and in Thy book all were written: * day by day were they to be fashioned, when as yet there was none of them.

But to me, O God, Thy friends are exceeding honourable: * their power is waxen right strong.

If I should count them, they are more in number than the sand: * I arose, and am still with Thee.

Surely Thou wilt slay the wicked, O God: * depart from me, ye bloody men.

For ye say in thought: * In vain shall Thy people take Thy cities.

Do not I hate them, O LORD, that hate Thee? * and am not I grieved at those that rise up against Thee?

I hate them with perfect hatred: * they are to me as enemies.

Search me, O God, and know mine heart: * try me and know my thoughts.

And see if there be any wicked way in me: * and lead me in the way everlasting.

Antiphon. O LORD, Thou hast searched me and known me.

Third Antiphon. Preserve me.

Psalm CXXXIX.

[Intituled "A Psalm of David," with the same musical (?) direction as before.]

DELIVER me, O LORD, from the evil man: * preserve me from the wicked man:

Which imagine mischiefs in their heart: * continually are they gathered together for war.

They have sharpened their tongues like a serpent: * adders' poison is under their lips.¹

Keep me, O LORD, from the hands of the wicked: * and preserve me from the evil man:

Who purpose to overthrow my goings. * The proud have hid a snare for me:

And spread a net with cords: * by the way-side have they set a trap for me.¹

¹ SLH.

I said unto the LORD: Thou art my God: * hear the voice of my supplication, O LORD!

O LORD, my Lord, Thou Strength of my salvation, * Thou hast covered mine head in the day of battle!

Give me not up, O LORD, to the desires of the wicked: * they take counsel together against me: forsake me not, lest they exalt themselves.¹

As for the head of those that compass me about, * let the mischief of their own lips cover them.

Let burning coals fall upon them; let them be cast into the fire: * when they are in trouble they will not be able to stand.

An evil-speaker shall not prosper in the earth: * evil shall hunt the wicked man, to overthrow him.

I know that the LORD will maintain the cause of the afflicted, * and will revenge the poor.

Surely the righteous shall give thanks unto Thy Name; * and the upright shall dwell in Thy presence.

Antiphon. Preserve me, O Lord, from the wicked man.

Fourth Antiphon. LORD.

If this Antiphon be used, the Psalm begins with the words, "I cry unto Thee."

Psalm CXL.

[Intituled "A Psalm of David."]

LORD, I cry unto Thee: hear me! * give ear unto my voice when I cry unto Thee.

¹ SLH.

² The Targum is, "They are torn away from the house of instruction by the strong hands of their judges." The Syriac, "And their judges are crushed by the strong hand." Messrs Jennings and Lowe render, "When their judges have been thrown down the sides of the rock, then they shall hear my words as welcome;" and continue, "When the usurping rulers have been deposed, and the disappointed rabble has executed its vengeance on them, it shall bethink it again of David's divinely constituted authority, and gladly recall him to the throne. This is the only rational interpretation of the verse. For the mode of punishment mentioned, cf. 2 Chron. xxv. 12, Luke iv. 29."

Let my prayer be set forth as incense before Thee: * the lifting-up of mine hands as the evening sacrifice.

Set a watch, O LORD, before my mouth: * keep the door of my lips.

Incline not mine heart to any evil word, * to excuse myself in my sins,

With men that work wickedness; * and let me not eat of their dainties.

Let the righteous smite me in kindness: and let him reprove me: * but the oil of the wicked shall not anoint mine head:

For yet my prayer shall be against their lusts. * ² Their judges shall be left [to their fate beside] in the hands of the rock:

[And] they [that have wreaked their vengeance on them] shall hear my words, that they are mighty. * Like clods of earth broken by the ploughman,

So are our bones scattered at the grave's mouth. * But mine eyes are unto Thee, O LORD, my Lord: in Thee is my trust, leave not my life to destruction.

Keep me from the snare which they have laid for me, * and the gins of the workers of iniquity.

The wicked shall fall into their own net; * as for me, I dwell alone, until I depart hence.

Antiphon. LORD, I cry unto Thee, hear me.

Fifth Antiphon. O Lord, let my portion.

Psalm CXLI.

[Intituled "A didactic (?) Psalm of David. A Prayer when he was in the cave," namely, on the same occasion as that on which he wrote Psalm lvi. See note on that Psalm, p. 110.]

I CRIED unto the LORD with my voice: * with my voice unto the LORD did I make supplication.

I pour out my complaint before Him: * before Him also I show my trouble.

When my spirit faileth from me, * then Thou knewest my path.

In the way wherein I walked * have they privily laid a snare for me.

I looked on the right hand, and beheld: * but there was no man that would know me:

Refuge failed me: * and no man cared for my soul.

I cried unto Thee, O LORD! * I said: Thou art my refuge, and my portion in the land of the living.

Attend unto my cry, * for I am brought very low:

Deliver me from my persecutors: * for they are stronger than I.

Bring my soul out of prison, that I may praise Thy Name: * the righteous wait for me, till Thou deal bountifully with me.

Antiphon. O Lord, let my portion be in the land of the living.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

HYMN.¹

WHOM all obey,—
Maker of man! Who from Thy height
Badest the dull earth bring to light
All creeping things, and the fierce might
Of beasts of prey;—

¹ Hymn of the Ambrosian school, considerably altered; translation by the late Card. Newman.

And the huge make
Of wild or gentler animal,
Springing from nothing at Thy call,
To serve in their due time, and all
For sinners' sake;

Shield us from ill!
Come it by passion's sudden stress,
Lurk in our mind's habitual dress,
Or through our actions seek to press
Upon our will.

Vouchsafe the prize
Of sacred joy's perpetual mood,
And service-seeking gratitude,
And love to quell each strife or feud,
If it arise.

Grant it, O Lord!
To Whom, the Father, Only Son,
And Holy Spirit, Three in One,
In heaven and earth all praise be done
With one accord.

Amen.

Antiphon at the Song of the Blessed Virgin. He hath put down the mighty, * that persecute His Saints: and hath exalted them of low degree, that confess His Christ.

Commemoration of the Cross before the other general Commemorations, and Long Preces in Advent and Lent, and on Fast-days, as on Monday.

Simple Feasts. If the Vespers of a Simple Feast be kept on a Friday, the service is of the Feast from the Chapter inclusive.

Saturday.

THE SABBATH.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Blessed.

If this Antiphon be used, the Psalm begins with the words, "Be the LORD my God."

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXLIII.

[Intituled "Of David." The Vulgate and the LXX. add "against Goliath."]

BLESSED be the LORD my God,
Which teacheth mine hands
to war, * and my fingers to fight.

My goodness, and my fortress : *
my strength, and my Deliverer :

My shield, and He in Whom I
trust : * Who subdueth my people
under me.

LORD, what is man, that Thou
takest knowledge of him? * or the
son of man, that Thou makest ac-
count of him?

Man is like to vanity : * his days
are as a shadow that passeth away.

Bow Thy heavens, O LORD, and
come down : * touch the mountains,
and they shall smoke.

Cast forth the bright lightning,
and scatter them : * send out
Thine arrows, and make them to
quake.

Send Thine hand from above :
rid me, and deliver me out of great
waters, * from the hand of strange
children :

Whose mouth speaketh vanity : *
and their right hand is a right hand
of falsehood.

I will sing a new song unto Thee,
O God ; * upon a psaltery of ten
strings will I sing praises unto
Thee :

Who hast given salvation unto
kings : * Who deliveredst David
Thy servant from the hurtful sword.
Rid me,

And deliver me from the hand

of strange children, whose mouth
speaketh vanity : * and their right
hand is a right hand of falsehood :

Whose sons may be as saplings
grown up * in their youth ;

Their daughters decked out, *
adorned after the similitude of the
temple :

Their garners full, * affording
stores upon store :

Their sheep fruitful in young,
countless in their pastures : * their
oxen fat :

There is no breach in their walls,
nor inroad : * nor wailing in their
streets.

Happy is that people, that is in
such a case : * happy is that people
whose God is the Lord.

Antiphon. Blessed be the LORD
my God.

Second Antiphon. Every day.

Psalm CXLIV.

[Intituled "David's song of praise." It is
A B C Darian.]

I WILL extol Thee, my God, O
King ! * and I will bless Thy
name for ever and ever.

Every day will I bless Thee ; *
and I will praise Thy name for ever
and ever.

Great is the LORD, and greatly to
be praised : * and His greatness is
unsearchable.

One generation shall praise Thy
works to another, * and shall declare
Thy mighty acts.

They shall speak of the glorious
honour of Thy Majesty, * and tell of
Thy wondrous works.

And men shall speak of the might
of Thy terrible acts, * and declare
Thy greatness.

They shall abundantly utter the record of Thy great goodness, * and shall sing of Thy righteousness.

The LORD is gracious and full of compassion: * slow to anger and of great mercy.

The LORD is good to all, * and His tender mercies are over all His works.

May all Thy works praise Thee, O LORD! * and let Thy saints bless Thee!

They shall speak of the glory of Thy kingdom, * and talk of Thy power;

To make known to the sons of men Thy mighty acts, * and the glorious majesty of Thy kingdom.

Thy kingdom is an everlasting kingdom, * and Thy dominion endureth throughout all generations!

The Lord is faithful in all His words, * and holy in all His works.

The LORD upholdeth all that fall, * and raiseth up all those that be bowed down.

The eyes of all wait upon Thee, O Lord! * and Thou givest them their meat in due season.

Thou openest Thine hand, * and fillest all things living with plenteousness.

The LORD is righteous in all His ways, * and holy in all His works.

The LORD is nigh unto all them that call upon Him, * to all that call upon Him in truth.

He will fulfil the desire of them that fear Him: * He also will hear their cry and will save them.

The LORD preserveth all them

that love Him, * but all the wicked will He destroy.

My mouth shall speak the praise of the LORD; * and let all flesh bless His holy Name for ever and ever.

Antiphon. Every day will I bless Thee, O Lord.

Third Antiphon. While I live.

Psalm CXLV.

[To this Psalm is prefixed "Alleluia." The Vulgate and the LXX. connect it with the names of Haggai and Zechariah.]

PRAISE the LORD, O my soul; while I live will I praise the LORD: * I will sing praises unto my God while I have being.

Put not your trust in princes, * in the son of man, in whom is no help.

His breath goeth forth, and he returneth to his earth: * in that very day their thoughts perish.

Happy is he that hath the God of Jacob for his help, his hope is in the LORD his God: * Who made heaven and earth, the sea, and all that therein is:

Who keepeth truth for ever. Who executeth judgment for the oppressed: * Who giveth food to the hungry.

The LORD looseth the prisoners: * the LORD openeth the eyes of the blind:

The LORD raiseth them that are bowed down: * the LORD loveth the righteous:

The LORD preserveth the strangers; He defendeth the fatherless and widow: * but the way of the wicked He will turn aside.

The LORD shall reign for ever!

even thy God, O Zion, * unto all generations!

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. While I live will I praise the LORD.

Fourth Antiphon. Let the praise of our God.

Psalm CXLVI.

[The Vulgate and the LXX., as stated, prefix "Alleluia," and the LXX. adds "of Haggai and Zechariah."]

PRAISE ye the LORD, for it is good to sing praises: * the praise of our God is pleasant and comely.

The LORD doth build up Jerusalem: * He gathereth together the outcasts of Israël.

He healeth the broken in heart, * and bindeth up their wounds.

He telleth the number of the stars; * and calleth them all by their names.

Great is our Lord, and of great power: * and His understanding is infinite.

The LORD lifteth up the meek; * but He casteth the wicked down to the ground.

Sing unto the LORD with thanksgiving: * sing praise upon the harp unto our God.

Who covereth the heaven with clouds: * and prepareth rain for the earth,

Who maketh grass to grow upon the mountains, * and herbs for the service of men:

He giveth to the beast his food, * and to the young ravens which cry unto Him.

He delighteth not in the strength of an horse; * neither taketh He pleasure in the legs of a man.

The LORD taketh pleasure in them that fear Him, * and in those that hope in His mercy.

Antiphon. Let the praise of our God be pleasant.

Fifth Antiphon. Praise the LORD.

If this Antiphon be used the Psalm begins with the words, "O Jerusalem."

Psalm CXLVII.

[In the Hebrew this is the continuation of the preceding Psalm. The Vulgate and the LXX. prefix "Alleluia," and the LXX. adds "of Haggai and Zechariah."]

PRAISE the LORD, O Jerusalem! * praise thy God, O Zion!

For He hath strengthened the bars of thy gates: * He hath blessed thy children within thee:

He maketh peace in thy borders: * and filleth thee with the finest of the wheat.

He sendeth forth His commandment upon earth: * His word runneth very swiftly.

He giveth snow like wool: * He scattereth the hoar-frost like ashes.

He casteth forth His ice like morsels: * who can stand before His cold?

He sendeth out His word, and melteth them: * He causeth His wind to blow, and the waters flow.

He declareth His word unto Jacob, * His statutes and His judgments unto Israël.

He hath not dealt so with any nation: * neither hath He made known to them His judgments.

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. Praise the LORD, O Jerusalem.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

From Advent Sunday till the Octave of the Epiphany, and from Septuagesima Sunday till the Octave of Pentecost special Chapters are given.

At other times the following is said:

CHAPTER. (Rom. xi. 33.)

○ THE depth of the riches and wisdom and knowledge of God: how unsearchable are His judgments and His ways past finding out!

The following Hymn and Verse and Answer is used during the same seasons as the above Chapter, and likewise from Septuagesima to Lent.

HYMN.¹

THE red sun is gone,
Thou Light of the heart,
Blessed Three, Holy One,
To Thy servants a sun
Everlasting impart.

¹ Hymn of the Ambrosian school, altered almost beyond recognition; translation by the late Card. Newman.

There were Lauds in the morn,
Here are Vespers at even:
Oh, may we adorn
Thy temple new born
With our voices in Heaven.

To the Father be praise,
And praise to the Son,
And the Spirit always,
While the infinite days
Of eternity run.

Amen.

Verse. Let the evening prayer ascend unto Thee, O Lord.

Answer. And let there descend upon us Thy mercy.

The following Antiphon is said only from the Octave of the Epiphany till Septuagesima.

Antiphon at the Song of the Blessed Virgin. God hath holpen His servant Israël: * as He spake to Abraham and to his seed, to exalt them of low degree for ever and ever.

Prayer of the succeeding Sunday.

COMPLINE.¹Office for every day in the
Week.

At the beginning of Compline the Reader says:

Sir, be pleased to give the blessing.

The Blessing.

May the Almighty Lord grant us a quiet night and a perfect end.

Answer. Amen.

Then is read this Short Lesson.

SHORT LESSON. (1 Pet. v. 8.)

BRETHREN, be sober, be vigilant: because your adversary the devil as a roaring lion walketh about, seeking whom he may devour: whom resist ye, stedfast in the faith.

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Verse. ✠² Our help is in the Name of the LORD.

Answer. Who made heaven and earth.

Then the Lord's Prayer is said inaudibly.

OUR Father, Who art in heaven,
Hallowed be Thy Name. Thy

kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

After this is said the General Confession and Absolution.

I CONFESS to God Almighty, to the Blessed Mary, always a Virgin, to the Blessed Michael the Archangel, to the Blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, by my fault, by my fault, by my most grievous fault. Therefore I beseech the Blessed Mary, always a Virgin, the Blessed Michael the Archangel, the Blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

The Absolution.

ALMIGHTY God have mercy on us, forgive us our sins, and bring us to life everlasting.

Answer. Amen.

¹ Compline (Completerium) is the last office of the Church, and is proper to the end of the evening before going to bed, reckoned to be about 9 p.m., but it may be said any time before midnight. It is very frequently recited along with Vespers, thus forming the complete Evening Service of the Church, and it is from this aggregation that the "Evening Prayer" of the Anglican Prayer Book is derived.

² Ps. cxxiii. 8.

✠ **M**AY the Almighty and merciful Lord grant us pardon, absolution, and remission of all our sins.

Answer. Amen.

Verse. ¹ Turn us, O God of our salvation.

Answer. And cause Thine anger toward us to cease.

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From the Saturday before Septuagesima Sunday to Maundy Thursday instead of "Alleluia" is said:

Ceaseless praise to Thee be given,
O Eternal King of heaven.

Then follow the Psalms. They are all said under one Antiphon.

Antiphon. Have mercy.

Antiphon in Paschal time. Alleluia.

Psalm IV.

[Intituled "A Psalm of David," with a musical (?) direction of (now) uncertain meaning.]

WHEN I called, the God of my righteousness heard me: * Thou hast enlarged me when I was in distress:

Have mercy upon me, * and hear my prayer.

O ye sons of men, how long will ye be dull of heart? * Why will ye love vanity, and seek after leasing? ²

¹ Ps. lxxxiv. 5.

But know that the LORD hath set apart for Himself him that is holy: * the LORD will hear me when I call unto Him.

Be ye angry and sin not: * what ye speak in your heart, repent upon your bed.²

Offer the sacrifices of righteousness, and put your trust in the LORD. * There be many that say: Who will show us any good?

LORD, Thou hast set upon us the light of Thy countenance. * Thou hast put gladness in my heart,

More than in the time that their corn, and wine, and oil * increased.

I will both lay me down in peace, * and sleep,

For Thou, LORD, only * makest me to dwell in safety.

Psalm XXX.

[The first eight verses of Psalm xxx., p. 76.]

IN Thee, O LORD, do I put my trust, let me never be ashamed; * deliver me in Thy righteousness.

Bow down Thine ear to me, * deliver me speedily.

Be Thou to me a God, a Preserver, and an house of defence, * to save me.

For Thou art my strength and my refuge, * and for Thy Name's sake Thou wilt lead me and nourish me.

Thou wilt pull me out of the net, that they have laid privily for me, * for Thou art my Preserver.

Into Thine hands I commend my spirit: * Thou hast redeemed me, O LORD God of truth!

² SLH.

Psalm XC.

[The Vulgate and the LXX. give the heading, "A Psalm of praise of David."]

HE that dwelleth in the help of the Most High, * shall abide under the shadow of the God of heaven.

He will say to the LORD : Thou art my refuge, and my fortress, * my God, in Him will I trust.

For He shall deliver me from the snare of the fowler, * and from the noisome pestilence.

He shall cover thee with His wings, * and under His feathers shalt thou trust :

His truth shall be thy shield. * Thou shalt not be afraid for the terror by night ;

For the arrow that flieth by day, for the pestilence that walketh in darkness, * for the evil spirit that wasteth at noon-day.

A thousand shall fall at thy side, and ten thousand at thy right hand : * but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold : * and see the reward of the wicked.

Because Thou, O LORD, art my trust : * thou hast made the Most High thy refuge.

There shall no evil befall thee, * neither shall any plague come nigh thy dwelling.

For He hath given His Angels charge over thee, * to keep thee in all thy ways :

They shall bear thee up in their hands, * lest haply thou dash thy foot against a stone.

Thou shalt tread upon the adder and the cockatrice : * the lion also and the dragon shalt thou trample under feet.

Because he hath set his trust upon Me, therefore will I deliver him : * I will defend him because he hath known My Name.

He shall call upon Me, and I will answer him : * I am with him in trouble : I will deliver him and glorify him.

With long life will I satisfy him : * and show him My salvation.

Psalm CXXXIII.

[Intituled "A Song of Degrees."]

BEHOLD now, bless ye the LORD, * all ye servants of the LORD.

Which stand in the house of the LORD, * even in the courts of the house of our God,

By night. Lift up your hands toward the sanctuary, * and bless the LORD.

The LORD That made heaven and earth, * bless thee out of Zion !

Antiphon. ¹ Have mercy upon me, O Lord, and hear my prayer.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

Then is said the following :

HYMN.²

NOW that the day-light dies away,
By all Thy grace and love,
Thee, Maker of the world, we pray
To watch our bed above.

¹ Ps. iv. 2.

² Hymn of the Ambrosian school, very slightly altered ; translation by the late Card. Newman.

Let dreams depart and phantoms fly,
The offspring of the night,
Keep us, like shrines, beneath Thine
eye,
Pure in our foes' despite.

This grace on Thy redeemed confer,
Father, Co-equal Son,
And Holy Ghost, the Comforter,
Eternal Three in One.

Amen.

*The last verse is sometimes said thus,
altered in honour of the Incarnation:*

JESU, the Virgin-born, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.

Amen.

*In Paschal time it is said thus, al-
tered in honour of the Resurrection:*

To Father, Son, and Paraclete,
The slain and risen Son,
Be praise and glory, as is meet,
While endless ages run.

Amen.

*It is also occasionally otherwise al-
tered, which occasions are marked in
their places.*

Then follows the

CHAPTER. (Jer. xiv. 9.)

YET Thou, O LORD, art in the
midst of us, and Thine holy
Name is called upon us :¹ leave us
not, O Lord our God.

Answer. Thanks be to God.

Then the Short Responsory.

²Into Thine hands, O Lord, I
commend my spirit.

Answer. Into Thine hands, O
Lord, I commend my spirit.

Verse. Thou hast redeemed us,
O LORD God of truth.

Answer. I commend my spirit.

Verse. Glory be to the Father,
and to the Son, and to the Holy
Ghost.

Answer. Into Thine hands, O
Lord, I commend my spirit.

Verse. ³Keep us, O Lord, as
the apple of the eye.

Answer. Hide us under the
shadow of Thy wings.

*From the Saturday after Easter in-
clusive to the Saturday after Pentecost
exclusive, the above is said thus:*

Into Thine hands, O Lord, I com-
mend my spirit. Alleluia, Alleluia.

Answer. Into Thine hands, O
Lord, I commend my spirit. Al-
leluia, Alleluia.

Verse. Thou hast redeemed us,
O LORD God of truth.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father,
and to the Son, and to the Holy
Ghost.

Answer. Into Thine hands, O
Lord, I commend my spirit. Alle-
luia, Alleluia.

Verse. Keep us, O Lord, as the
apple of the eye. Alleluia.

Answer. Hide us under the
shadow of Thy wings. Alleluia.

*Then is said the following Canticle
from the Gospel, with its Antiphon.*

Antiphon. O Lord, keep us.

¹ The allusion seems to be to the invocation of the Name upon Israël by the Priests, Numb. vi. 22. "And the LORD spake unto Moses, saying: Speak unto Aaron, and unto his sons, saying, On this wise shall ye bless the children of Israël, saying unto them—The LORD bless thee and keep thee; the LORD make His face shine upon thee, and be gracious unto thee; the LORD lift up His countenance upon thee, and give thee peace—and they shall put My Name upon the children of Israël; and I will bless them."

² Ps. xxx. 6.

³ Ps. xvi. 8.

THE SONG OF SIMEON. (Luke ii. 29.)

[Uttered by Simeon at the presentation of our LORD in the Temple. "Then took he Him up in his arms, and blessed God, and said :—"]

LORD, now lettest Thou Thy servant depart in peace, * according to Thy word :

For mine eyes have seen * Thy Salvation,

Which Thou hast prepared * before the face of all people ;

A Light to lighten the Gentiles, * and the glory of Thy people Israël.

The Doxology, "Glory be to the Father, &c.," is said.

Antiphon. O Lord, keep us waking, guard us sleeping : that we may wake with Christ and rest in peace.

In Paschal time, "Alleluia."

Then follow these short prayers, called the Preces. They are omitted on Doubles and within Octaves. In Advent, Lent, and the Ember Days they are said kneeling.

Kyrie eléison.

Answer. Christe eléison.

Kyrie eléison.

OUR Father, (*inaudibly*,) Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

I BELIEVE (*inaudibly*) in God the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His only Son, our Lord ; Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried : He descended into hell : the third day He rose again from the dead : He ascended into heaven, and sitteth on the right hand of God the Father Almighty. From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, (*aloud*)

Verse. The Resurrection of the body.

Answer. And the Life everlasting. Amen.

Verse. ¹ Blessed art Thou, O Lord God of our fathers,

Answer. And to be praised and glorified above all for ever.

Verse. Bless we the Fathér, and the Son, and the Holy Ghost.

Answer. Let us praise and exalt Him above all for ever.

Verse. ¹ Blessed art Thou, O Lord, in the firmament of heaven,

Answer. And to be praised, and glorified, and exalted above all for ever.

Verse. May the Lord, the Almighty and merciful, bless and keep us.

Answer. Amen.

Verse. Vouchsafe, O Lord, this night,

Answer. To keep us without sin.

Verse. Have mercy upon us, O LORD.

Answer. Have mercy upon us.

¹ Dan. iii. 52, 56.

Verse. O LORD, let Thy mercy lighten upon us.

Answer. As our trust is in Thee.

Here the service is resumed, when the above has been omitted.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

VISIT, we beseech Thee, O Lord, this habitation,¹ and drive far from it all snares of the enemy: let Thine holy Angels dwell herein, to keep us in peace, and may Thy blessing be always upon us. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

The Blessing.

May the Almighty and Merciful Lord, ✠ the Father, the Son, and the Holy Ghost, bless and keep us.

Answer. Amen.

Then follows immediately one of these Four Antiphons of the Blessed Virgin Mary, according to the season of the year.

I. *From the Vespers of the Saturday before Advent Sunday till those of Candlemas, both inclusive.*

Antiphon. Maiden! Mother of Him Who redeemed us, thou that abidest

Heaven's open gate, and the Star of the Sea, come, succour the fallen!

Fallen indeed we are, but fain would rise by thy succour.

Thou that beyond nature's course hast borne in time the Eternal;

Thou that a Virgin before, and after that childbirth remainest,

From the Archangel's lips the quickening message receiving,

Mother of JESUS and us, turn thine eyes of mercy on sinners.

Verse. The Angel of the Lord announced unto Mary,

Answer. And she conceived of the Holy Ghost.

Let us pray.

WE beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the Incarnation of Thy Son JESUS Christ by the message of an Angel, so by His Passion and Cross we may be brought unto the glory of His Resurrection. Through the same Christ our Lord.

Answer. Amen.

From the First Vespers of Christmas inclusive, the Verse and Answer and Prayer are as follows:

Verse. After thy delivery thou still remainest a Virgin undefiled.

Answer. Mother of God, pray for us.

Let us pray.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her in-

¹ This Office was originally the last Prayer before going to rest for the monks of the Order of St Benedict.

tercession; through whom we have worthily received the Author of our life, our Lord JESUS Christ Thy Son.

Answer. Amen.

II. *From the Compline of the 2nd day of February inclusive to Maundy Thursday exclusive.*

Antiphon. Hail, O Mary, Queen of heaven,

Queen of Angel worlds on high,
Hail, O Rod to Jesse given,
Blessed Portal of the sky,

Hail, O Lady, bright and glorious,
Clad in beauty, pure and true,
Virgin! o'er sin's stain victorious,
Sinners for thy succour sue.

Verse. Holy Virgin, my praise by thee accepted be.

Answer. Give me strength against thine enemies.

Let us pray.

MOST merciful God, grant, we beseech Thee, a succour unto the frailty of our nature, that as we keep ever alive the memory of the holy Mother of God, so by the help of her intercession we may be raised up from the bondage of our sins. Through the same Christ our Lord.

Answer. Amen.

III. *From the First Compline of Easter inclusive till the First Vespers of Trinity Sunday exclusive.*

Antiphon. Rejoice! rejoice! thou Queen of Heaven, Alleluia,

For He That thee for Son was given, Alleluia,

As He promised is arisen. Alleluia.

Mother, pray to Him for us, Alleluia.

Verse. Be glad and rejoice, O Virgin Mary, Alleluia,

Answer. For the Lord is risen indeed. Alleluia.

Let us pray.

O GOD, Who dost vouchsafe to gladden the whole world by the resurrection of Thy Son our Lord JESUS Christ; grant, we beseech Thee, that by the help of His Mother the Virgin Mary, we may finally attain unto the gladness of life everlasting. Through the same Christ our Lord.

Answer. Amen.

IV. *From the First Vespers of Trinity Sunday inclusive till the Vespers of Saturday before Advent Sunday exclusive.*

Antiphon. Hail, O Queen, Mother of mercy! hail, our life, our sweetness, and our hope. To thee we cry, the banished sons of Eve. Toward thee we sigh, weeping and groaning in this vale of tears. Ah, then, thou our Advocate, turn on us those merciful eyes of thine! And, after this our exile, show to us JESUS, the blessed Fruit of thy womb. O most merciful, O most gracious, O most sweet Virgin Mary!¹

Verse. Pray for us, holy Mother of God.

Answer. That we may be made worthy of the promises of Christ.

¹ Of these four Antiphons, "Maiden Mother" is ascribed to Hermann the Cripple, a monk of Reichenau, who died A.D. 1052. The authorship of the second is unknown: it

Let us pray.

O ALMIGHTY and everlasting God, Who, by the co-operation of the Holy Ghost, didst make ready both the body and soul of the glorious Virgin and Mother Mary worthily to become a meet dwelling for Thy Son; grant that as we rejoice in her memory, so by her pitiful intercession we may be delivered from the evils that continually hang over us, and finally from everlasting death. Through the same Christ our Lord.

Answer. Amen.

After each of these Antiphons is said this Blessing:

God's most mighty strength alway
Be His people's staff and stay.

Answer. Amen.

Lastly, whether Mattins be to follow immediately, or not, the Lord's Prayer, the Angelic Salutation, and the Apostles' Creed are said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

I BELIEVE in God, the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His Only Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth at the right hand of God the Father Almighty: from thence He shall come to judge both the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and the life everlasting.

Amen.

Thus ends the Office of Compline throughout the year, in which Office the words, "May the souls, &c.," are omitted, and the Verse and Answer, "The Lord give us, &c.," are not said before the Antiphon of the Blessed Virgin.

seems to date from about the eleventh century. The date and authorship of the third are likewise unknown; but a legend has become attached to it, to the effect that St Gregory the Great heard the three first lines uttered by an angel, and himself added the fourth, on the same occasion on which was instituted the procession upon St Mark's Day. The authorship of "Hail, O Queen" is disputed. The last clause is usually admitted to be an exclamation uttered by St Bernard of Clairvaux in the cathedral of Spire. But the authorship of the rest is disputed, some ascribing it to Hermann the Cripple, others to one Peter of Monsoro, bishop of Compostella, others to one Adhemar, bishop of Podium (Puy-en-Velay). It seems to have been well known, at least in Spain, early in the twelfth century.

The Proper Office of the Season.

Trinity Sunday.

The First Lord's Day after Pentecost.

Feast of the Most Holy Trinity.¹

Double of the First Class.

All as on ordinary Sundays, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Psalm CXVI.

O praise the LORD, &c., (p. 186.)

Hymn as on ordinary Saturday evenings, (p. 204.)

Verse. Bless we the Father, and the Son, and the Holy Ghost.

Answer. Let us praise Him and exalt Him above all for ever.

Antiphon at the Song of the Blessed

Virgin. Thanks be unto Thee, O God—Thanks be unto Thee, O True and One Trinity, Holy and Supreme Deity, Holy and One Unity.

A Commemoration is made of the First Sunday after Pentecost.

Antiphon. ² Speak, LORD; for Thy servant heareth.

Verse. Let the evening prayer ascend unto Thee, O Lord.

Answer. And let there descend upon us Thy mercy.

Prayer from the Commemoration at Lauds.

MATTINS.

Invitatory. The True God is Unity in Trinity, and Trinity in Unity. * O come, let us worship Him.

¹ This Festival in honour of the Church's Doctrine concerning God can never be transferred, and is therefore printed in the original just as given here.

² 1 Kings (Sam.) iii. 9.

Hymn.¹

O THOU Eternal Source of love !
 Ruler of Nature's scheme !
 In Substance One, in Persons Three !
 Omniscient and Supreme !

O be Thou near us when we wake ;
 And at the break of day,
 With Thy blest touch arouse the soul,
 Her meed of praise to pay.

To God the Father glory be,
 And Sole, Eternal Son ;
 And glory, Holy Ghost, to Thee,
 While endless ages run. Amen.

FIRST NOCTURN.

First Antiphon. Be present, O One
 Almighty God, Father, Son, and Holy
 Ghost.

Psalm VIII.

O LORD, our Lord, &c., (*p.* 7.)

Second Antiphon. We acknowledge
 that Thou art One in Being, and Three
 in Persons.

Psalm XVIII.

The heavens declare, &c., (*p.* 17.)

Third Antiphon. We testify that
 Thy Being, Thy Life, and Thine Un-
 derstanding are One and eternally
 unchangeable.

Psalm XXIII.

The earth is the LORD'S, &c., (*p.*
 46.)

Verse. Bless we the Father, and
 the Son, and the Holy Ghost.

Answer. Let us praise and exalt
 Him above all for ever.

First Lesson.

The Lesson is taken from the Book of
 the Prophet Isaiah (vi. 1.)

I N the year that King Uzziah died,
 I saw the Lord sitting upon a
 throne, high and lifted up, and His
 train filled the temple. Above it
 stood the ²Seraphim; each one had
 six wings; with twain he covered his
 face, and with twain he covered his
 feet, and with twain he did fly. And
 one cried unto another, and said:
 Holy, Holy, Holy, is the LORD God of
 hosts; the whole earth is full of His
 glory. And the posts of the door
 moved at the voice of him that cried,
 and the house was filled with smoke.

First Responsory.

I saw the Lord sitting upon a throne,
 high and lifted up, and the whole earth
 was full of His glory, and His train
 filled the temple.

Verse. Above it stood the Sera-
 phim: each one had six wings.

Answer. And His train filled the
 temple.

Second Lesson.

T HEN said I: Woe is me, for I am
 silent, because I am a man of
 unclean lips, and I dwell in the midst
 of a people of unclean lips, and mine
 eyes have seen the King, the LORD
 of hosts. Then flew one of the
 Seraphim unto me, having a live coal
 in his hand, which he had taken with
 the tongs from off the altar. And he
 laid it upon my mouth, and said: Lo,
 this hath touched thy lips, and thine
 iniquity is taken away, and thy sin
 purged. Also I heard the voice of the
 Lord saying: Whom shall I send?
 and who will go for us? Then said
 I: Here am I; send me.

¹ The original is taken, with alterations, from two Ambrosian hymns; translation by the
 Rev. E. Caswall.

² Or "burning ones."

Second Responsory.

¹ Blessed be the LORD God of hosts,
Who only doeth wondrous things.
And blessed be His glorious Name
for ever.

Verse. And let the whole earth be
filled with His glory. Amen. Amen.

Answer. And blessed be His glorious
Name for ever.

Third Lesson.

AND He said: Go, and tell this
people: Hear ye indeed, but
understand not; and see ye indeed,
but perceive not. Make the heart of
this people dull, and make their ears
heavy, and shut their eyes; lest haply
they see with their eyes, and hear
with their ears, and understand with
their heart, and be converted, and I
should heal them. Then said I: Lord,
how long? And He answered: Until
the cities be wasted without inhabit-
tant, and the houses without man, and
the land be utterly desolate: and the
LORD shall remove man far away, and
that which is left in the midst of the
land shall increase.

Third Responsory.

² Let God, even our own God, bless
us; let God bless us. And let all the
ends of the earth fear Him.

Verse. God be merciful unto us,
and bless us.

Answer. And let all the ends of
the earth fear Him.

Verse. Glory be to the Father, and
to the Son, and to the Holy Ghost.

Answer. And let all the ends of
the earth fear Him.

SECOND NOCTURN.

First Antiphon. Upon Thee do we
call, Thee do we praise, Thee do we
worship, O Blessed Trinity!

¹ Ps. lxxi. 18, 19.

² Ps. lxvi. 8, 2.

Psalm XLVI.

O clap your hands, &c., (*p.* 98.)

Second Antiphon. Thou art our
Hope, Thou art our Salvation, Thou
art our glory, O Blessed Trinity!

Psalm XLVII.

Great is the LORD, &c., (*p.* 98.)

Third Antiphon. Be Thou our De-
liverer, our Saviour, our Life-giver, O
Blessed Trinity!

Psalm LXXI.

Give the King, &c., (*p.* 126.)

Verse. ³ Blessed art Thou, O Lord,
in the firmament of heaven.

Answer. And above all to be
praised and glorified for ever.

Fourth Lesson.

The Lesson is taken from the Book
on the Faith, addressed to Peter by
St Fulgentius, Bishop [of Ruspa.]
(*Found in the Works of Augustine,*
tom. 3.)

THE Faith which the holy Patri-
archs and Prophets received
from God before His Son was made
Flesh, the Faith which the holy
Apostles heard from the Lord Him-
self when Present in the Flesh, the
Faith which the same Apostles learnt
by the teaching of the Holy Ghost
not only to preach by word of mouth,
but also to leave behind them in their
writings for the healthful instruction
of all that should come after, that
Faith teacheth that the Trinity, that
is to say, the Father, the Son, and
the Holy Ghost, is but ONE GOD.
But we could not truly call the

³ Dan. iii. 56.

Father, the Son, and the Holy Ghost a Trinity, if One and the Selfsame Person were named Father, Son, and Holy Ghost.

Fourth Responsory.

¹ Who is so great a God as our God ?
Thou art the God that doest wonders.

Verse. Thou hast declared Thy strength among the people ; Thou hast with Thine arm redeemed Thy people.

Answer. Thou art the God that doest wonders.

Fifth Lesson.

FOR if as the Being of the Father, the Son, and the Holy Ghost is One Being, so were there but One Person, then were it untrue to say that God is a Trinity. On the other hand, if, as the Persons of the Father, the Son, and the Holy Ghost are distinguished One from Another by that which is proper to Each, so were They diverse by difference of nature, then were it untrue to say that God is ONE. But since concerning the nature of the One True God, Who is a Trinity, it is the Truth to say that God is ONE, and the Truth to say that God is a Trinity, therefore the True God is a Trinity in Persons, and an Unity in nature.

Fifth Responsory.

To Thee be praise, to Thee be glory, to Thee be thanksgiving for ever and ever, O Blessed Trinity !

Verse. ² And blessed is Thy glorious and Holy Name, and to be praised and exalted above all for ever.

Answer. O Blessed Trinity !

¹ Ps. lxxvi. 14-16.

² Dan. iii. 52.

³ Communicatio. The distinctive property of the Holy Ghost, according to the Greek Fathers, is to be the Sanctifying Power of the Father and the Son, the substantial Gift whereby we are made "partakers of the Divine Nature."

Sixth Lesson.

THROUGH this Oneness of nature All That the Father is is in the Son and the Holy Ghost, All That the Son is is in the Father and the Holy Ghost, and All That the Holy Ghost is is in the Father and the Son. Of the Father, the Son, and the Holy Ghost, None is without Other, None is before Other, None is Greater than Other, None is Mightier than Other. The Father, as touching the One Divine Nature, is neither before nor greater than the Son and the Holy Ghost : neither is it possible that the Eternity and Infinity of the Son, whether as before or greater, should be before or greater than the Eternity and Infinity of the Spirit.

Sixth Responsory.

³ Great is the LORD, and greatly to be praised, and His Wisdom is unsearchable.

Verse. ⁴ Great is our Lord, and of great power, and His understanding is infinite.

Answer. And His Wisdom is unsearchable.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And His Wisdom is unsearchable.

THIRD NOCTURN.

First Antiphon. The Father is Love ; the Son is Grace ; the Holy Ghost is Communion.⁵ Blessed be the Trinity.

³ Ps. xlvii. 2.

⁴ Ps. cxlvi. 5.

Psalm XCV.

O sing unto the Lord, &c., (*p.* 148.)

Second Antiphon. The Father is Truth; the Son is Truth; the Holy Ghost is Truth. Blessed be the Trinity.

Psalm XCVI.

The LORD reigneth, &c., (*p.* 149.)

Third Antiphon. The Being of the Father, and of the Son, and of the Holy Ghost, is ONE. Blessed be the Trinity.

Psalm XCVII.

O sing unto the LORD, &c., (*p.* 157.)

Verse. ¹ By the Word of the LORD were the heavens made.

Answer. And all the host of them by the Breath of His mouth.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxviii. 18.)

AT that time: JESUS said unto His disciples: All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. And so on.

Homily by St Gregory of Nazianus, Patriarch [of Constantinople.] (*Treatise on the Faith.*)

There is no Catholic but knoweth that the Father is a Very Father, the Son a Very Son, and the Holy Ghost a Very Holy Ghost, even as the Lord Himself saith unto His Apostles: "Go ye and baptize all

nations in the Name of the Father, and of the Son, and of the Holy Ghost." This is that Perfect Trinity Who is but ONE BEING, and of Whom therefore we testify that His Substance is ONE. For we make no division in God, as divisions are made in bodies, but we testify, that, according to the power of the Divine Nature, Which standeth not in matter, the Persons named have a real existence, and that GOD is ONE.

Seventh Responsory.

Bless we the Father, and the Son, and the Holy Ghost. Let us praise and exalt Him above all for ever.

Verse. ² Blessed art Thou, O Lord, in the firmament of heaven, and above all to be praised and glorified for ever.

Answer. Let us praise and exalt Him above all for ever.

Eighth Lesson.

WE do not say, as some have dreamt, that the Begetting of the Son of GOD is an outgrowing from one part to another part: neither do we say that He is the Word in the sense of a mere sound uttered by a voice, but we do believe that these three Names and the Persons meant by them are all of only One Being, One Majesty, and One Power. And therefore we testify that God is ONE, because this ONE-ness of His Majesty forbiddeth that we should use the Plural form of speech and say, "Gods." It is Catholic language to say, "Father and Son," but we cannot and must not say that the Father and the Son are two gods. And that, not because the Son of God is not by Himself God—yea, He is Very God of Very God—but because we know that the Son of

¹ Ps. xxxii. 6.

² Dan. iii. 56.

God is not from elsewhere, but from the One Father Himself, and therefore we say that God is ONE. This is the doctrine which Prophets and Apostles have delivered; this is the doctrine which the Lord Himself taught when He said, "I and the Father are ONE," (John x. 30,) that is, He meant, as touching the ONE Divine Being, but as touching Persons, We are distinct.

Eighth Responsory.

¹ One Seraph cried unto another—Holy, Holy, Holy is the LORD God of hosts: the whole earth is full of His glory.

Verse. ² There are Three That bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are One.

Answer. Holy, Holy, Holy is the LORD God of hosts:—

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The whole earth is full of His glory.

Ninth Lesson. (Homily for the First Sunday after Pentecost.)

The Lesson is taken from the Holy Gospel according to Luke (vi. 36.)

AT that time: JESUS said unto His disciples: Be ye merciful, as your Father also is merciful. And so on.

Homily by St Austin, Bishop [of Hippo.] (*15th Sermon on Matthew, Words of the Lord.*)

There are two works of mercy which free us, and which the Lord Himself hath briefly named in the Gospel—"Forgive, and ye shall be forgiven: give, and it shall be given unto you." "Forgive, and ye shall be forgiven"—such is the promise of pardon. "Give, and it shall be given unto you"—such is the promise of favour. As touching forgiveness; thou hast trespasses which thou wouldest fain have forgiven, and them which have trespassed against thee, whom thou canst forgive. As touching favour, there are beggars that beg from thee, and thou art a beggar to God. When we pray, we are all beggars to God, standing at the door of the Great Householder, yea, falling down on our knees, and beseeching Him to give us somewhat; and that somewhat is God Himself. What doth a beggar ask of thee? Bread. And what dost thou ask of God but that Christ Who saith: "I am the Living Bread Which came down from heaven?" If ye will be forgiven, forgive ye. If ye will be pardoned, pardon ye. If ye will receive, "give, and it shall be given unto you."

The Hymn, "We praise Thee, O God, &c.," is said.

LAUDS.

*First Antiphon.*³

1. Holy, Holy, Holy! * Lord God Almighty!
Early in the morning our song shall rise to Thee!
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, Blessed Trinity!

¹ Isa. vi. 3.

³ The first four Antiphons are Doxologies to the Most Holy Trinity in verse, being apparently the last verses of Hymns. They are in different measures, of no literary merit, and almost quite the same in sense, and the translator has ventured to represent them by the above four homogeneous Doxologies by Bp. Heber, constituting his Hymn for Trinity Sunday. For a literal translation; see Appendix.

² 1 John v. 7.

Second Antiphon.

2. Holy, Holy, Holy! * All the Saints
adore Thee,
Casting down their golden crowns around
the glassy sea;
Cherubim and Seraphim falling down
before Thee,
Which wert, and art, and evermore
shall be.

Third Antiphon.

3. Holy, Holy, Holy! * though the dark-
ness hide Thee,
Though the eye of sinful man Thy glory
may not see,
Only Thou art Holy: there is none be-
side Thee
Perfect in power, in love, in purity!

Fourth Antiphon.

4. Holy, Holy, Holy! * Lord God Al-
mighty!
All Thy works shall praise Thy Name,
in earth, and sky, and sea!
Holy, Holy, Holy! Merciful and Mighty,
God in Three Persons, Blessed Trinity!

Fifth Antiphon. ¹Of Him, and
through Him, and to Him, are all
things; * to Whom be glory for
ever.

Chapter. (Rom. xi. 33.)

O THE depth of the riches both of
the wisdom and knowledge of
God! How unsearchable are His
judgments, and His ways past finding
out!

*Hymn.*²

O THOU Who dost all nature sway,
Dread Trinity in Unity!
Accept the trembling praise we pay
To Thy Eternal Majesty!

The star that heralds in the morn
Is fading in the skies;
The darkness melts;—O Thou True Light,
Once more on us arise!

To God the Father glory be;
And Sole Eternal Son;
All Glory, Holy Ghost, to Thee,
While endless ages run. Amen.

Verse. Bless we the Father, and
the Son, and the Holy Ghost.

Answer. Let us praise and exalt
Him above all for ever.

Antiphon at the Song of Zacharias.
Blessed be the Holy One, the Maker
and Lord of all things! Blessed be
the Holy and Undivided Trinity, now
and always, and unto unending ages
of ages.

Prayer throughout the day.

ALMIGHTY and everlasting God,
Who hast given unto Thy ser-
vants grace by the confession of a true
faith to acknowledge the glory of the
Eternal Trinity, and in the power of
the Divine Majesty to worship the
Unity; we beseech Thee that Thou
wouldest keep us steadfast in this
faith, and evermore defend us from
all adversities. Through our Lord
JESUS Christ Thy Son, Who liveth
and reigneth with Thee, in the unity
of the Holy Ghost, one God, world
without end. *Amen.*

*The following Commemoration is made
of the First Sunday after Pentecost.*

Antiphon. ³Be ye therefore merci-
ful, as your Father also is merciful—
saith the Lord.

Verse. The LORD reigneth; He is
clothed with majesty.

Answer. The LORD is clothed with
strength, and has girded Himself with
power.

Let us pray.

O GOD, the Strength of all them
that put their trust in Thee,
mercifully accept our prayers, and
because through the weakness of our
mortal nature we can do no good

¹ Rom. xi. 36.

² The original is taken, with alterations, from two hymns of the Ambrosian school; transla-
tion by the Rev. E. Caswall.

³ Luke vi. 36.

thing without Thee, grant us the help of Thy grace, that in keeping of Thy commandments we may please Thee, both in will and deed. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Holy, &c., (*First Antiphon at Lauds.*)

The Psalms are LIII. and the two first parts of CXVIII.

The Creed of St Athanasius is said.

Chapter at the end. (1 John v. 7.)

THERE are Three That bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are One.

TERCE.

Antiphon. Holy, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Bless we the Father, and the Son, and the Holy Ghost.

Answer. Bless we the Father, and the Son, and the Holy Ghost.

Vers. Let us praise and exalt Him above all for ever.

Answer. And the Holy Ghost.

Vers. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Bless we the Father, and the Son, and the Holy Ghost.

Vers. Blessed art Thou, O Lord, in the firmament of heaven.

Answer. And to be praised and glorified for ever.

SEXT.

Antiphon. Holy, &c., (*Third Antiphon at Lauds.*)

Chapter. (2 Cor. xiii. 13.)

THE grace of our Lord JESUS Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

Short Responsory.

Blessed art Thou, O Lord, in the firmament of heaven.

Answer. Blessed art Thou, O Lord, in the firmament of heaven.

Vers. And to be praised and glorified for ever.

Answer. In the firmament of heaven.

Vers. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Blessed art Thou, O Lord, in the firmament of heaven.

Vers. By the Word of the LORD were the heavens made.

Answer. And all the host of them by the Breath of His mouth.

NONE.

Antiphon. Of Him, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

By the Word of the LORD were the heavens made.

Answer. By the Word of the LORD were the heavens made.

Vers. And all the host of them by the Breath of His mouth.

Answer. Were the heavens made.

Vers. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. By the Word of the LORD were the heavens made.

Verse. Blessed be the Name of the LORD.

Answer. From henceforth, now, and for ever.

SECOND VESPERS.

All the same as First Vespers, except the following:

Verse. Blessed art Thou, O Lord, in the firmament of heaven.

Answer. And to be praised and glorified for ever.

Antiphon at the Song of the Blessed Virgin. With all our heart and with all our voice do we acknowledge Thee, praise Thee, and bless Thee, O God the Father the Unbegotten, O God the Only-Begotten Son, O God the Holy Ghost the Comforter, One Holy and Undivided Trinity! To Thee be glory for ever!

The following is the Commemoration of the First Sunday after Pentecost.

Antiphon. ¹ Judge not, that ye be not judged: for with what judgment ye judge, ye shall be judged, saith the Lord.

Verse. Let my prayer, O Lord, be set forth.

Answer. As incense before Thee.

Prayer as at the Commemoration of Lauds.

Monday.

Second Day.

MATTINS.

First Lesson.

Here beginneth the First Book of Kings (Samuel) (i. 1-3.)

¹ Matth. vii. 1, 2.

² The course of the Sacred History is here resumed, after a gap covering many centuries, probably over three from the colonization of Palestine. (The history of the omitted period is contained in the Pentateuch and the Books of Joshua and Judges.) The four Books of Kings contain the history from the birth of Samuel (about B.C. 1170) to the capture of Jerusalem by the Babylonians (about B.C. 588.) Who composed these Books is unknown.

³ 1 Kings (Sam.) vii. 3.

² NOW there was a certain man of Ramathaim-Zophim, of Mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite; and he had two wives; the name of the one was Hannah, and the name of the other Peninnah. And Peninnah had children, but Hannah had no children. And this man went up out of his city on the appointed days, to worship, and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the Priests of the LORD, were there.

First Responsory.

³ Prepare your hearts unto the LORD, and serve Him Only; and He will deliver you out of the hand of your enemies.

Verse. Return unto Him with all your hearts, and put away the strange gods from among you.

Answer. And He will deliver you out of the hand of your enemies.

Second Lesson. (4-8.)

AND when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions; but unto Hannah he gave one portion, sorrowing, for he loved Hannah. But the LORD had shut up her womb. Her adversary also provoked her sore, and made her fret, even unto reviling her, because that the LORD had shut up her womb: and as she did so year by year, when the time came and they went up unto the Temple

of the LORD, so she provoked her. Therefore she wept and did not eat. Then said Elkanah her husband unto her: Hannah, why weepest thou, and why eatest thou not? and why is thy heart grieved? Am not I better to thee than ten sons?

Second Responsory.

God, Which heareth all, even He sent His Angel, and took me from keeping my father's sheep, and anointed me with the oil of His mercy.

Verse. ¹ The LORD That delivered me out of the mouth of the lion, and out of the paw of the bear,

Answer. And anointed me with the oil of His mercy.

Third Lesson. (9-11.)

SO Hannah rose up after she had eaten in Shiloh, and after she had drunk. Now Eli the PRIEST sat upon a seat before the door-posts of the Temple of the LORD. And Hannah was in bitterness of soul, and prayed unto the LORD, and wept sore; and she vowed a vow, and said: O LORD of hosts, if Thou wilt indeed look upon the affliction of Thine handmaid, and remember me, and not forget Thine handmaid, but wilt give unto Thine handmaid a man-child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

Third Responsory.

The LORD That delivered me out of the mouth of the lion, and out of the paw of the bear—He will deliver me out of the hand of mine enemies.

Verse. ² God hath sent forth His mercy and His truth, and delivered my soul from among the lion's whelps.

Answer. He will deliver me out of the hand of mine enemies.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He will deliver me out of the hand of mine enemies.

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (i. 12-18.)

AND it came to pass, as she continued praying before the LORD, that Eli marked her mouth. Now, Hannah, she spake in her heart, and only her lips moved, but her voice was not heard. Therefore Eli thought she had been drunken, and said unto her: How long wilt thou be drunken? Cease for a while to soak thyself with wine. And Hannah answered and said: No, my lord; for I am a woman exceeding sorrowful; I have drunk neither wine nor strong drink, but have poured out my soul before the LORD. Count not thine handmaid for a daughter of Belial;³ for out of the abundance of my complaint and grief have I spoken hitherto. Then Eli said unto her: Go in peace; and the God of Israel grant thee thy petition that thou hast asked of Him. And she said: Let thine handmaid find grace in thy sight.

¹ 1 Kings (Sam.) xvii. 37.

² Ps. lvi. 4, 5.

³ I.e., lit. "the worthless one."

First Responsory.

¹ Saul hath slain his thousands, and David his ten thousands. Because the hand of the Lord was with him, he smote the Philistine, and took away the reproach from Israël.

Verse. Is not this David? Did they not sing one to another of him in dances, saying: Saul hath slain his thousands, and David his ten thousands?

Answer. Because the hand of the Lord was with him, he smote the Philistine, and took away the reproach from Israël.

Second Lesson. (18-22.)

SO the woman went her way, and did eat, and her countenance was no more sad. And they rose up in the morning early, and worshipped before the LORD; and returned and came to their house in Ramah. And Elkanah knew Hannah his wife, and the LORD remembered her. Wherefore it came to pass, when the time was come about, that Hannah conceived, and bare a son, and called his name Samuel,² because she had asked him of the LORD. And the man Elkanah and all his house went up to offer unto the LORD the solemn sacrifice, and his vow, but Hannah went not up; for she said unto her husband: I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever.

Second Responsory.

³ Ye mountains of Gilboa, let there be no dew, neither let there be rain

upon you—for there are the mighty of Israël fallen!

Verse. All ye mountains that stand round about, the Lord look upon you! but let Him pass by Gilboa!

Answer. For there are the mighty of Israël fallen!

Third Lesson. (23-28.)

AND Elkanah her husband said unto her: Do what seemeth thee good, and tarry until thou have weaned him, and I pray that the LORD may fulfil His word. So the woman abode and gave her son suck until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and three measures of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh. And the child was young. And they slew a bullock, and brought the child to Eli. And Hannah said: O, my lord; as thy soul liveth, my lord; I am the woman that stood by thee here, praying unto the LORD. For this child I prayed, and the LORD hath given me my petition which I asked of Him. Therefore also I have lent him to the LORD for all the days wherein he shall be lent unto the LORD. And they worshipped the LORD there.

Third Responsory.

Thus saith the LORD: I took thee⁴ out of thy father's house, and appointed thee to be ruler over My people, over Israël. And I was with thee whithersoever thou wentest, to establish thy kingdom for ever.

Verse. And I have made thee a great name, like unto the name of the great men that are in the earth;

¹ From the women's song on the death of Goliath. See 1 Kings (Sam.) xviii. 7, xvii. 26, xxi. 11.

³ From David's poem on the death of Saul and Jonathan. See 2 Kings (Sam.) i. 21.

⁴ I.e., David, 2 Kings (Sam.) vii. 8, 9, 11, 13.

and have caused thee to rest from all thine enemies.

Answer. And I was with thee whithersoever thou wentest, to establish thy kingdom for ever.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I was with thee whithersoever thou wentest, to establish thy kingdom for ever.

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (ii. 12-14.)

NOW the sons of Eli were sons of Belial; they knew not the LORD, nor the Priests' duty toward the people: but, when any man offered sacrifice, the Priest's servant came while the flesh was in seething, with a flesh-hook of three teeth in his hand; and he struck it into the pan, or kettle, or cauldron, or pot; all that the flesh-hook brought up, the Priest took for himself. So they did unto all Israël that came unto Shiloh.¹

First Responsory.

My sins are many, yea, they are more in number than the sands of the sea; I am not worthy to look up toward heaven because of the multitude of my iniquities; for I have provoked Thee to anger, and done evil in Thy sight.

Verse. ² For I acknowledge my transgression, and my sin is ever be-

fore me, for against Thee only have I sinned,—

Answer. And done evil in Thy sight.

Second Lesson. (15-17.)

ALSO before they burnt the fat,³ the Priest's servant came, and said to the man that sacrificed: Give me flesh to cook for the Priest; for I will not have cooked flesh of thee, but raw. And he that sacrificed said unto him: Let the fat first be burnt this day, as the custom is; and then take as much as thy soul desireth. Then he answered and said unto him: Nay, but thou shalt give it me now, and if not, I will take it by force. Wherefore the sin of the young men was very great before the LORD, for they made men to abhor the offering of the LORD.

Second Responsory.⁴

O Lord, Thou hast hearkened unto the prayer of Thy servant, that I might build a temple unto Thy Name, O God of Israël, bless Thou, and hallow this house for ever!

Verse. O Lord, Who keepest covenant with Thy servants that walk before Thee in all their heart.

Answer. O God of Israël, bless Thou, and hallow this house for ever!

Third Lesson. (18-21.)

BUT Samuel ministered before the LORD, being a child, girded with a linen ephod.⁵ Moreover, his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the solemn sacrifice. And Eli blessed

¹ To see their iniquity, read Lev. vii. 29-37.

² Concerning this accusation see Lev. iii. 3-5, vii. 31.

³ Founded on Solomon's Prayer at the Dedication of the Temple, 3 (1) Kings viii. 23. A thing something like a dalmatic without sleeves. It reached towards the knees.

⁴ Ps. l. 5, 6.

Elkanah and his wife, and said unto him: The LORD give thee seed of this woman, for the loan which thou hast lent to the LORD. And they went unto their own home. The LORD therefore visited Hannah, and she conceived, and bare three sons and two daughters: and the child Samuel grew before the LORD.

*Third Responsory.*¹

Hearken, O LORD, unto the cry and to the prayer which Thy servant prayeth before Thee to-day, that Thine eyes may be open and Thine ears attent toward this house day and night.

Verse. Look down from Thine high and holy place, O LORD, even from heaven Thy dwelling,—

Answer. Toward this house, day and night.

Verse. Glory be to the Father,

and to the Son, and to the Holy Ghost.

Answer. Toward this house day and night.

At the beginning of the Martyrology is said,—

The morrow is the Feast of the Most Holy Body of Christ.

The next day, being Thursday, is kept the Feast of Corpus Christi, a Double of the First Class. It cannot be displaced. If a Feast of a Doctor of the Church or of the rank of Greater Double or higher fall on the same day, it is transferred to the first unoccupied day after the Octave of Corpus Christi. Any other Feast so falling is left unnoticed. The Vespers on Wednesday evening are the First Vespers of Corpus Christi.

¹ From Solomon's Prayer at the Dedication of the Temple. 2 Par. (Chron.) vi. 40; 3 (1) Kings viii. 28.

Feast of Corpus Christi.

Feast of the Body of Christ.¹

Double of the First Class.

All as on Sundays except the following.

Note. When this Office is used as a Votive Office out of Paschal-time, the word "Alleluia" is omitted wherever it is here given in brackets, [], but when so used within Paschal-time the aforesaid word is inserted whenever given thus, "* P. T. Alleluia," in addition to the others. The further changes required in the Votive Office are given in a Note at the end.²

FIRST VESPERS.

Chapter and Prayer from Lauds.

First Antiphon. ³ Christ the Lord, being made an High Priest for ever * after the order of Melchisedec, hath offered bread and wine. * P. T. Alleluia.

Second Antiphon. He hath made His wonderful works to be remembered; * the LORD is [gracious and] full of compassion. He hath given meat unto them that fear Him. * P. T. Alleluia.

Third Antiphon. I will take the cup of salvation, * and offer the sacrifice of thanksgiving. * P. T. Alleluia.

Psalm CXV.

I believed, therefore have I spoken, &c., (*p.* 185.)

Fourth Antiphon. Let the children of the Church be like olive-plants * round about the table of the Lord. * P. T. Alleluia.

Psalm CXXVII.

Blessed is every one, &c.. (*p.* 191.)

Fifth Antiphon. The Lord, That maketh peace in the borders of the Church, * filleth her with the finest of the wheat. * P. T. Alleluia.

Psalm CXLVII.

Praise the LORD, O Jerusalem, &c., (*p.* 203.)

¹ *I.e.*, as really present in the Most Holy Sacrament of the Altar.

² As to the omission and addition of the Alleluia in the Votive Office the divergence of the authorities consulted by the translator causes him some uneasiness. In this translation the sense of the majority is followed.

³ Heb. vi. 20; Gen. xiv. 18.

*Hymn.*¹

OF the glorious Body telling,
 O my tongue, Its mystery sing;
 And the Blood, all price excelling,
 Which for this world's ransoming
 In a noble womb once dwelling
 He shed forth, the Gentiles' King.

Given for us, for us descending
 Of a Virgin to proceed,
 Man with man in converse blending
 Scattered He the Gospel seed:
 Till His sojourn drew to ending
 Which He closed in wondrous deed.

At the Last Great Supper seated,
 Circled by His brethren's band,
 All the Law required, completed,
 In the Feast its statutes planned,
 To the twelve Himself He meted
 For their Food, with His own Hand.

Word made Flesh, by word He maketh
 Very bread His Flesh to be;
 Man for wine Christ's Blood partaketh;
 And if senses fail to see,
 Faith alone the true heart waketh
 To behold the Mystery.

Therefore, we, before It bending,
 This great Sacrament adore:
 Types and shadows have their ending
 In the new rite evermore:
 Faith, our outward sense amending,
 Maketh good defects before.

Honour, laud, and praise addressing
 To the Father and the Son,
 Might ascribe we, virtue, blessing,
 And eternal benison:
 Holy Ghost, from Both progressing,
 Equal laud to Thee be done. Amen.

Verse. ² Thou didst send them
 from heaven—[Alleluia.]

Answer. Bread able to content
 every man's delight—[Alleluia.]

Antiphon at the Song of the Blessed Virgin. ³ O Lord, how kindly is Thy Spirit! * even Thine, Whose sustenance declared Thy sweetness unto

Thy children when Thou didst send them from heaven bread tempering itself to every man's liking, O Thou, Who hast filled the hungry with good things, and the rich, that are proud in the imagination of their hearts, Thou hast sent empty away. * [P. T. Alleluia.]

At Compline and every other Office throughout the Feast and Octave the last verse of the Hymn is altered in honour of the Incarnation, excepting only the three Hymns proper to the Feast.

MATTINS.

Invitatory. O come, and let us
 worship Christ,
 Of all the nations Lord,*
 Who doth, to them that feed on Him,
 The Bread of Life afford.
 * P. T. Alleluia.

*Hymn.*⁴

LET old things pass away;
 Let all be fresh and bright;
 And welcome we with hearts renewed
 This Feast of new delight.

Upon this hallowed eve,
 Christ with His brethren ate,
 Obedient to the olden Law,
 The Pasch before Him set.

Which done,—Himself entire,
 The True Incarnate God,
 Alike on each, alike on all,
 His sacred Hands bestowed.

He gave His Flesh; He gave
 His Precious Blood; and said:
 "Receive and drink ye all of This
 For your salvation shed."

Thus did the Lord appoint
 This Sacrifice sublime,
 And made His Priests the ministers
 Through all the bounds of time.

¹ Hymn by St Thomas Aquinas; translation by the late Dr Neale (two words altered, "noble" for "generous," as a translation of "generosi" in the 1st, and "for" for "in" in the 4th.)

² Wisd. xvi. 20.

³ Wisd. xii. 1; xvi. 21.

⁴ Hymn by St Thomas Aquinas; translation by the Rev. E. Caswall.

Farewell to types ! henceforth
 We feed on Angels' Food ;
 The slave—O, wonder !—eats the Flesh
 Of his Incarnate God !

O Blessed Three in One !
 Visit our hearts, we pray,
 And lead us on through Thine own paths
 To Thy eternal day. Amen.

FIRST NOCTURN.

In Paschal-time only one Antiphon, namely the First, is said at each Nocturn.

First Antiphon. The Lord brought forth His fruit in the season of His death, * even that fruit whereof if any man eat, he shall live for ever.¹ * *P. T. Alleluia.*

Psalm I.

Blessed is the man, &c., (*p. 4.*)

Second Antiphon. His faithful ones which are increased by the fruit of His corn and His wine * do lay them down in peace and sleep in Christ.

Psalm IV.

When I called, &c., (*p. 206.*)

Third Antiphon. ² Us, being many, hath the Lord made one body, * for we are all partakers of that one cup, which is not the communion of the blood of bulls, but of God Himself.

Psalm XV.

Preserve me, O Lord, &c., (*p. 12.*)

Verse. ³ He gave them of the bread of heaven—[Alleluia.]

Answer. Man did eat Angels' bread—[Alleluia.]

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (xi. 20.)

WHEN ye come together, therefore, into one place, this is not to eat the Lord's Supper. For every one taketh before his own supper to eat, and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? Do I praise you? In this I praise you not.

First Responsory.

⁴ The whole assembly of the children of Israël shall kill the lamb toward the evening of the Passover. And they shall eat the flesh, and unleavened bread. * *P. T. Alleluia.*

Verse. ⁵ Even Christ our Passover is sacrificed for us; therefore let us keep the feast with the unleavened bread of sincerity and truth.

Answer. And they shall eat the flesh, and unleavened bread. * *P. T. Alleluia.*

Second Lesson.

FOR I have received of the Lord that which also I delivered unto you, That the Lord JESUS, the same night in which He was betrayed, took bread; and, when He had given thanks, He brake it, and said: Take, eat: This is My Body, Which shall be given for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying: This Cup is the New Testament in My Blood. This do ye, as oft as ye drink it, in remembrance of Me. For as often as

¹ John vi. 51.

⁴ Exod. xii. 6,

² 1 Cor. x. 17; Heb. ix. 13, 14.

⁵ 1 Cor. v. 7, 8.

³ Ps. lxxvii. 24, 25.

ye eat this Bread, and drink this Cup,
ye do show the Lord's death till He
come.

Second Responsory.

¹ Ye shall eat flesh, and shall be
filled with bread. * This is the bread
which the LORD hath given you to eat.
* *P. T. Alleluia.*

Verse. ² Moses gave you not that
Bread from heaven, but My Father
giveth you the true Bread from heaven.

Answer. This is the bread which
the LORD hath given you to eat. *
P. T. Alleluia.

Third Lesson.

WHEREFORE, whosoever shall
eat this Bread, or drink the
Cup of the Lord, unworthily, shall be
guilty of the Body and Blood of the
Lord. But let a man examine himself,
and so let him eat of that Bread, and
drink of that Cup. For he that eateth
and drinketh unworthily, eateth and
drinketh damnation to himself, not
discerning the Lord's Body. For this
cause many are weak and sickly among
you, and many sleep. For if we
would judge ourselves, we should not
be judged. But when we are judged,
we are chastened of the Lord, that
we should not be condemned with the
world.

Third Responsory.

³ Elijah looked, and, behold, there
was a cake baken on the coals at
his head, and he arose, and did eat
and drink; and went in the strength
of that meat [forty days and forty
nights] unto the mount of God.
* *P. T. Alleluia.*

Verse. ⁴ If any man eat of this
Bread, he shall live for ever.

Answer. And went in the strength

of that meat [forty days and forty
nights] unto the mount of God.
* *P. T. Alleluia.*

Verse. Glory be to the Father, and
to the Son, and to the Holy Ghost.

Answer. And went in the strength
of that meat [forty days and forty
nights] unto the mount of God.
* *P. T. Alleluia.*

SECOND NOCTURN.

First Antiphon. The Lord remem-
ber our offering, * and accept our
burnt-sacrifice. * *P. T. Alleluia.*

Psalm XIX.

The LORD hear thee, &c., (*p. 18.*)

Second Antiphon. The Lord pre-
pareth His Table before us * in the
presence of our enemies.

Psalm XXII.

The LORD is my Shepherd, &c.,
(*p. 47.*)

Third Antiphon. Let them that
keep holiday around the table of the
Lord * make the voice of joy and
praise to be heard [in the house of
God.]

Psalm XLI.

As the hart panteth, &c., (*p. 95.*)

Verse. ⁵ He fed them with the
finest of the wheat—[*Alleluia.*]

Answer. And with honey out of
the Rock did He satisfy them—
[*Alleluia.*]

Fourth Lesson.

The Lesson is taken from the Ser-
mons of St Thomas of Aquino.⁶

¹ Exod. xvi. 12, 15.

⁴ John vi. 51.

² John vi. 32.

⁵ Ps. lxxx. 17.

³ 3 (1) Kings xix. 6, 8.

⁶ March 7.

(17th or 57th of his *Opuscula*, or
Lesser Works.)

THE immeasurable benefits, which the goodness of God hath bestowed on Christian people, have conferred on them also a dignity beyond all price. "For what nation is there so great, who hath gods so nigh unto them, as the LORD, our God, is" unto us? (Deut. iv. 7.) The Only-begotten Son of God, being pleased to make us "partakers of the Divine nature," (2 Pet. i. 4,) took our nature upon Him, being Himself made Man that He might make men gods. And all, as much of ours as He took, He applied to our salvation. On the Altar of the Cross He offered up His Body to God the Father as a sacrifice for our reconciliation; He shed His Blood as the price whereby He redeemeth us from wretchedness and bondage, and the washing whereby He cleanseth us from all sin. And for a noble and abiding memorial of that so great work of His goodness, He hath left unto His faithful ones the Same His very Body for Meat, and the Same His very Blood for Drink, to be fed upon under the appearance of bread and wine.

Fourth Responsory.

¹ As they were eating, JESUS took bread, and blest it, and brake it, and gave it to the disciples, and said: Take, eat; this is My Body.
* P. T. Alleluia.

Verse. ² The men of my tabernacle said: O that we had of his flesh! we cannot be satisfied.

Answer. Take, eat; this is My Body. * P. T. Alleluia.

¹ Matth. xxvi. 26.

² Panis et vinum in Christi Corpus et Sanguinem substantialiter convertuntur.

⁴ Luke xxii. 20, 19.

⁵ Viz., the affliction and the misery, the wormwood and the gall. See context in Lam. iii. 20.

Fifth Lesson.

HOW precious a thing then, how marvellous, how health-giving, how furnished with all dainties, is the Supper [of the Lord!] Than His Supper can anything be more precious? Therein there is put before us for meat, not, as of old time, the flesh of bulls and of goats, but Christ Himself, our very God. Than this Sacrament can anything be more marvellous? Therein it cometh to pass that bread and wine are bread and wine no more, but in the stead thereof there is the Body and there is the Blood of Christ;³ that is to say, Christ Himself, Perfect God and Perfect Man, Christ Himself is there, under the appearance of a little bread and wine. His faithful ones eat Him, but He is not mangled; nay, when [the veil which shroudeth Him in] this Sacrament is broken, in each broken piece thereof remaineth whole Christ Himself, Perfect God and Perfect Man. All that the senses can reach in this Sacrament, [look, taste, feel, smell, and the like, all these] abide of bread and wine, but the Thing is not bread and wine. And thus room is left for faith; Christ Who hath a Form That can be seen, is here taken and received not only unseen, but seeming to be bread and wine, and the senses, which judge by the wonted look, are warranted against error.

Fifth Responsory.

⁴ JESUS took the cup, after supper, saying: This cup is the New Testament in My Blood. This do in remembrance of Me. * P. T. Alleluia.

Verse. My soul hath them⁵ still

² Job xxxi. 31.

in remembrance, and is humbled in me.

Answer. This do in remembrance of Me. * *P. T. Alleluia.*

Sixth Lesson.

THAN this Sacrament can anything be more health-giving? Thereby are sins purged away, strength renewed, and the soul fed upon the fatness of spiritual gifts. This Supper is offered up in the Church both for the quick and dead; it was ordained to the health of all, all get the good of it. Than this Sacrament can anything be more furnished with dainties? The glorious sweetness thereof is of a truth such that no man can fully tell it. Therein ghostly comfort is sucked from its very well-head. Therein a memorial is made of that exceeding great love which Christ showed in time of His sufferings. It was in order that the boundless goodness of that His great love might be driven home into the hearts of His faithful ones, that when He had celebrated the Passover with His disciples, and the last Supper was ended, the Lord "JESUS, knowing that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end," (John xiii. 1,)—and instituted this Sacrament, — this Sacrament, the everlasting forth—"showing of His death until He come" again, (1 Cor. xi. 26,) — this Sacrament, the embodied fulfilment of all the ancient types and figures, — this Sacrament, the greatest miracle which He ever wrought, and the one mighty joy of them that now have sorrow, till He shall come again, and their

heart shall rejoice, and their joy no man take from them. (John xvi. 22.)

Sixth Responsory.

¹ I am that Bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

Verse. I am the living Bread Which came down from heaven; if any man eat of this Bread, he shall live for ever.

Answer. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

THIRD NOCTURN.

First Antiphon. I will go unto the Altar of God; * I will feed on Christ, Which is the Renewer of my youth. * *P. T. Alleluia.*

Psalms XLII.

Judge me, O God, &c., (*p.* 105.)

Second Antiphon. The Lord hath fed us * with the finest of the wheat, and with honey out of the Rock ² hath He satisfied us.

Psalms LXXX.

Sing aloud unto God, &c., (*p.* 140.)

Third Antiphon. It is at Thine Altar, O Lord, * that we do feed on Christ, for Whom our heart and our flesh crieth out.

Psalm LXXXIII.

How lovely are Thy tabernacles,
&c., (*p.* 142.)

Verse. ¹ Thou bringest forth food
out of the earth! [Alleluia.]

Answer. And wine that maketh
glad the heart of man. [Alleluia.]

Seventh Lesson.

The Lesson is taken from the Holy
Gospel according to John (vi. 56.)

AT that time: JESUS said unto the
multitudes of the Jews: My
Flesh is meat indeed, and My Blood
is drink indeed. And so on.

Homily by St Austin, Bishop [of
Hippo.] (*26th Tract on John.*)

By use of meat and drink men
would fain that "they shall hunger no
more, neither thirst any more," (Apoc.
vii. 16,) and yet there is but one
Meat and one Drink, Which doth work
in them that feed thereon that "this
corruptible must put on incorruption,
and this mortal put on immortality,"
(1 Cor. xv. 53,)—namely communion
with that general assembly² and
Church of God's holy children, who
are "kept in perfect peace," (Isa. xxvi.
3,) and are "all one," (John xvii. 11,)
fully and utterly. And therefore it is,
as men of God before our time have
taken it, that our Lord JESUS Christ
hath set before us His Body and His
Blood in the likeness of things which,
from being many, are reduced into
one. In one loaf are many grains of
corn, and one cup of wine the juice
of many grapes. And now He giveth
us to know how that which He spake
cometh to pass, and how indeed "this
Man can give us His Flesh to eat,"
and His Blood to drink.

¹ Ps. ciii. 14, 15.

⁴ Deut. iv. 7.

² Heb. xii. 23.

⁵ John vi. 58.

Seventh Responsory.

⁸ He that eateth My Flesh and
drinketh My Blood, dwelleth in Me,
and I in him. * *P. T.* Alleluia.

Verse. ⁴ What nation is there so
great, who hath gods so nigh unto
them, as the LORD our God is to us?

Answer. Dwelleth in Me, and I
in him. * *P. T.* Alleluia.

Eighth Lesson.

HE that eateth My Flesh, and
drinketh My Blood, dwelleth
in Me, and I in him." To dwell in
Christ, therefore, and to have Him
dwelling in us, is to "eat of that Bread
and drink of that Cup," (1 Cor. xi.
28,) and he which dwelleth not in
Christ, and in whom Christ dwelleth
not, without all doubt doth not
spiritually eat His Flesh nor drink
His Blood, although he do carnally
and visibly press the Sacrament with
his teeth; but, contrariwise, he "eateth
and drinketh damnation to himself,"
because he dareth to draw nigh filthy
to that secret and holy thing of Christ,
whereunto none draweth nigh worthily,
save he which is pure, even he which
is of them concerning whom it is
said:—"Blessed are the pure in heart,
for they shall see God." (Matth. v. 8.)

Eighth Responsory.

⁵ As the living Father hath sent Me,
and I live by the Father, so he that
eateth Me, even he shall live by Me.
* *P. T.* Alleluia.

Verse. ⁶ With the bread of life
and understanding hath the Lord fed
him.

Answer. So he that eateth Me,
even he shall live by Me. * *P. T.*
Alleluia.

Verse. Glory be to the Father,

³ John vi. 57.

⁶ Eccclus. xv. 3.

and to the Son, and to the Holy Ghost.

Answer. So he that eateth Me, even he shall live by Me. * *P. T.* Alleluia.

Ninth Lesson.

"**A**S the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me." This is as though He said:—The Father hath sent Me into the world (John x. 36,) and I have emptied Myself [and taken upon Me the form of a servant, and being found in fashion as a man], (Phil. ii. 7, 8.) I have My life from the Father, as One That is greater than I. (John xiv. 28.) He that eateth Me, even he, by thereby taking part in Me, shall live by Me. It is as having humbled Myself (Phil. ii. 8) that I live by the Father, but he that eateth Me, him will I raise up, (John vi. 55,) and so he shall live by Me. It is said:—"I live by the Father;" that is to say, He is of the Father, not the Father of Him, and yet not so, but that the Father and the Son are co-equal together. Also it is said:—"So he that eateth Me, even he shall live by Me," whereby He sheweth the gracious work towards His people of Him Who is the "one Mediator between God and man," (1 Tim. ii. 5,) and not that He Which is eaten and he which eateth Him are co-equal together.

The Hymn, "We praise Thee, O God, &c.," is said.

LAUDS.

First Antiphon. ¹ Wisdom hath builded her house, * she hath mingled her wine, she hath also furnished her table. [Alleluia.]

Second Antiphon. ² Thou feddest Thine Own people * with Angels' food, and didst send them bread from heaven. [Alleluia.]

Third Antiphon. Out of Christ His bread shall be fat, * and He shall yield royal dainties.³ [Alleluia.]

Fourth Antiphon. ⁴ The Priests shall be holy; * for the offerings [of the LORD] made by fire, and the bread of their God, they do offer, [therefore they shall be holy.] [Alleluia.]

Fifth Antiphon. ⁵ To him that overcometh will I give of the hidden manna, * and will give him a new name. [Alleluia.]

Chapter. (1 Cor. xi. 23.)

BRETHREN, I have received of the Lord that which also I delivered unto you, that the Lord JESUS, the same night in which He was betrayed, took bread, and, when He had given thanks, He brake it, and said: Take, eat; this is My Body, Which shall be given for you: this do in remembrance of Me.

*Hymn.*⁶

THE Word of God proceeding forth,
Yet leaving not the Father's side,
And going to His work on earth,
Had reached at length life's eventide.

By a disciple to be given
To rivals for His Blood athirst;
Himself, the very Bread of heaven,
He gave to His disciples first.

He gave Himself in either kind;
His Precious Flesh; His Precious Blood;
Of flesh and blood is man combined,
And He of man would be the Food.

In Birth, man's Fellow-man was He;
His Meat, while sitting at the Board;
He died, his Ransomer to be;
He reigns, to be his Great Reward.

¹ Prov. ix. 1, 2.

² Adapted from Jacob's blessing on Asher. Gen. xlix. 20.

³ Lev. xxi. 6.

⁴ Hymn by St Thomas Aquinas; translation extracted from the "Hymnal Noted."

⁵ Wisd. xvi. 20.

⁶ Apoc. ii. 17.

O Saving Victim, slain to bless !

Who openest heaven's bright gates to all !
The attacks of many a foe oppress ;
Give strength in strife, and help in fall.

To God, the Three in One, ascend
All thanks and praise for evermore ;
He grant the life that shall not end,
Upon the heavenly country's shore.

Amen.

Verse. He maketh peace in thy borders. [Alleluia.]

Answer. And filleth thee with the finest of wheat. [Alleluia.]

Antiphon at the Song of Zacharias.

¹ I am the living Bread Which came down from heaven : * if any man eat of this Bread he shall live for ever. [Alleluia.]

Prayer throughout the Office.

O GOD, Who under a wonderful Sacrament hast left unto us whereby to show forth thy Suffering Death, grant unto us, we beseech Thee, so reverently to handle the Sacred Mysteries of Thy Body and Thy Blood that we may always feel within ourselves the fruit of Thy Redeeming Work. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Antiphon. Wisdom, &c. (*First Antiphon at Lauds.*)

The Psalms are LIII. and the two first parts of CXVIII.

In the Short Responsory, instead of "Thou That sittest, &c.," is said,

Verse. Thou That wast born of the Virgin Mary.

Chapter at the end. (1 Cor. xi. 27.)

WHOSOEVER shall eat this Bread, or drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.

TERCE.

Throughout this Service "Alleluia" are added as if it were Paschal-time, but not so when used as a Votive Office out of Paschal-time.

Antiphon. Thou feddest, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He gave them of the bread of heaven—[Alleluia, Alleluia.]

Answer. He gave them of the bread of heaven.—[Alleluia, Alleluia.]

Verse. Man did eat Angels' bread.

Answer. [Alleluia, Alleluia.]

In the Votive Office out of Paschal-time : "The bread of heaven."

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He gave them of the bread of heaven. [Alleluia, Alleluia.]

Verse. He fed them with the finest of the wheat. [Alleluia.]

Answer. And with honey out of the rock did He satisfy them. [Alleluia.]

SEXT.

Throughout this Service "Alleluia" are added as if it were Paschal-time, but not so when used as a Votive Office out of Paschal-time.

Antiphon. Out of Christ, &c. (*Third Antiphon at Lauds.*)

¹ John vi. 51.

Chapter. (1 Cor. xi. 26.)

FOR as often as ye eat this Bread,
and drink this Cup, ye do show
the Lord's death till He come.

Short Responsory.

He fed them with the finest of the
wheat. [Alleluia, Alleluia.]

Answer. He fed them with the
finest of the wheat. [Alleluia, Alleluia.]

Vers. And with honey out of the
rock did He satisfy them.

Answer. [Alleluia, Alleluia.]

*In the Votive Office out of Paschal-
time:* "The finest of the wheat."

Vers. Glory be to the Father, and
to the Son, and to the Holy Ghost.

Answer. He fed them with the
finest of the wheat. [Alleluia, Al-
leluia.]

Vers. Thou bringest forth food out
of the earth. [Alleluia.]

Answer. And wine that maketh
glad the heart of man. [Alleluia.]

NONE.

*Throughout this Service "Alleluias"
are added as if it were Paschal-time,
except when used as a Votive Office out
of Paschal-time.*

Antiphon. To him that overcometh,
&c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Thou bringest forth food out of the
earth. [Alleluia, Alleluia.]

Answer. Thou bringest forth food
out of the earth. [Alleluia, Alleluia.]

Vers. And wine that maketh glad
the heart of man.

Answer. [Alleluia, Alleluia.]

¹ 1 Cor. xi, 26,

*In the Votive Office out of Paschal-
time:* "Out of the Earth."

Vers. Glory be to the Father, and
to the Son, and to the Holy Ghost.

Answer. Thou bringest forth food
out of the earth. [Alleluia, Alleluia.]

Vers. He maketh peace in thy
borders. [Alleluia.]

Answer. And filleth thee with the
finest of the wheat. [Alleluia.]

SECOND VESPERS.

All as the First, except the following:

*Antiphon at the Song of the Blessed
Virgin.* Holy exceedingly is the
Supper of the Lord, * wherein we do
feed on Christ, do show His death till
He come,¹ do get grace abundantly to
our souls, and do take pledge of the
glory which shall hereafter be revealed
in us.² [Alleluia.]

OFFICE OF CORPUS CHRISTI AS A
VOTIVE OFFICE, IN HONOUR OF
THE MOST HOLY SACRAMENT, ON
THURSDAYS.

*It is permitted that on all Thurs-
days, with certain exceptions, the Office
of Corpus Christi, with certain altera-
tions, be said instead of the Office of
the day.*

The Thursdays excepted are

(a.) *Any Thursday whatsoever upon
which Nine Lessons are read, by reason
of any Festal Office, either belonging to
the day or transferred to it.*

(b.) *The Thursdays in Advent,
Lent, and the Octaves of Easter and
Pentecost.*

(c.) *All Eves.*

(d.) *Thursdays to which the Sun-
day Office may be transferred according
to the Pye.* iv. 4, 5.

² Rom. viii. 18,

The alterations in the Office itself are

(a.) *It is semidouble, with the Common Commemorations at Vespers and Lauds, and Preces at Compline and Prime. Its relations to a Simple Office on Thursday itself, or a Semidouble or Double Office on Wednesday or Friday, are arranged in the same way as if it were a Semidouble Festival.*

(b.) *The saying or omitting of the "Alleluia" is as immediately heretofore given in the Office itself.*

(c.) *The Lessons of the First Nocturn are from Scripture according to the Season.*

(d.) *The Lessons of the Second Nocturn are*

In January and February, as on Saturday within the Octave.

In March and April, as on Sunday within the Octave.

In May and June, as on Monday within the Octave.

In July and August, as on Tuesday within the Octave.

In September and October, as on Wednesday within the Octave.

In November and December, as on the Octave Day.

(e.) *The Lessons of the Third Nocturn are*

In January and February, as on Friday within the Octave.

In March and April, as on Saturday within the Octave.

In May and June, as on Monday within the Octave.

In July and August, as on Tuesday within the Octave.

In September and October, as on Wednesday within the Octave.

In November and December, as on the Octave Day.

N.B.—In Paschal-time Prime and Compline are said in the Paschal manner.

Friday.

Sixth Day, within the Octave of the Feast of the Body of Christ.

All as on the Feast except that the Antiphons are not doubled and the following

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the First Book of Kings (ii. 27.)

AND there came a man of God unto Eli, and said unto him: Thus saith the LORD: Did not I plainly appear unto the house of thy father, when they were in Egypt, in Pharaoh's house? And I chose him out of all the tribes of Israël to be My Priest, to go up unto Mine Altar, and to burn incense unto Me, and to wear an ephod before Me. And I gave unto the house of thy father all the offerings made by fire of the children of Israël. Wherefore kick ye at My sacrifice, and at Mine offerings which I have commanded, that they should be offered in My habitation? And honourest thy sons above Me, to make yourselves fat with the chiefest of all the offerings of Israël, My people?

Second Lesson.

WHEREFORE, the LORD God of Israël saith: I said indeed that thy house, and the house of thy father should minister before Me for ever. But now the LORD saith: Be it far from Me; for them that honour Me, I will honour; and they that despise Me shall be lightly esteemed. Behold, the days come that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see thine enemy in My habitation, and

in all the wealth [which God shall give] Israël; and there shall not be an old man in thine house for ever. Nevertheless, I will not utterly cut off every man of thine from Mine altar; lest thine eyes fail, and thy soul faint: but great part of thine house shall die when they come to man's estate.

Third Lesson.

AND this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas: In one day they shall die both of them. And I will raise Me up a faithful Priest, that shall do according to that which is in Mine heart and in My mind: and I will build him a sure house: and he shall walk before Mine Anointed for ever. And it shall come to pass that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say: Put me, I pray thee, into one of the Priest's offices, that I may eat a piece of bread.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Thomas of Aquino. (*Lesser works*, 57.)

IT serveth well therefore to the edifying of the faithful to make memorial of the institution of this so health-giving and so wonderful a Sacrament, that we may worship the unspeakable way by the which the Divine Presence in-dwellet in this Sacrament, Which we see, and may praise the power of God whereby in this Sacrament are wrought so many wonders, yea, and also give God some of those thanks which we owe unto Him for this so health-giving gift of

His loving-kindness. It is true that on the Day of the Supper of the Lord,¹ on which day we know it to have been that He ordained this Sacrament, at the solemn celebration of the Mass, the memory of the instituting thereof is more particularly mentioned, but all the rest of the Services on that day deal chiefly with Christ Suffering, to worshipping of Whom the Church doth at that season give all her mind.

Fifth Lesson.

BUT, that the congregation of Christ's faithful people might celebrate with an whole Festal Office all to itself the institution of this so great Sacrament, Urban IV., Bishop of Rome, being touched with love toward this said Sacrament, hath made a godly ordinance that the memory of the said institution should be celebrated by all the faithful upon the Fifth Day of the week, next after the Eighth Day of Pentecost. From one end of the year to the other we use this Sacrament to our souls' health, and we more particularly celebrate the institution thereof at that season wherein the Holy Ghost taught the hearts of the disciples to acknowledge the mysteries thereof, for then it was, as we read, that "they continued steadfastly in [the Apostles' doctrine and fellowship, and in] breaking of Bread, [and in prayers.]" (Acts ii. 42.)

Sixth Lesson.

AND, moreover, to the end that on the aforesaid Thursday, and the seven days next following, the memory of this health-giving Institution might be the more honourably celebrated, and the Feast thereby be held in more excellent worship, the above-

¹ Maundy Thursday.

named Bishop of Rome, after the manner of the doles which in Cathedral Churches are given to such as come to the singing or saying of the Canonical Hours by night and day, hath out of his Apostolic bounty granted spiritual rewards¹ to all such as in their own persons are present in the Church at the divers Canonical Hours during all this Festival, thereby to stir up the faithful to come to the keeping of this great Feast in greater eagerness and numbers.

THIRD NOCTURN.

(Read in the Votive Office in January and February.)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed and My Blood is drink indeed. And so on.

Homily by St Austin, Bishop [of Hippo.] *(17th Tract on John.)*

We have heard from the Gospel the words of the Lord which follow [those that formed the subject of my] earlier discourse. To your ears and understandings we owe a discourse on these also, and to-day it becometh very well, for it is upon that Body of the Lord, Which He professeth Himself that He "will give for the life of the world," "that a man may eat thereof and not die." He hath made manifest how He giveth, and What is His Gift, where He saith: "He that eateth My Flesh and drinketh My Blood, dwelleth in Me and I in him." The sign to show whether a man hath or hath not eaten that Flesh and drunk that

Blood, is whether or not he dwelleth in Christ and Christ in him, whether or not he is a guest of Christ and Christ of his, whether or not he so cleaveth unto Christ, that Christ be not parted from him.

Eighth Lesson.

THIS hath He taught, and warned us, by words of deep meaning, to be in His Body as members whose Head is He, eating His Flesh, and cleaving alway to His Oneness. "Many of His disciples when they had heard this . . . went back, and walked no more with Him"—for they understood not by "Flesh" any flesh other than such as they themselves were made of. The Apostle saith, (and very true it is): "To be carnally minded is death." (Rom. viii. 6.) The Lord giveth us His Flesh to eat, and to understand it carnally is death. Where He saith: "Whoso eateth My Flesh . . . hath eternal life"—we must not understand this His Flesh carnally, as did they of whom it is written: "Many of His disciples"—(not His enemies)—"when they heard this, said: This is an hard saying—who can hear it?"

Ninth Lesson.

IF His disciples took His words for an hard saying, how did His enemies take them? And, nevertheless, thus it behoved to speak them if all men were not to understand them. A Divine mystery ought to make us thoughtful, not to repel us; and yet, when the Lord JESUS Christ spoke thus in mystery, many of His disciples went back and walked no more with Him. They believed not that He was speaking of some great thing, and darkly announcing in these

¹ See these and other Indulgences in the *Raccolta*, p. 110.

words a bounty. They understood but as they pleased, even after the manner of men, that JESUS was able, or that JESUS meant, to give that Flesh wherewith the Word is clothed on, as it were, in slices, to them that believe on Him. And they said: "This is an hard saying—who can hear it?"

Saturday.

The Sabbath within the Octave of the Feast of the Body of Christ.

All as on the Feast-day, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the First Book of Kings (iii. 1.)

AND the child Samuel ministered unto the Lord before Eli. And the word of the LORD was precious in those days; there was no open vision. And it came to pass on a certain day, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see: ere the lamp of God went out, Samuel was laid down to sleep in the temple of the LORD, where the Ark of God was. And the LORD called Samuel. And he answered: Here am I. And he ran unto Eli, and said: Here am I, for thou calledst me. And he said: I called not; go back and sleep. And he went and slept. And the LORD called yet again: Samuel. And Samuel arose, and went to Eli, and said: Here am I, for thou didst call

me. And he answered: I called not, my son; go back and sleep. Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

Second Lesson.

AND the LORD called Samuel again, the third time. And he arose, and went to Eli, and said: Here am I, for thou didst call me. And Eli perceived that the LORD had called the child, and he said unto Samuel: Go, and sleep; and it shall be, if He call thee, that thou shalt say: Speak, LORD; for Thy servant heareth. So Samuel went, and slept in his place. And the LORD came, and stood, and called, as at other times: Samuel, Samuel. Then Samuel answered: Speak, [¹ Lord,] for Thy servant heareth. And the LORD said to Samuel: Behold, I will do a thing in Israël, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

Third Lesson. (² v. 15.)

AND Samuel slept until the morning, and opened the doors of the house of the LORD. And Samuel feared to show Eli the vision. Then Eli called Samuel, and said: Samuel, my son, and he answered and said: Here am I. And he said: What is the thing that [³ the Lord] hath said unto thee? I pray thee, hide it not from me. God do so to thee, and more also, if thou hide anything from me of all the things that He said

¹ Not in the Hebrew.

² The omitted verses (13 and 14) are: "For I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he retrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."

³ Not in the Hebrew.

unto thee. And Samuel told him every whit, and hid nothing from him. And he said: It is the LORD; let Him do what seemeth Him good. And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. And all Israël, from Dan even to Beer-sheba, knew that Samuel was established a Prophet of the LORD.

SECOND NOCTURN.

(Read in the Votive Office in January and February.)

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom [Patriarch of Constantinople.] (*61st Homily to the people of Antioch.*)

DEARLY beloved brethren, it becometh us to learn the miracle of the Mysteries—what the Gift is, and why It was given, and what is the use thereof. “We, being many, are one body,” saith [the Apostle Paul, (1 Cor. x. 17,) and again]—“We are members of His Body, of His Flesh, and of His Bones.” (Eph. v. 30.) Only the initiated¹ will now understand what I say. That this union may take place, not by love only, but verily and indeed, we ought to mingle our own with His Flesh. And this is done by eating that Food Which He hath given unto us, being fain to manifest that exceeding great love which He beareth to us-ward. To this end He hath mingled Himself with us, and infused His Body into our bodies, that we may be one together, like as the limbs of a man and his head are all of one body.

Such union do they long for that love much.

Fifth Lesson.

WHEN we come back from that Table we ought to be like so many lions breathing fire, dreadful to the devil. Our thoughts ought to be concentrated on our Great Head and the love which He showeth us. Many fathers and mothers there are who give their children to others to nurse, but I, saith the Lord to His children, I am not so, but I feed you with Mine Own Flesh, and join Myself to you, fain that ye all should be sons of noble blood now, and giving you a noble hope of that which ye shall be hereafter. I was content to become your Brother, I for your sakes have taken unto Me Flesh, and Blood, and that Flesh and Blood wherein I am become your Brother, the Same give I in turn unto you.

Sixth Lesson.

LET us then, dearly beloved brethren, take good heed to ourselves, as unto the holders of so great mercies, and when any foul word springeth to our lips, or we feel anger taking possession of us, or the sting of any other sinful passion, let us call to mind of What we have been counted worthy, and let that remembrance still the unruly motion. As often as we take that Body, as often as we taste that Blood, let us think how that we feed on Him Who is sitting on high, adored of Angels, at the right hand of the Eternal Power. Ah me, how many a way is open to us whereby we may be saved! He hath made us His—He hath given His Body to us—and we still are not turned away from evil!

¹ *I.e.*, the baptised, the Church's doctrine on the Eucharist being concealed from the catechumens.

THIRD NOCTURN.

(*Read in the Votive Office in March and April.*)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed and My Blood is drink indeed. And so on.

Homily by St Austin, Bishop [of Hippo.] (*27th Tract on John.*)

I have said, my brethren, that what the Lord hath set before us, in eating of His Flesh and drinking of His Blood, is that we should dwell in Him, and He in us. We dwell in Him when we are His members, and He dwelleth in us when we are His temple. But the bond whereby we are made His members is oneness; and what is the cause of oneness but love? And love of God, whence is it? Ask the Apostle. "The love of God," saith he, "is shed abroad in our hearts by the Holy Ghost. Which is given unto us." (Rom. v. 5.)

Eighth Lesson.

SO "it is the spirit that quickeneth." It is the spirit that maketh lively the limbs, nor is the quickening power of the spirit shed through any limbs but such as remain in union with the body whose the spirit is. The spirit that thou hast in thee, O man, and whereby thou art a man, doth that spirit shed life through any limb cut off from thy flesh? By "spirit," I mean soul. The soul quickeneth no limb but such as remain attached to the body. Cut one off, and the soul quickeneth it no more, for it is separate from the oneness of thy body.

Ninth Lesson.

THESE things I say, that we may love oneness and dread division. In sooth, there is nothing which a Christian ought so much to dread, as to be cut off from the Body of Christ. If he be cut off from the Body of Christ, he is no longer a member of Christ, and the Spirit of Christ no longer quickeneth him. "Now, if any man," saith the Apostle, "have not the Spirit of Christ, he is none of His." (Rom. viii. 9.)

"It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life."

"Spirit and life"—what meaneth this? It is to be taken spiritually. Hast thou taken it spiritually? Then the words the Lord spake, unto thee they are spirit and they are life. Hast thou taken it carnally? Then the words of the Lord are still indeed spirit and life—but not for thee.

VESPERS.

All as the First Vespers of the Feast, except the following.

Chapter and Prayer from the following Lauds.

Verse. He fed them with the finest of the wheat. Alleluia.

Answer. And with honey out of the rock did He satisfy them. Alleluia.

Antiphon at the Song of the Blessed Virgin. The child Samuel ministered unto God * before Eli, and the word of the Lord was precious in his sight.

A Commemoration is made of the Octave, from the Second Vespers of the Feast.

Second Sunday after Pentecost.

The Lord's Day within the Octave of the Body of Christ.

Semidouble.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the First Book of Kings (iv. 1.)

AND it came to pass in those days that the Philistines gathered themselves together to battle. And Israël went out against the Philistines to battle, and pitched beside the Stone-of-help.¹ And the Philistines came to Aphek, and put themselves in array against Israël. And when they joined battle, Israël fled before the Philistines, and there were smitten in the field in that battle about four thousand men. And when the people were come into the camp, the elders of Israël said: Wherefore hath the LORD smitten us to-day before the Philistines? Let us fetch the Ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

Second Lesson.

SO the people sent to Shiloh and took from thence the Ark of the covenant of the LORD of hosts, Which

dwelleth between the Cherubim :² and the two sons of Eli, Hophni and Phinehas, were with the Ark of the covenant of God. And when the Ark of the covenant of the LORD came into the camp, all Israël shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said: What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the Ark of the LORD was come into the camp.

Third Lesson.

AND the Philistines were afraid, for they said: God is come into the camp. And they groaned and said: Woe unto us! for there hath not been such a shouting yesterday or the day before. Woe unto us! who shall deliver us out of the hand of these mighty gods? These are the gods that smote the Egyptians with all the plagues in the wilderness. Be strong, and quit yourselves like men, O ye Philistines! that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight. And the Philistines fought, and Israël was smitten, and they fled every man into his tent; and there was a very great slaughter, for there fell of Israël thirty thousand footmen. And the Ark of God was taken: and the two sons of Eli, Hophni and Phinehas, were slain.³

SECOND NOCTURN.

(Read in the Votive Office in March and April.)

¹ Viz., near the place where was afterwards erected a "standing stone" so named, between Mizpeh and Shen. See vii. 1-12.

² An allusion, if not a reference, to the two figures of these creatures, made of wood plated with gold, which were on the top of the ark, overshadowing the mercy-seat with their wings. See Exod. xxv. 10-22.

³ The narrative continues how that a man "with his clothes rent, and with earth upon his head," came and told Eli at Shiloh: "'Israël is fled before the Philistines—and there hath been also a great slaughter among the people—and thy two sons also, Hophni and Phinehas, are dead—and the Ark of God is taken.'—And . . . when he made mention of the Ark of God, [Eli] fell from off his seat backward, by the side of the gate; and his neck brake, and he died."

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom [Patriarch of Constantinople.] (*60th Homily to the people of Antioch.*)

THE Word saith: "This is My Body." This we confess, and believe, and, with spiritual eyes, do see. Christ hath not left unto us Himself in such form as that we can see, hear, touch, smell, or taste Him; and yet hath He left Himself unto us in things which we can see, hear, touch, smell, and taste, and which all men may understand. Thus also is it in baptism; by mean of water, which men perceive outwardly, is given unto them a gift which they can grasp only inwardly, that is, a new birth. If we had no bodies, then would these things be given us without any outward and visible signs, but since we are here made up of souls and bodies, there are given unto our souls gifts which they can grasp, in outward signs which our bodies may perceive. How many there be which say: I would that I could see His comely presence, His Face, His garments, even His shoes! Behold, thou dost see and touch Him, yea, thou dost feed upon Him. And wouldest thou behold His raiment? Lo, He hath given unto thee not only to behold it, but to feed upon it, and handle it, and take it into thyself.

Fifth Lesson.

TO this table of the Lord let none dare to draw near with squeamishness or carelessness. Let all be fiery, all hot, all roused. To the Jews it was commanded touching the Paschal lamb, (Exod. xii. 11): "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in

haste; it is the LORD'S Passover." But thou needest to be more watchful than they. They were just about to travel from Egypt to Palestine, and therefore they bore the guise of travellers; but the journey that lieth before thee is from earth to heaven. And therefore it behoveth thee in all things to be on thy guard, for the punishment of him that eateth or drinketh unworthily is no light one (1 Cor. xi. 27.) Bethink thee how thou art indignant against him which betrayed, and them that crucified the Lord; and look to it well that thou also be not "Guilty of the Body and Blood of the Lord." As for them, they slew His Most Holy Body; but thou, after all that He hath done for thee, dost thrust Him into thy polluted soul. For His love, it was not enough to be made Man, to be buffeted, and to be crucified; He hath also mingled Himself with us, by making us His Body, and that not by faith only, but verily and indeed.

Sixth Lesson.

CAN anything be purer than that man ought to be, who eateth of this great Sacrifice? Can sun-beam be clearer than that hand ought to be which breaketh this Flesh?—that mouth, which is filled with that spiritual fire?—that tongue, which is reddened by that Blood, awful exceedingly? That whereon the Angels quail to look, neither dare to gaze steadfastly upon It, because of the blinding glory that shineth therefrom, upon This we feed, with This we become one, and are made one body of Christ, and one flesh. "Who can utter the mighty acts of the LORD? who can show forth all His praise?" (Ps. cv. 2.) Where is the shepherd which feedeth his flock with his own blood? Nay, why should I say, shepherd? Many

mothers there be, who after all the pains of travail, give their own little ones to strangers to nurse. But so would not He, but feedeth us with His Own Blood, and maketh us to grow up in His Own substance.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xiv. 16.)

AT that time: JESUS spake unto the Pharisees this parable: A certain man made a great supper, and bade many. And so on.

Homily by Pope St Gregory [the Great.] (*36th upon the Gospels.*)

Dearly beloved brethren, between the dainties of the body and the dainties of the mind there is this difference, that the dainties of the body, when we lack them, raise up a great hunger after them, and when we devour them, straightway our fullness worketh in us niceness. But about the dainties of the mind we are nice while as yet we lack them, and when we fill ourselves with them, then are we an-hungered after them, and the more, being an-hungered, we feed thereon, the more are we an-hungered thereafter. In the bodily dainties, the hunger is keener than the fulness, but in the spiritual the fulness is keener than the hunger. In the bodily, hunger gendereth fulness, and fulness niceness; in the spiritual, hunger indeed gendereth fulness, but fulness gendereth hunger.

Eighth Lesson.

SPIRITUAL dainties, in the very eating, do stir up the keenness of hunger in the mind which they fill,

¹ Luke xiv. 16, 17.

for, the more we taste their sweetness, the better we know how well they deserve to be loved; and, if we taste them not, we cannot love them, for we know not how sweet they be. And who can love that whereof he knoweth nothing? Hence saith the Psalmist: "O taste and see that the LORD is good," (Ps. xxxiii. 9,) that is, as it were, "If ye taste not, ye shall not see His goodness: but let your heart once taste the bread of life, and then indeed, having tasted and proved His sweetness, ye shall be able to love Him." But these were the dainties which man lost when he sinned in Eden, and when he had shut his own mouth against the sweet bread whereof if any man eat he shall live for ever, he forsook paradise.

Eighth Responsory.

¹A certain man made a great supper, and sent his servant at supper-time to say to them that were bidden: Come, for all things are now ready.

Verse. ²Come, eat of my bread, and drink of the wine which I have mingled for you.

Answer. For all things are now ready.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For all things are now ready.

Ninth Lesson.

AND we that, from the first man, are born under the afflictions of this pilgrimage, are come into the world smitten with niceness; we know not what we ought to want, and the disease of our niceness groweth the worse, as our soul draweth itself the more away from that bread of sweetness. We are no longer an-hungered

² Prov. ix. 5.

after inward dainties, since we have lost the use of feeding on them. And so in our niceness we starve, and the sickness of long famishing maketh prey of our health. We will not eat of that inward sweetness which is made ready for us, and being enamoured only of things outward we sink into the wretchedness of loving starvation.

LAUDS.

Chapter. (1 John iii. 13.)

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren.

Verse. He gave them of the bread of heaven—Alleluia.

Answer. Man did eat Angels' bread—Alleluia.

Antiphon at the Song of Zacharias.
A certain man made a great supper, * and bade many; and sent his servant at supper-time to say to them that were bidden: Come, for all things are now ready.

Prayer throughout the day.

O LORD, Who never failest to help and govern them whom Thou dost bring up in Thy steadfast fear and love; keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy Holy Name; through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration of Corpus Christi is made, taken from the Lauds of the Feast.

VOL. III.

Chapter at the end of Prime. (1 John iii. 18.)

MY little children, let us not love in word, neither in tongue, but in deed, and in truth.

At Terce, Chapter from Lauds.

Chapter at Sext. (1 John iii. 16.)

HEREBY perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren.

Chapter at None as at the end of Prime.

VESPERS.

All as at the First Vespers of Corpus Christi, except the following.

Chapter and Prayer from Lauds.

Verse. He fed them with the finest of the wheat—Alleluia.

Answer. And with honey out of the rock did He satisfy them—Alleluia.

Antiphon at the Song of the Blessed Virgin. Go out quickly into the streets * and lanes of the city, and compel the poor and the maimed, and the halt, and the blind, to come in: that my house may be full—Alleluia.

Commemoration of Corpus Christi from the Second Vespers of the Feast.

Monday within the Octave of Corpus Christi.

Second Day, within the Octave of the Feast of the Body of Christ.

Semidouble.

All as on the Feast except that the Antiphons are not doubled and the following.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the First Book of Kings (v. 1.)

AND the Philistines took the Ark of God, and brought it from the Stone-of-help unto Ashdod. When the Philistines took the Ark of God, they brought it into the house of Dagon, and set it by Dagon.¹ And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the Ark of the LORD. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the Ark of the LORD; and the head of Dagon, and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him.²

Second Lesson.

BUT the hand of the LORD was heavy upon them of Ashdod, and He destroyed them; and the farms and the fields in all that coast brake forth;³ and mice were begotten; and there was confusion in the city, a great destruction. And when the men of Ashdod saw the plague, they said: The Ark of the God of Israël shall not abide with us, for His hand is sore upon us, and upon Dagon our god. They sent therefore, and gathered all the lords of the Philistines unto them, and said: What shall we do with the Ark of the God of Israël? And they of Gath answered: Let the Ark of the God of Israël be carried about unto Gath.

¹ An idol, with the head and hands of a man, and the rest of his body that of a fish.

² Here it is added in the original: "Therefore neither the priest of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day."

³ According to the present Hebrew text, which here differs much from the Latin, the meaning is that the inhabitants were seized with the disease called Hæmorrhoids.

Third Lesson.

AND they carried the Ark of the God of Israël about thither. And it was so, that when they carried it about, the hand of the LORD was against every one of their cities with a very great destruction, and He smote the men of every city, both small and great. Therefore they sent the Ark of God to Ekron. And it came to pass, as the Ark of God came to Ekron, that the Ekronites cried out, saying: They have brought about the Ark of the God of Israël to us, to slay us and our people. So they sent and gathered together all the lords of the Philistines and said: Send away the Ark of the God of Israël, and let it go again to his own place, that it slay us not, and our people. For there was an horror of death in all the cities, and the hand of God was very heavy there.

SECOND NOCTURN.

(*Read in the Votive Office in May and June.*)

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom [Patriarch of Constantinople.] (*Continuation of the 60th Homily.*)

IN this mysterious Sacrament Christ doth mingle Himself with all and each of His faithful ones. They are His children, and He nurseth them Himself, and giveth them not over unto another, herein again assuring us that the Flesh He hath taken unto Himself is ours. We then, who have been deemed meet to be treated with such love and such honour, let us be wakeful! See ye not how eagerly the sucklings seize on the breasts, how

readily they fix their mouths on the paps? Let us, with like eagerness, draw nigh to that Table, and suck at that spiritual Cup. Yea, let us prize that gracious Food as the suckling doth its mother's breast, and hold it the great woe of life to be cut off from that Banquet. Here there are set before us no works of man's power; He That worked at that Last Supper, the Same worketh the same here still. As for us Priests, we hold the place of His ministers, but He Which halloweth and changeth is He. Hither let there draw nigh no Judas, nor covetous one—this is no Table for him. But he which is Christ's disciple, let him come; for the Lord saith: "I will keep the Passover with My disciples," (Matth. xxvi. 18.) This is that Passover Table, and it is all Christ's—what is wrought there is not some of it Christ's work, and some of it man's work, but it is all His work and not another's.

Fifth Lesson.

HITHER let there draw nigh none brutal, none cruel, none merciless; in good sooth, none unclean. I speak to all that take that Holy Communion, and to you also, O ye that do administer the same! To you now I turn my speech, to warn you with how great care that Gift is to be given. No slight vengeance is that which awaiteth you if ye admit for a partaker at the Lord's Table the sinner whose guiltiness ye know. At your hands will his blood be required. If a man be a General, a Governor, a crowned Monarch, yet if he come there unworthily, forbid him; thou hast greater power than he. To this end hath God exalted you to the honour ye hold, that ye may judge in such matters. This office is your dignity, this is your strength, this is all your crown, this, and not the going

about in white robes and glittering vestments. And thou, O layman! when thou seest the Priest making the oblation, think not that He Which is then the real Worker is such a Priest as thou seest, but know of a surety that it is Christ's Hand Which is stretched out, albeit unseen by thee.

Sixth Lesson.

LET us hear, all of us, both Priests and laymen, let us hear What Food it is whereof we are made worthy—let us hear, I say, and let us quake. The Lord satisfieth us with His Own holy Flesh, setting Himself slain before us. What excuse therefore shall we have, if, being so fed as we are, we sin as we do? If, eating of the Lamb, we are still wolves? If, pastured as the sheep of the flock, we raven like lions? This mysterious Sacrament forbiddeth unto us not outrage only, but any the least enmity; it is the Mystery of peace. Upon the Jews God laid it to make year by year by solemn festivals a yearly commemoration of His mercies unto them, but upon thee to do this in remembrance of His love to thee, day by day. To this Table then let there draw nigh no Judas Iscariot, no Simon Magus. These men fell through covetousness; let us fly that bottomless pit.

THIRD NOCTURN.

(Read in the Votive Office in May and June.)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St Austin, Bishop [of Hippo.] *(26th Tract on John.)*

"This is the bread which cometh down from heaven," (v. 50.) By "this bread" the Lord here signifieth both the manna, and That Which we receive at the Altar of God. Both these are, as it were, Sacramental signs, differing indeed somewhat in their outward and visible part, but pointing to the Same Thing signified. Hear what the Apostle saith: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat." (1 Cor. x. 1-3.) This meat was the same spiritually but not really; they ate manna—we eat Something else. Spiritually they ate What we eat; but our fathers—not their fathers; unto whom we are like—not unto whom they are like. And it is added: "And did all drink the same Spiritual drink." They drank one thing, and we drank Another, the difference being in the outer show, the sameness in that the Same Thing is pointed to by both. And what was that Same Drink? "They drank of the spiritual Rock that followed them, and that Rock was Christ." Him did bread and rock alike signify. The Rock was a figure, but by the Word and in the Flesh there is the very Christ Himself. And how came they to drink of that rock? "Moses lift up his hand, and with his rod he smote the rock twice, and the water came out abundantly." (Num. xx. 11.) These two strokes of the rod upon the rock are a figure of the two beams whereof the Cross was made.

Eighth Lesson.

CHRIST'S faithful ones discern the Lord's Body while they remain watchful members of His Body. They

remain members of His Body as long as they will to live according to His Spirit. The Spirit of Christ giveth life to nothing but the body of Christ. Now, my brethren, understand what I am going to say. Thou art a man, and hast a body and a spirit. By spirit I mean the soul, which causeth thee to be a man at all. Thou art a man, made up of soul and body. Thy spirit is unseen, thy body seen. Tell me, which of them is it which giveth animation to the other? Doth thy spirit derive animation from thy body, or thy body from thy spirit? Every one who liveth will answer—for if any one cannot answer this, I know not if he be alive. What will whosoever hath life answer? "Verily, it is my spirit which doth animate my body." Wilt thou then live by the Spirit of Christ? Be of the Body of Christ.

Ninth Lesson.

IS it not my spirit which doth animate my body? My spirit doth animate my body, and thy spirit doth animate thy body. The Body of Christ liveth not save by the Spirit of Christ. Hence it is that the Apostle Paul saith, touching this Bread: "We, being many, are one bread, and one body, for we are all partakers of that one Bread." (1 Cor. x. 17.) O what a Sacrament of love! O what a seal of union! O what a bond of charity! He that willet to live hath here where to live, and whence to live. Let him come near, let him believe, let him enter into that Body, that he may be quickened. Let him not sever himself from the fit joining-together of all the members; let him not be as a mortifying limb, that must needs be cut off, nor a mis-shapen limb, a cause to blush. Let him be goodly, and useful, and healthy. Let him cleave

unto the body; let him live by God to God; let him labour now on earth, that he may reign hereafter in heaven.

Tuesday.

Third Day within the Octave of the Feast of the Body of Christ.

Semidouble.

All as on the Feast except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the First Book of Kings (vi. 1.)

AND the Ark of the LORD was in the country of the Philistines seven months, and the Philistines called for the priests and the diviners, saying: What shall we do to the Ark of the LORD? Tell us wherewith we shall send it to his place. And they said: If ye send away the Ark of the God of Israël, send it not empty; but in any wise return Him a trespass-offering; then shall ye be healed, and it shall be known to you why His hand is not removed from you.¹

Second Lesson.

WHEREFORE do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? When he was smitten, did he not let the people go, and they departed? Now, therefore, take, and make a new cart, and two milch kine, on which there hath come no yoke; tie the kine to the cart, and shut up their calves at home. And take the Ark of the LORD, and lay it upon the

cart, and put the jewels of gold, which ye return Him for a trespass-offering, in a coffer by the side thereof; and send it away that it may go. And see; if it goeth up by the way of his own coast to Beth-shemesh, then He hath done us this great evil; but if not, then we shall know that it is not His hand that smote us—it was a chance that happened to us. And the men did so.

Third Lesson.

AND the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand nor to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh. And they of Beth-shemesh were reaping their wheat-harvest in the valley; and they lifted up their eyes, and saw the Ark, and rejoiced to see it. And the cart came into the field of Joshua, a Beth-shemite, and stood there—where there was a great stone. And they clave the wood of the cart, and offered the kine upon it, a burnt-offering unto the LORD. And the Levites took down the Ark of God.

SECOND NOCTURN.

(Read in the Votive Office in July and August.)

Fourth Lesson.

The Lesson is taken from the Letter written to Cæcilius by the Holy Martyr Cyprian, Bishop [of Carthage.] (*Bk. ii. Ep. 3.*)

IN the deed of the Priest Melchisedek we see a type of the Sacrament of the Lord's Sacrifice. For

¹ The two next verses contain a recommendation to send with the Ark, as a trespass-offering, certain objects made of gold.

thus it is written in the writings of God:—"And Melchisedek King of Salem brought forth bread and wine: for he was the Priest of the Most High God: and he blessed" Abraham. (Gen. xiv. 18.) That Melchisedek was a type of Christ, the Holy Ghost Himself doth testify in the Psalms, where the First Person of the Holy Trinity, even the Father, is set before us as saying unto the Second Person, that is, the Son:—"Before the day-star have I begotten Thee. . . . Thou art a Priest for ever, after the order of Melchisedek." (cix. 3, 4.) And verily that sameness of order cometh of this sacrifice, and proceedeth from this, that Melchisedek was the Priest of the Most High God; that he offered bread and wine; and that he blessed Abraham.

Fifth Lesson.

WHAT Priest of the Most High God is there, more so than is our Lord JESUS Christ?—He Who hath made an offering unto God the Father, and the same offering that Melchisedek made, bread and wine, that is to say, His Own Flesh and His Own Blood. And, as touching Abraham, that ancient blessing was spoken likewise by fore-knowledge upon us. For if Abraham believed God and it was accounted to him for righteousness, verily, whosoever believeth God and liveth by faith, the same is found righteous, and is shown unto us that he is already blessed in faithful Abraham, and justified—as the Apostle Paul proveth, where he saith:—"Abraham believed God and it was accounted unto him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before

the Gospel unto Abraham, saying: In thee shall all nations be blessed." (Gal. iii. 6-8.)

Sixth Lesson.

IN Genesis, therefore, in order that the Priest Melchisedek might in due order pronounce the blessing upon Abraham, there was first offered a typical sacrifice, consisting of bread and wine. This was the offering which our Lord JESUS Christ completed and fulfilled, when He offered up bread and a cup of wine mingled [with water]. This fulfilment by Him Who came to fulfil (Matth. v. 17,) utterly satisfied the truth of the image which had gone before. The Holy Ghost doth by Solomon also clearly foreshadow, as it were in a parable, the Lord's Sacrifice, pointing to the victim slain, and the bread and the wine, and the Altar likewise, and the Apostles; as it is written:—"Wisdom hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts, she hath mingled her wine, she hath also furnished her table. She hath sent forth her servants, she crieth upon the highest places of the city, saying: Whoso is simple, let him turn in hither unto me. As for them that want understanding, she saith to them. Come, eat of my bread, and drink of the wine which I have mingled for you." (Prov. ix. 1-5.)

THIRD NOCTURN.

(Read in the Votive Office in July and August.)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St Austin, Bishop [of Hippo.] (*26th Tract on John.*)

"Not as your fathers did eat manna, and are dead." Wherefore did they eat and die? Because they believed only that which they saw; and that which they saw not, they understood not. Therefore were they your fathers, because ye are like unto them. Doth this death, my brethren, mean that death which is outward and bodily? And do not we also die, who eat of that Bread Which cometh down from heaven? That death died they, and so shall we also, as far, as I have said, as is meant that death which is outward and bodily.

Eighth Lesson.

BUT the death whereof the Lord doth sound the alarm, the death that their fathers died, is another death than that which is outward and bodily. Moses ate manna, Aaron ate manna, Phinehas ate manna, many ate manna in whom the Lord was well pleased—and these are not dead. Wherefore? Because they understood spiritually that outward bread, spiritually hungered thereafter, spiritually tasted thereof, and spiritually were satisfied therewith. So also do we this day feed on a visible food, but the Sacrament is one thing, and the grace of the Sacrament is another.

Ninth Lesson.

OW many there be which receive at the Altar, and die, yea, die even in the very receiving! Whence the Apostle saith:—"[He

that eateth and drinketh unworthily] eateth and drinketh damnation to himself." (1 Cor. xi. 29.) Is it not written:—"When JESUS had dipped the sop, he gave it to Judas Iscariot, the son of Simon, and after the sop Satan entered into him?" (John xiii. 26, 27.) And yet he took it. And when he had eaten it, the enemy entered in and possessed him. Not because what he ate was evil, but because he, being evil, dared to eat that which was good. Look to it well, then, brethren, that ye take spiritually the Bread Which cometh down from heaven. Bring innocency with you to the Altar. Though your sins be daily, let them not be deadly. Before ye draw near to the Altar, think well what it is that ye say:—"Forgive us our trespasses, as we forgive them that trespass against us." "For, if ye forgive men their trespasses, your heavenly Father will also forgive you" (Matth. vi. 14)—and ye may draw near boldly, for unto you It is Bread, and not poison.

Wednesday.

Fourth Day within the Octave of the Feast of the Body of Christ.

Semidouble.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the First Book of Kings (vi. 19.)

AND [the Lord]¹ smote the men of Beth-shemesh, because they had looked into the Ark of the LORD, even He smote of the people three-score

¹ I venture to substitute this for "He," for the sake of clearness. Latin: Percussit autem de viris, &c.

and ten men and fifty thousand of the people. And the people lamented, because the LORD had smitten many of the people with a great slaughter. And the men of Beth-shemesh said: Who is able to stand before this Holy LORD God? and to whom shall He go up from us? And they sent messengers to the inhabitants of Kirjath-jearim, saying: The Philistines have brought again the Ark of the LORD; come ye down, and fetch it up to you. (vii. 1.) And the men of Kirjath-jearim came, and fetched up the Ark of the LORD, and brought it into the house of Abinadab at Gibeah. And they sanctified Eleazar his son to keep the Ark of the LORD.

Second Lesson.

AND it came to pass that from the day that the Ark of the LORD came to abide in Kirjath-jearim, the time waxed long, until it was already the twentieth year that it had abode there. And all the house of Israël lamented after the LORD. And Samuel spake unto all the house of Israël, saying: If ye do return unto the LORD with all your hearts, then put away the strange gods from among you, the Baalim and the Ashtaroth,¹ and prepare your hearts unto the LORD, and serve Him only; and He will deliver you out of the hand of the Philistines. Then the children of Israel did put away the Baalim and the Ashtaroth, and served the LORD only.

Third Lesson.

AND Samuel said: Gather all Israel to Mizpeh, and I will pray for you unto the LORD. And

they gathered to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there: We have sinned against the LORD. And Samuel judged the children of Israël in Mizpeh. And when the Philistines heard that the children of Israël were gathered together to Mizpeh, the lords of the Philistines went up against Israël. And when the Children of Israël heard it, they were afraid of the Philistines. And they said to Samuel: Cease not to cry unto the LORD our God for us, that He will save us out of the hand of the Philistines.

SECOND NOCTURN.

(Read in the Votive Office in September and October.)

Fourth Lesson.

The Lesson is taken from the Book upon the Sacraments written by St Ambrose,² Bishop [of Milan.] (*Bk. iv. ch. 4.*)

WHO invented the Sacraments but the Lord JESUS? The Sacraments came down from heaven, for all counsel is from heaven. Nevertheless, it was a great and wonderful work of God when He rained down manna upon His people, and the people laboured not, and yet were fed. Perchance, thou sayest: Here, it is my bread which is used. But that bread is bread only till the Sacramental words are spoken; at the Consecration, instead of bread, there cometh to be the Body of Christ. This therefore let us establish. How cometh it that that which was bread becometh the

¹ *I.e.*, shrines and images of Baal and Astarté—a couple of idols, respectively male and female, much in vogue in Syria. What they represented is not quite agreed. Gesenius thinks they were meant for the planets Jupiter and Venus, but Baal (that is, Lord) sometimes means the sun. The worship of the female deity, who was worshipped as reigning over lust, consisted mostly of acts of studied impurity almost incredible to Christian ears.

² Pseudo-Ambrose.

Body of Christ? Through the Consecration. And in what words and in Whose language doth the Consecration take place? In those of the Lord JESUS. All the other things which are said [in the Liturgy], the ascription of praise to God [in the Preface], the prayer for the people, for kings, and for others which formeth the first part [of the Canon, these are put in the mouth of the Priest.] But when that point is reached when this worshipful Sacrament is to be consecrated, then the Priest useth no more his own words, but Christ's.

Fifth Lesson.

IT is the word of Christ, therefore, which doth the needful work in this Sacrament. And what is the word of Christ? It is the word of Him at Whose bidding all things were made. The Lord commanded, and the heavens were created; the Lord commanded, and the earth was formed; the Lord commanded, and the seas were made; the Lord commanded, and all creatures sprang into being. Thou seest, then, how mightily-working a word is the word of Christ. If then the word of Christ hath such power that it can make that to be which hath never been, wherein doth it appear greater that it maketh one thing to be changed into Another? There was once no heaven; there was once no sea; there was once no earth. But hear him who saith:—"He spake, and it was done; He commanded, and it stood fast." (Ps. xxxii. 9.) If, then, I am to answer thee, I tell thee, that before the Consecration it is not the Body of Christ, but after the Consecration it is the Body of Christ, for Himself "hath spoken, and it is

done; He hath commanded, and it standeth fast."

Sixth Lesson. (ch. 5.)

AND now I come back to my text. It is indeed a great and worshipful fact that manna was rained down upon the Jews; but, think thou, which was the more great and worshipful, the manna from heaven or the Body of Christ—the Body of that Same Christ by Whom the heavens were made? And, again; the fathers "did eat manna, and are dead; he that eateth of this Bread," (John vi. 58,) It is unto him "the remission of sins," (Matth. xxvi. 28,) and "he shall never die." (John xi. 26.)¹ Therefore it is not idly that, when thou art a-receiving, thou sayest:—"Amen"—testifying in thine heart that That Which thou art taking is the Body of Christ. The Priest saith unto thee:—"The Body of Christ!"—and thou answerest:—"Amen"—that is to say:—"It is true." What then thy tongue confesseth, let thine heart hold to.

THIRD NOCTURN.

(Read in the Votive Office in September and October.)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (vi. 55.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St Hilary, Bishop [of Poitiers.]² (*Bk. viii. on the Trinity.*)

¹ The next words relate to the form of words used in administering the Holy Communion where and when the writer lived. The translator believes it to be the same still in use in Abyssinia.

² Jan. 14.

When we speak concerning the things of God, we must not speak after the manner of men, nor after the manner of the world. Let us read those things which are written, and understand those things which we read; and then let us act as having a perfect faith. We shall speak but folly and godlessness if we speak concerning the natural truth of Christ in us, and have not learnt at Christ's School how we should speak. He Himself saith:—"My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him." There is here no room left for doubt as to What is His Flesh and what is His Blood.¹

Eighth Lesson.

FOR now we know by the declaration of the Lord Himself and by [the teaching of] our Faith, the reality of His Flesh and Blood. And when we eat the One and drink the Other, They work effectually in us to make us dwell in Him and He in us. Is not this a reality? Surely it befalleth not them to find it true, who deny that Christ JESUS is Very God. He is in us by means of His Flesh, and we are in Him when that which we are is with Him in God. That we dwell in Him through that Sacrament wherein His Flesh and Blood are given unto us, He Himself doth testify, where He saith:—"Yet a little while, and the world seeth Me no more; but ye see Me; because I live ye shall live also. [At that day ye shall know that] I am in My Father, and ye in Me, and I in you." (John xiv. 19, 20.)

¹ De veritate carnis et sanguinis non relictus est ambigendi locus.

² Elected A.D. 350. Suffered much persecution from the Arians, and died March 18, 386.

Ninth Lesson.

BUT that this union in us is a real one, He testifieth thus:—"He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him." For no one dwelleth in Him in whom He doth not dwell, since he which receiveth [the Body of Christ] hath but received that Flesh of [the same nature as] his own, which Christ hath taken into Himself. The mystery of this perfect union He had taught before, when He said:—"As the living Father hath sent Me, and I live by the Father, so, he that eateth Me, even he shall live by Me." He therefore liveth by the Father, and, as He liveth by the Father, so shall we live by Him.

Vespers are the same as the First Vespers of the Feast.

If a Common Double Feast fall on this day it is only commemorated.

Thursday.

Octave of Corpus Christi.

The Eighth Day of the Feast of the Body of Christ.

Double.

All as on the Feast-day except the following.

SECOND NOCTURN.

(Read in the Votive Office in November and December.)

Fourth Lesson.

The Lesson is taken from the Sermons of the Blessed Patriarch of Jerusalem, Cyril.² (*Catechetical Lectures*, 4.)

THE teaching of the blessed Paul seemeth of itself enough instruction for you concerning those Divine Mysteries, whereof, if ye be made worthy, ye become therein, so to speak, of one Body and of one Blood with Christ. Paul saith that our Lord JESUS Christ, "the same night in which He was betrayed, took bread; and, when He had given thanks, He brake it, and gave it unto His disciples, saying: Take, eat; this is My Body. . . . After the same manner also He took the cup," and gave thanks, "and said:"—Take this, and drink it; this is My Blood. Since therefore it is He Who hath definitely stated and said, touching that Bread: "This is My Body"—who will dare any longer to doubt that It is so? And since it is He again that hath absolutely affirmed and said, touching that cup: "This is My Blood"—who is he that will doubt any longer, or say that It is not His Blood?

Fifth Lesson.

AT the beginning of His ministry, at Cana in Galilee, the Lord turned water into wine, a thing which hath some qualities in common with blood; and shall we deem Him less worthy that we should believe Him, when He turneth wine into Blood? When He was bidden to that marriage wherein twain were made one flesh, He did the beginning of His miracles to the amazement of all men; and shall we less surely hold that He hath given us His Body and Blood to be our meat and drink, or take them with weaker faith that they are indeed His Body and His Blood? Under the appearance of bread He giveth unto us His Body, and, under the appearance of wine, His Blood: and when thou shalt come to receive, it is on

the Body and Blood of Christ that thou wilt feed, being made a partaker of His Body and of His Blood. Thus indeed it is that we become Christ-bearers,¹ namely, by carrying about Christ in our bodies, when we receive His Body and Blood into our own frames. Thus, as the blessed Peter hath it, we are "partakers of the Divine nature." (2 Pet. i. 4.)

Sixth Lesson.

CHRIST once said, in conversing with the Jews: "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you." (John vi. 53.) But they took not spiritually that which He said, and "from that time many of His disciples went back, and walked no more with Him." (66.) They thought that He had bidden them to eat flesh. The Old Testament also had Shewbread, but this Old Testament bread was now to have an end. The bread of the New Testament is "the Bread Which cometh down from heaven" (50), the cup of the New Testament, the Cup of Salvation, that Bread and that Cup Which hallow both souls and bodies. Wherefore I will have thee to understand that the Bread and Wine whereunto thou art to come, are not mere common bread or mere common wine; for they are the Body and the Blood of Christ. Even if thy senses do indeed deny this fact, yet let faith make thee right sure of it. Judge not the Thing by the taste thereof, but let faith assure thee beyond all doubt thou art partaking of the Body and Blood of Christ.

THIRD NOCTURN.

(Read in the Votive Office in November and December.)

¹ Christiferi.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St Cyril, Pope [of Alexandria.] (*Book iv. on John, ch. 17.*)

"He that eateth My Flesh and drinketh My Blood," saith the Lord, "dwelleth in Me, and I in him." If a man take two pieces of wax and melt them, and pour the one into the other, they necessarily mingle; so also, he that receiveth the Body and Blood of the Lord doth become so joined with the Lord that he is to be found in Christ and Christ in him. Another comparison thou wilt find in Matthew. The Lord there saith: "The kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal, [till the whole was leavened,]" (xiii. 33,) because, as Paul saith, "a little leaven leaveneth the whole lump." (Gal. v. 9.) So also doth a little of this Blessing draw the whole man unto Itself, and fill him with Its grace: and thus doth Christ dwell in us, and we in Christ.

Eighth Lesson.

AS for ourselves, if we would win life everlasting; if we would that the Giver of immortality should dwell in us, let us run freely to receive this Blessing, and let us beware that the devil succeed not in laying a stumbling-block in our way, in the shape of a mistaken reverence. Thou rightly sayest, and we know well, how that it is written: "Whosoever shall eat this Bread and drink this Cup of the

Lord unworthily . . . eateth and drinketh damnation to himself." (1 Cor. xi. 27, 29.) I therefore examine myself and find myself unworthy. And I ask thee, who citest these words to me, who shall ever be found worthy? When wilt thou be such an one as may be worthy to be offered to Christ? If by sin thou art unworthy, and thou ceaseest not to sin, (for, as the Psalmist hath it,—“Who can understand his errors?”—Ps. xviii. 13,) then shalt thou for ever lack this means of life and sanctification.

Ninth Lesson.

WHEREFORE, I counsel thee to betake thee to godly thoughts, and to live carefully and holily, and so to receive that Blessing—a Blessing which, believe me, doth banish, not death only, but all diseases likewise. For when Christ dwelleth in us, He stilleth the law of death in our members, which warreth against the law of our mind, (Rom. vii. 23,) He giveth strength to godliness, He turneth to calm the turbulent surging of our mind, He cureth them which are sick, He raiseth up them which are fallen, and, like the Good Shepherd, Which giveth His life for the sheep, He prevaieth that the sheep perish not.

*Friday.**Sixth Day.**First Lesson.*

The Lesson is taken from the First Book of Kings (viii. 4.)

THEN all the elders of Israel gathered themselves together, and came to Samuel unto Rama. And they said unto him: Behold, thou art old, and thy sons walk not in thy ways; make us a King to

judge us like all the nations. The thing displeased Samuel, that they said: Give us a King to judge us. And Samuel prayed unto the LORD.

First Responsory.

Saul hath slain, &c., (*p.* 223.)

Second Lesson.

AND the LORD said unto Samuel: Hearken unto the voice of the people in all that they say unto thee. For they have not rejected thee, but they have rejected Me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt, even unto this day; wherewith they have forsaken Me, and served other gods, so do they also unto thee. Now, therefore, hearken unto their voice; howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them.

Second Responsory.

Ye mountains of Gilboa, &c., (*p.* 223.)

Third Lesson.

AND Samuel told all the words of the LORD unto the people that asked of him a king, and he said: This will be the manner of the king that shall reign over you: he will take your sons, and appoint them for his chariots, and to be his horsemen, and to run before his chariots, and he will appoint him captains over thousands, and captains over hundreds, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and his chariots;

and he will take your daughters to be confectionaries, and to be cooks, and to be bakers; and he will take your fields, and your vineyards, and your olive-yards, even the best of them, and give them to his servants.

Third Responsory.

Thus saith the LORD, &c., (*p.* 223.)

Saturday.

The Sabbath.

First Lesson.

The Lesson is taken from the First Book of Kings (ix. 1.)

¹NOW there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Beehorath, the son of Aphiah, a Benjamite, a mighty man of power. And he had a son whose name was Saul, a choice young man and a goodly; and there was not among the children of Israël a goodlier person than he; from his shoulders and upward he was higher than any of the people. And the asses of Kish, Saul's father, were lost; and Kish said to Saul his son: Take now one of the servants with thee, and arise, go seek the asses. And they passed through Mount Ephraim, and passed through the land of Shalisha, but they found them not; then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

First Responsory.

My sins are many, &c., (*p.* 224.)

¹ The Lessons formerly (and in England still) read on Friday relate how the Israëlites came to Samuel demanding a king, and God commanded him to act according to their wishes.

Second Lesson.

AND when they were come to the land of Zuph Saul said to his servant that was with him : Come, and let us return ; lest my father leave caring for the asses, and take thought for us. And he said unto him : Behold now, there is in this city a man of God, and he is an honourable man ; all that he saith cometh surely to pass. Now, let us go thither ; peradventure he can show us our way that we should go, to find that whereafter we are come. Then said Saul to his servant : But, behold, if we go, what shall we bring the man of God ? for the bread is spent in our vessels, and we have not a basket nor aught beside, that we may bring it for a present unto the man of God. And the servant answered Saul again : Behold, I have here in my hand the fourth part of a shekel of silver ; that let us give to the man of God, to tell us our way.

Second Responsory.

O LORD, Thou hast hearkened, &c.,
(*p.* 224.)

Third Lesson. (*14.*)

AND they went up into the city. And when they were come into the city, behold, Samuel came out against them, for to go up to the high place. Now the LORD had told Samuel in his ear, a day before Saul came, saying : To-morrow, about this time, I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be Captain over My people Israël, and he shall save My people out of the hand of the Philistines ; for I have looked upon My people ; because their cry is come unto Me. And when Samuel saw Saul, the

LORD said unto him : Behold the man whom I spake to thee of ; this same shall reign over My people.

Third Responsory.

Hearken, O LORD, &c., (*p.* 225.)

Prayer until Vespers as on Sunday last.

At the beginning of the Martyrology, is said,

The morrow is the Feast of the Most Sacred heart of JESUS.

Vespers are of the Feast.

Third Sunday after Pentecost.

*Feast of the Most Sacred Heart
of JESUS.*

Double of the First Class.

All as on Sundays, except what is otherwise given here.

FIRST VESPERS.

*Antiphons, Chapter, and Prayer
from Lauds.*

Ps. cix. The Lord said, &c., (*p.* 176.)

Ps. cx. I will praise Thee, &c., (*p.* 177.)

Ps. cxv. I believed, &c., (*p.* 185.)

Ps. cxxvii. Blessed is every one, &c., (*p.* 191.)

Ps. cxlvii. Praise the LORD, O Jerusalem, &c., (*p.* 203.)

*Hymn.*¹

JESUS! Creator of the world!
Of all mankind Redeemer blest!
True God of God, in Whom we see
The Father's Image clear expressed!

¹ Author unknown ; translation by the Rev. E. Caswall.

Thee, Saviour! love alone constrained
To make our mortal flesh Thine Own,
And, as a second Adam, come
For the first Adam to atone.

That self-same love which made the sky,
Which made the sea, and stars, and earth,
Took pity on our misery,
And broke the bondage of our birth.

O JESUS! In Thy Heart Divine
May that same love for ever glow!
For ever mercy to mankind
From that exhaustless Fountain flow!

For this Thy Sacred Heart was pierced,
And both with Blood and Water ran—
To cleanse us from the stains of guilt,
And be the hope and strength of man.

To God the Father, and the Son,
All praise, and power, and glory be,
With Thee, O Holy Comforter!
Henceforth through all eternity. Amen.

Verse. ¹ I am come to send fire on
the earth,

Answer. And what will I, if it be
already kindled?

Antiphon at the Song of the Blessed Virgin. ² My heart hath looked for
reproach and bitterness; and I looked
for some to take pity on me, and there
was none; and for comforters, and I
found none.

Commemoration of the Sunday.

Antiphon. And all [Israël] from
Dan even to Beersheba knew that
Samuel was established a Prophet of
the Lord.

Verse. Let the evening prayer ascend
unto Thee, O Lord.

Answer. And let there descend
upon us Thy mercy.

Prayer.

O GOD, the Protector of all them
that trust in Thee, without
Whom nothing is strong, nothing is

Holy; increase and multiply upon us
Thy mercy, that Thou being our ruler
and guide, we may so pass through
things temporal, that we finally lose
not the things eternal. Through our
Lord JESUS Christ Thy Son, Who
liveth and reigneth with Thee, in the
unity of the Holy Ghost, one God,
world without end. *Amen.*

MATTINS.

Invitatory. Christ suffered for us,
* O come, let us worship Him!

Hymn.

OF sin and love the Lord had died:—
Of sin, but not His own—
Of love, self-sprung, that drew Him down
For sinners to atone.

And sin, when in the last strong cry
Had passed His latest breath,
Still aimed the soldier's spear to pierce
His pulseless Heart in death.

Sin pierced Him, but His love called life
Out of the Streams sin wrung:
The Church, from out His Heart of love,
In Blood and Water sprung.

Where men would drown in sin, He set
That Church o'er sin's black tide—
An Ark of safety, Whose wide Door
Was opened in His Side.

Love gave those Streams from out His
Heart
In sevenfold tide to flow,
Wherefrom our robes by faith and love
May whiter rise than snow.

O may we lay our sins aside—
Those sins that pierced His Heart—
And pray of Him new hearts of flesh,
Hearts Christ-like, to impart.

Grant it, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done,
In every time and place. Amen.

¹ Luke xii. 49.

² Ps. lxxviii. 21.

FIRST NOCTURN.

First Antiphon. ¹What is man, that Thou shouldest magnify him? and that Thou shouldest set Thine Heart upon him?

Psalm VIII.

O LORD, our Lord, &c., (*p.* 7.)

Second Antiphon. Let the meditation of my heart be acceptable in Thy sight for ever.

Psalm XVIII.

The heavens declare, (*p.* 17.)

Third Antiphon. Be ye lift up, ye everlasting doors, and the King of glory shall come in.

Psalm XXIII.

The earth is the LORD'S, &c., (*p.* 46.)

Verse. ²LORD, Thou wilt ordain peace for us,—

Answer. For Thou hast also wrought all our works for us.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xii. 1.)

O LORD, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid; for the LORD is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of the Saviour; and in that day shall ye say: Praise the LORD, and call upon His

Name; [declare His doings among the people;] make mention that His Name is exalted. Sing unto the LORD, for He hath done excellent things; make ye this known in all the earth. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee!

First Responsory.

³I am that Bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

Verse. I am the living Bread Which came down from heaven; if any man eat of this Bread, he shall live for ever.

Answer. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

Second Lesson. (xxvi. 1.)

IN that day shall this song be sung in the land of Judah. ⁴Zion is our strong city, the Saviour will God appoint in her for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. The former wandering is past: Thou shalt keep lasting peace, because our trust is stayed on Thee. Ye trust in the LORD for ever, in the LORD GOD mighty for ever. For He bringeth down them that dwell on high, the lofty city, He shall lay it low, He shall lay it low, even to the ground.

Second Responsory.

⁵Behold, when we shall see Him, He hath no form nor comeliness: there is no beauty in Him: this is He Which hath borne our griefs and

¹ Job vii. 17.

⁴ Zion, not in the Hebrew.

² Isa. xxvi. 12.

⁵ Isa. liii. 2, 4.

³ John vi. 48-52.

carried our sorrows; but He was wounded for our transgressions, and with His stripes we are healed.

Verse. Surely He hath borne our griefs and carried our sorrows.

Answer. And with His stripes we are healed.

Third Lesson. (v. 7.)

THE way of the just is upright, the path wherein the just walketh is upright. Yea, in the way of Thy judgments, O LORD, have we waited for Thee; the desire of our soul is to Thy name, and to the remembrance of Thee. With my soul have I desired Thee in the night; yea, with mine inmost spirit will I seek Thee early. When Thy judgments are in the earth, the inhabitants of the world will learn righteousness.

Third Responsory.

¹ Blessed be the LORD God of hosts, Who only doeth wondrous things. And blessed be His glorious Name for ever.

Verse. And let the whole earth be filled with His glory. Amen. Amen.

Answer. And blessed be His glorious Name for ever.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And blessed be His glorious Name for ever.

SECOND NOCTURN.

First Antiphon. With gladness and rejoicing shall they be brought; they shall enter into the King's palace.

Psalm XLIV.

Mine heart is overflowing, &c., (p. 96.)

Second Antiphon. The Most High hath hallowed His Tabernacle.

Psalm XLV.

God is our refuge, &c., (p. 97.)

Third Antiphon. All they that dwell in thee are in gladness.

Psalm LXXXVI.

Her foundation, &c., (p. 144.)

Verse. Thine anger is turned away.

Answer. And Thou comfortedst me.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (3rd on the Lord's Passion.)

NOW that we have once reached the Heart of JESUS, that Heart of exceeding sweetness, and know how that "it is good for us to be here," (Matth. xvii. 4,) let us never again suffer ourselves to be torn away from Him concerning Whom it is written: "They that depart from Thee shall be written in the earth." (Jer. xvii. 13.) But what portion is theirs that draw nigh unto Thee, Thou Thyself, O Lord, dost tell us, for Thou hast said unto such: "Rejoice, because your names are written in heaven." (Luke x. 20.) Unto Thee therefore let us draw nigh — "we will be glad and rejoice in Thee" when "we remember Thine" Heart. (Cant. i. 3.) "Behold, how good and pleasant it is to dwell in" (Ps. cxxxii. 1) this Heart! Yea, let me cast away all things, all my thoughts, and all my feelings, let me cast them all away, and let me "cast all my care" (1 Pet. v. 7) upon the Heart of the Lord JESUS "and He shall sustain me." (Ps. liv. 23.)

¹ Ps. lxxi. 19.

Fourth Responsory.

¹ He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him. * *P. T. Alleluia.*

Verse. ² What nation is there so great, who hath gods so nigh unto them, as the LORD our God is to us?

Answer. Dwelleth in Me, and I in him. * *P. T. Alleluia.*

Fifth Lesson.

TOWARD this Temple, toward this Holy of Holies, towards this Ark of the covenant, "will I worship and praise Thy Name" (Ps. cxxxvii. 2) saying with David: "Thy servant hath found in his heart to pray this prayer unto Thee" (2 Kings vii. 27.) And I have found the Heart of JESUS, the Heart of my King, my Brother, and my tender Friend. And am I not to worship? Yea, O JESUS most sweet, now that I have found this Heart, Which is both Thine and mine, I will worship Thee, O my God! And, O, do Thou graciously let my supplication enter into that Sanctuary of mercy! Draw me altogether into that Heart of Thine! O JESUS, in the Perfection of Thy beauty fairer than the children of men, wash Thou me "thoroughly from mine iniquity and cleanse me from my sin," (Ps. l. 4,) that, being made pure by Thee, I may be able to come unto Thee, Who art Thyself most Pure, and that I may be meet "to dwell in Thy" Heart "all the days of my life, to behold" (Ps. xxvi. 4) Thee, and to be strong to do Thy will.

Fifth Responsory.

³ He hath been brought as a lamb to the slaughter, and while he was

evil-entreated he opened not his mouth: he was delivered up to death, that he might quicken his people.

Verse. ⁴ He hath poured out his soul unto death, and he was numbered with the transgressors.

Answer. That he might quicken his people.

Sixth Lesson.

TO this end was Thy Side pierced, that we might find a wide entrance there. To this end was Thine Heart wounded, that we might be able to dwell in It and in Thee, "hidden in the secret of Thy presence from the troubling of men." (Ps. xxx. 21.) Nevertheless, It was pierced to this end also, that behind that Bodily Wound which we see, we may perceive that wound of love which is not bodily. And how could that love be more strikingly shown than it is by Him Who hath given, not His Body only, but His very Heart, to be pierced for us? The bodily wound sheweth the spiritual. Who is there that would not love that wounded Heart? Who would not return love for love to Him That hath loved so well? Who would not embrace Him Who standeth so pure? While, therefore, we yet linger here in this body, let us love and love again Him Who hath first loved us, let us lay hold on that Wounded One, Wounded for us, Whose Hands and Feet, Whose Side and Heart, the wicked husbandmen have so pierced. (Matth. xxi. 35-39.) Let us stand waiting till He be pleased to constrain with the bond, and pierce with the spear, of His love, these hearts of ours that still are so hard and unrepentant. (*So far St Bernard.*)

The Supreme Pontiff Clement XIII., to the end that Christ's faithful people might in still more godly and earnest

¹ John vi. 57.

² Deut. iv. 7.

³ Cf. Isa. liii. 7; 1 Macc. vi. 44.

⁴ Isa. liii. 12.

sort call to mind, and more readily drink in the fruits of, the wondrous love of Him Who suffered for us, Who laid down His life for the redemption of man, and who hath instituted the Sacrament of His Own Body and Blood for a continual showing-forth of His death, of which love His Most Sacred Heart is an embodiment, granted the prayer of certain Churches, which desired to observe a Festival in honour of the said Most Sacred Heart.

This Feast Pius IX. extended to the whole Church, and at length the Supreme Pontiff, Leo XIII., in accordance with the wishes of the whole Catholic world, raised it to the rank of a Double of the First Class.

Sixth Responsory.

¹ Great is the LORD, and greatly to be praised, and His Wisdom is unsearchable.

Verse. ² Great is our Lord, and of great power, and His understanding is infinite.

Answer. And His Wisdom is unsearchable.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And His Wisdom is unsearchable.

THIRD NOCTURN.

First Antiphon. Show forth His salvation from day to day.

Psalm XCV.

O sing unto the LORD, &c., (*p.* 148.)

Second Antiphon. Worship Him, all ye His Angels!—Zion heard, and was glad.

Psalm XCVI.

The LORD reigneth, &c., (*p.* 149.)

Third Antiphon. All the ends of the earth have seen the salvation of our God.

Psalm XCVII.

O sing unto the LORD, &c., (*p.* 157.)

Verse. ³ Out of Zion, the Perfection of beauty,—

Answer. Our God shall come manifestly.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 31.)

AT that time: The Jews, because it was the Preparation, that the bodies should not remain upon the cross on the Sabbath-day (for that Sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken away. And so on.

Homily by St Austin, Bishop [of Hippo.] (*120th Tract on John.*)

“One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water.” The Evangelist speaketh carefully. He saith not that He smote the Side, nor yet that he wounded It, nor yet anything else, but “pierced”—“pierced” It, to fling wide the entrance unto life, whence flow the Sacraments of the Church, those Sacraments without which there is no entrance unto the life which is life indeed. That Blood Which was shed there was shed for the remission of sins, that Water is the water that mantleth in the cup of salvation. Therein are we washed and thereof

¹ Ps. xlvii. 2.

² Ps. cxlvi. 5.

³ Ps. xlix. 2.

do we drink. Of this was it a type when it was said unto Noah: "The door of the ark shalt thou set in the side thereof . . . and of every living thing of all flesh shalt thou bring into the ark . . . to keep them alive." (Gen. vi. 16, 19.) A figure this of the Church.

Seventh Responsory.

¹ As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me. * *P. T. Alleluia.*

Verse. ² With the bread of life and understanding hath the Lord fed him.

Answer. So he that eateth Me, even he shall live by Me. * *P. T. Alleluia.*

Eighth Lesson.

The Lesson is taken from the Homilies of St John Chrysostom, [Patriarch of Constantinople.] (*84th on John.*)

SEEST thou the power of the truth?

The act of the Jews was a mean to the fulfilment of prophecy, whereby another truth was made manifest. "Then came the soldiers, and brake the legs of the first, and of the other, which was crucified with Him. But when they came to JESUS, and saw that He was dead already, they brake not His Legs; but one of the soldiers with a spear pierced His Side." Willing to do the Jews a pleasure, that man outraged his Redeemer even in death—vile and iniquitous willingness! But rest Thou still, O Thou Whom my soul loveth!—they thought to do it wickedly, but they did service to the truth. "For these things were done that the Scripture should be fulfilled: 'A bone of Him shall not be broken'—and again another Scripture saith: 'They shall look on Him

Whom they pierced.'" Nor was it done for this alone, but it was afterward a mean to faith for Thomas and them that were with him. And yet again another great mystery was here established, for: "forthwith came thereout Blood and Water." Nor idly nor perchance sprang forth that twofold fountain, for the Church, like her Great Head, "came by Water and Blood—not by Water only, but by Water and Blood." (1 John v. 6.)

Eighth Responsory.

Our Shepherd, even the Fountain of living waters, is gone from us; He passed away, and the sun was darkened. Our Saviour hath burst the gates and bars of death.

Verse. The bands of hell He hath utterly abolished, and hath done away the power of the devil.

Answer. Our Saviour hath burst the gates and bars of death.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Our Saviour hath burst the gates and bars of death.

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xv. 1.)

AT that time: There drew near unto JESUS the publicans and sinners, for to hear Him. And so on.

Homily by Pope St Gregory [the Great.] (*34th on the Gospels.*)

Ye have heard, my brethren, from the Gospel which hath but now been

¹ John vi. 58.

² Eccclus. xv. 3.

read, how that the publicans and sinners drew near unto our Redeemer, and how that He received them, not only to converse, but also to eat with Him. And when the Pharisees and Scribes saw it, they murmured. From this learn ye, that true righteousness is merciful, and false righteousness is contemptuous, albeit that the righteous also oft-times feel moved with just indignation at sinners. But it is one thing to feel thus indignant through pride, and another to feel so through love of law. The righteous indeed look down upon sinners, and yet, as not despising them; they abandon them, and yet, as not without hope; they fight against them, and yet, as loving them all the while; for if they be behoven to chasten them grievously as touching the outer man, yet is it through charity which offereth sweetness to their inner man. In their hearts they prefer before themselves them whom they are correcting; they hold as better than themselves them whom they judge. And thus doing, they watch by carefulness over them, which are committed unto their charge, and, by lowly-mindedness, over themselves. On the other hand, they whose exaltation cometh of a false righteousness, look down upon their neighbour, but are softened by no mercy toward his misery, and are all the more sinful, because they perceive not that they themselves are sinners. Of such were those Pharisees who judged the Lord because He received sinners, and, in the dryness of their own heart, rebuked the very Fountain of mercy. They were sick of so desperate a sickness that they knew not of themselves that they were sick; but, that they might know that they were so, the Heavenly Physician applied to them His tender ointments,

and, by means of a gracious parable, lanced the boil of their pride of heart.

LAUDS.

First Antiphon. ¹ Learn of Me, * for I am meek and lowly in Heart.

Second Antiphon. ² I have sanctified this place, * that My Name may be there for ever, and Mine eyes, and Mine heart shall be there perpetually.

Third Antiphon. ³ And I said: Then have I cleansed my heart * in vain, and washed my hands in innocency, for all the day long have I been plagued.

Fourth Antiphon. ⁴ In the multitude of the sorrows * within my heart, Thy comforts delight my soul.

Fifth Antiphon. ⁵ Set me as a seal upon thine heart, * as a seal upon thine arm.

Chapter. (Isa. xii. 2, 3.)

BEHOLD, God is my salvation; I will trust, and not be afraid; for the LORD is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of the Saviour.

Hymn.

JESUS! behind Thy Temple's Veil,
Hid in an ark of gold,
On stones engraven, lay the Law
Thy finger wrote of old.

But, in Thy Body's Temple new,
Thy Life-Blood's throbbing Shrine,
Held, upon Fleshly Tables graved,
The Law of love Divine.

And when that Heart in death was stilled,
Each Temple's Veil was riven:—
And lo! within Thy love's red Shrine
To us to look was given!

¹ Matth. xi. 29.⁴ Ps. xciii. 19.² 2 Par. (Chron.) vii. 16.⁵ Cant. viii. 6.³ Ps. lxxii. 13.

There make us gaze—and see the love
Which drew Thee, for our sake,—
O Great High Priest!—Thyself to God
A Sacrifice to make.

Thou, Saviour! cause that every soul
Which Thou hast loved so well,
May will within Thine opened Heart
In life and death to dwell.

Grant it, O Father, Only Son,
And Spirit, God of grace,
To Whom all worship shall be done
In every time and place. Amen.

Verse. ¹ Surely He hath borne our
griefs.

Answer. And carried our sorrows.

Antiphon at the Song of Zacharias.
¹ He was wounded for our transgres-
sions. He was bruised for our ini-
quities: the chastisement of our peace
was upon Him, and with His stripes
we are healed.

Prayer throughout the Office.

O ALMIGHTY God, grant, we be-
seech Thee, that all we who do
make our boast in the most Holy
Heart of Thy well-beloved Son, and
do tell of the wondrous works of His
love to us-ward, may be blessed in
knowing both what He hath wrought
for us and also what He is able and
willing to work in us. Through the
Same our Lord JESUS Christ Thy Son,
Who liveth and reigneth with Thee,
in the unity of the Holy Ghost, one
God, world without end. *Amen.*

Commemoration of the Sunday.

Antiphon. What man of you, hav-
ing an hundred sheep, if he lose one
of them, doth not leave the ninety
and nine in the wilderness, and go
after that which is lost, until he find
it? Alleluia.

Verse. The Lord reigneth; He is
clothed with majesty.

Answer. The Lord is clothed with
strength, and hath girded Himself with
power.

*Prayer as at Commemoration on
Saturday evening.*

PRIME.

Antiphon. Learn of Me, &c., (*First
Antiphon at Lauds.*)

*In the Short Responsory instead of
"Thou That sittest, &c.," is said:*

Verse. Thou That didst suffer for
us.

Chapter at the end. (Isa. xii. 5.)

SING unto the LORD, for He hath
done excellent things. Make ye
this known in all the earth. Cry out
and shout, thou inhabitant of Zion!
For great is the Holy One of Israël in
the midst of thee!

TERCE.

Antiphon. I have sanctified, &c.
(*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Surely He hath borne our griefs.

Answer. Surely He hath borne our
griefs.

Verse. And carried our sorrows.

Answer. He hath borne our griefs.

Verse. Glory be to the Father, and
to the Son, and to the Holy Ghost.

Answer. Surely He hath borne our
griefs.

Verse. He maketh peace in Thy
borders.

Answer. And filleth thee with the
finest of the wheat.

¹ Isa. liii. 4, 5.

SEXT.

Antiphon. And I said, &c., (*Third Antiphon at Lauds.*)

Chapter. (Isa. xii. 4.)

IN that day shall ye say: Praise the LORD, and call upon His Name! make mention that His Name is exalted.

Short Responsory.

He maketh peace in thy borders.

Answer. He maketh peace in thy borders.

Verse. And filleth thee with the finest of the wheat.

Answer. Peace in thy borders.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He maketh peace in thy borders.

Verse. ¹ O Lord, Thou hast loosed my bonds.

Answer. I will offer to Thee the sacrifice of thanksgiving.

NONE.

Antiphon. Set me as a seal, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

O Lord, Thou hast loosed my bonds.

Answer. O Lord, Thou hast loosed my bonds.

Verse. I will offer to Thee the sacrifice of thanksgiving.

Answer. Thou hast loosed my bonds.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O Lord, Thou hast loosed my bonds.

Verse. ² It shall be to the LORD for a Name, for an everlasting Sign—

Answer. That shall not be cut off.

SECOND VESPERS.

All as the First, except the following.

Verse. With joy shall ye draw water.

Answer. Out of the wells of the Saviour.

Antiphon at the Song of the Blessed Virgin. But when they came to JESUS, and saw that He was dead already, they brake not His Legs: but one of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water.

Commemoration of the Sunday.

Antiphon. What woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

Verse. Let my prayer, O Lord, be set forth.

Answer. As incense before Thee.

Prayer as at Commemoration on Saturday evening.

The Offices for the Sundays and Week-days between this point and the Saturday evening before Advent Sunday are no longer, as heretofore, to be found in one place. The Proper Office of the Season occupies three sections, placed in the order of the Nocturns to which they belong. These sections are arranged to contain as follows:—

I. Lessons from the Books of Kings

¹ Ps. cxv. 16, 17.

² Isa. lv. 13.

for every day for nine weeks, together with Lessons for the Second Nocturn of each of the nine Sundays, and Antiphons for the Song of the Blessed Virgin on each preceding Saturday evening. This section is begun on the Monday of the Third Week after Pentecost and continued till the Saturday preceding that Sunday which is nearest to the first day of the month of August. If there then remains any part of it unread that part is for that year entirely omitted.

II. The Lessons for the Ember-Days of September are Homilies on the Gospels, taken from the Venerable Bede, and St Gregory the Great; and in this translation, though not so in the original, there are inserted into this Section the complete offices of a few Festivals the observance of which is co-extensive with that of the Roman Rite, and which are fixed on certain of the Sundays. On the Sunday nearest to the first day of the month of August is begun the Book of Proverbs, and this Section contains lessons for every day for five weeks in each of the months of August, September, October, and November, taken from Proverbs, Ecclesiastes, Wisdom, Ecclesiasticus, Job, Tobit, Judith, Esther, 1st and 2nd Machabees, Ezekiel, Daniel, and the Minor Prophets.

III. Those parts of the Offices, for the Sundays from the Fourth to the Twenty-third Sunday after Pentecost, and for the Sunday next before Advent, which depend upon the Gospels for each of those Sundays respectively; that is to say, the Lessons for the Third Nocturn and the Antiphons for the Songs of Zacharias and of the Blessed Virgin Mary. Here also is to be found the Prayer for each Sunday, which Prayer is read from the Saturday evening preceding the Sunday to which it belongs till None on the Saturday following,

except in special cases and in that of Festivals falling after the Sunday. To these are added, for convenience sake, a reprint of such parts of the Offices for the four Sundays (the Third, Fourth, Fifth, and Sixth) after the Epiphany as may have been dropped owing to the earliness of Easter, and are now to be used for the Sundays which would otherwise be vacant between the 23rd after Pentecost and that next before Advent.

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (x. 17.)

AND Samuel called the people together unto the LORD to Mizpeh, and said unto the children of Israël: Thus saith the LORD God of Israël: I brought up Israël out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kings that oppressed you. And ye have this day rejected your God, Who Himself Alone saved you out of all your adversities and your tribulations, and ye have said unto Him: Nay, but set a king over us. Now therefore, present yourselves before the LORD by your tribes and by your families.

First Responsory.

Remember, O Lord, Thy covenant, and say unto the destroying Angel: Stay now thine hand, that the land be not utterly laid waste, and that thou destroy not every living soul.

Verse. ¹ Even I it is that have sinned, and done evil indeed: but

¹ 2 Kings (Sam.) xxiv. 17; 1 Par. (Chron.) xxi. 17.

these sheep what have they done? Let Thine anger, I pray Thee, O LORD, be turned away from Thy people.

Answer. That the land be not utterly laid waste, and that Thou destroy not every living soul.

Second Lesson.

AND when Samuel had caused all the tribes of Israël to come near, the tribe of Benjamin was taken. And when he had caused the tribe of Benjamin to come near by their families, the family of Metri was taken. And Saul the son of Kish was taken. And when they sought him he could not be found. Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered: Behold, he hath hid himself in the house. And they ran and fetched him thence: and when he stood among the people he was higher than any of the people from his shoulders and upward. And Samuel said to all the people: Ye see him whom the LORD hath chosen, that there is none like him among all the people. And all the people shouted and said: God save the King!

Second Responsory.

O Lord, Thou hast hearkened, &c.,
(*p.* 224.)

Third Lesson.

THEN Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD; and Samuel sent all the people away, every man to his house. And Saul also went home to Gibeah; and there went with him a band of men whose hearts God had touched. But the children of Belial

said: How shall this man save us? And they despised him and brought him no presents: but he made as though he heard it not.

Third Responsory.

Hearken, O LORD, &c., (*p.* 225.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xii. 1.)

AND Samuel said unto all Israël: Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you. And I am old and gray-headed; and behold my sons are with you. And I have walked before you from my childhood unto this day; behold, here I am. Witness against me before the LORD, and before His Anointed, whose ox have I taken, or whose ass have I taken? Whom have I defrauded, whom have I oppressed, or of whose hand have I received any bribe? And I will condemn myself this day, and will restore it you. And they said: Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand. And he said unto them: The LORD is witness against you, and His Anointed is witness this day, that ye have not found aught in my hand. And they answered: He is witness.

First Responsory.

¹ Lord, when Thy people shall turn again to Thee, and shall pray unto

Thee in this house, then hear Thou in heaven, O Lord, and deliver them out of the hand of their enemies.

Verse. If Thy people sin against Thee, and turn again, and repent, and come and pray unto Thee in this house.

Answer. Then hear Thou in heaven, O Lord, and deliver them out of the hand of their enemies.

Second Lesson.

AND Samuel said unto the people :

It is the LORD That advanced Moses and Aaron, and That brought your fathers up out of the land of Egypt. Now therefore, stand still, that I may reason with you before the LORD, of all the merciful acts of the LORD, which He did to you and to your fathers. When Jacob was come into Egypt, and your fathers cried unto the LORD ; then the LORD sent Moses and Aaron, and brought forth your fathers out of Egypt, and made them dwell in this place. And when they forgot the LORD their God, He sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

Second Responsory.

¹ And it came to pass when the Lord would take up Elijah into heaven by a whirlwind ;—Elisha cried, and said : My father, my father, the chariot of Israël, and the horsemen thereof.

Verse. And as they still went on, and talked, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven.

Answer. Elisha cried, and said : My father, my father, the chariot of Israël, and the horsemen thereof.

Third Lesson.

AFTERWARD they cried unto the LORD, and said : We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth : but now deliver us out of the hand of our enemies, and we will serve Thee. And the LORD sent Jerubbaal,² and Bedan,³ and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. And when ye saw that Nahash, the king of the children of Ammon, came against you, ye said unto me : "Nay ; but a king shall reign over us,"—when the LORD your God was your King. Now therefore, behold your king, whom ye have chosen, and whom ye have desired. Behold, the LORD hath set a king over you. If ye will fear the LORD, and serve Him, and obey His voice, and not rebel against the commandment of the LORD, then shall both ye, and also the king that reigneth over you, continue following the LORD your God.

Third Responsory.

Thus saith the LORD : I took thee, &c., (p. 223.)

¹ 4 (2) Kings ii. 1, 12, 11.

² "Let-Baal-defend-himself"—a nickname of Gideon, from the remark made by his father to save him from the vengeance of the idolaters for hewing down their altar and cutting down their grove. (Judges vi. 32.) The true believers altered this into "Jerubbeshesh"—i.e., "Let-the-shameful-thing-defend-itself."

³ This name occurs nowhere else, and appears most probably to indicate Samson under the name of Ben-Dan, or the Danite, contracted or corrupted into Bedan.

*Wednesday.**Fourth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xiii. 1.)

SAUL reigned one year, and when he had reigned two years over Israël, Saul chose him three thousand men of Israël: whereof two thousand were with Saul in Michmash, and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin. And the rest of the people he sent every man to his tent. And Jonathan smote the garrison of the Philistines that was in Geba. And when the Philistines heard of it, Saul blew the trumpet throughout all the land, saying: Let the Hebrews hear. And all Israël heard say that Saul had smitten a garrison of the Philistines, and that Israël was raised against the Philistines. And the people were called together after Saul to Gilgal.

First Responsory.

My sins are many, &c., (*p.* 224.)

Second Lesson.

AND the Philistines gathered themselves together to fight with Israël, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore in multitude. And they came up and pitched in Michmash, eastward from Bethaven. When the men of Israël saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in caverns, and in cisterns. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for

Saul, he was yet in Gilgal, and all the people followed him trembling. And he tarried seven days according to the set time that Samuel had appointed, but Samuel came not to Gilgal, and the people were scattered from him.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 224.)

Third Lesson.

AND Saul said: Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering. And it came to pass that as soon as he had made an end of offering the burnt-offering, behold, Samuel came: and Saul went out to meet him, that he might salute him. And Samuel said unto him: What hast thou done? And Saul said: Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash, therefore said I: The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD. I forced myself therefore, and offered a burnt-offering. And Samuel said to Saul: Thou hast done foolishly, thou hast not kept the commandment of the LORD thy God, which He commanded thee. For, now, if thou hadst not done it, the LORD would have established thy kingdom upon Israël for ever, but now thy kingdom shall not continue. The LORD hath sought Him a man after His own heart; and the LORD hath commanded him to be Captain over His people, because thou hast not kept that which the LORD commanded thee.

Third Responsory.

Hearken, O LORD, &c., (*p.* 225.)

Thursday.*Fifth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xiv. 6.)

AND Jonathan said to the young man that bare his armour: Come, and let us go over unto the garrison of these uncircumcised, it may be that the LORD will work for us; for there is no restraint to the LORD, to save by many or by few. And his armour-bearer said unto him: Do all that is in thine heart; turn thee where thou wilt, and I will be with thee wherever thou wilt go. Then said Jonathan: Behold, we will pass over unto these men, and when we discover ourselves unto them, if they say thus, Tarry until we come to you, then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us, then we will go up, for the LORD hath delivered them into our hand; and this shall be a sign unto us. And both of them discovered themselves unto the garrison of the Philistines, and the Philistines said: Behold, the Hebrews come forth out of the holes, where they had hid themselves.

First Responsory.

Prepare your hearts, &c., (p. 221.)

Second Lesson.

AND the men of the garrison spake unto Jonathan and his armour-bearer, and said: Come up to us, and we will show you a thing. And Jonathan said unto his armour-bearer: Let us go up, follow me; for the LORD hath delivered them into the hand of

Israël. And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him. And some fell before Jonathan, and some his armour-bearer slew after him. And that first slaughter which Jonathan and his armour-bearer made was about twenty men, within, as it were, an half acre of land, which a yoke of oxen might plough. And there was trembling in the host, in the field, and among all the people, the garrison and the spoilers, they also trembled and the earth quaked: so it was as a wonder from God.

Second Responsory.

God Which heareth, &c., (p. 222.)

Third Lesson.

AND the watchmen of Saul in Gibeah of Benjamin looked, and, behold, the multitude was beaten and melted away. Then said Saul unto the people that were with him: Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer were not there. And Saul said unto Ahiah: Bring hither the Ark of God. (For the Ark of God was at that time with the children of Israël.) And it came to pass while Saul talked unto the Priest, that the noise that was in the host of the Philistines went on and increased. And Saul said unto the Priest: Withdraw thine hand. And Saul and all the people that were with him assembled themselves, and they came to the battle, and, behold, every man's sword was against his fellow, and there was a very great slaughter.

Third Responsory.

The LORD That delivered, &c., (p. 222.)

Friday.*Sixth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xv. 1.)

SAMUEL also said unto Saul: The LORD sent me to anoint thee to be king over His people Israël; now therefore, hearken thou unto the voice of the LORD. Thus saith the LORD of hosts: I remember that which Amalek did to Israël; how he laid wait for him in the way, when he came up from Egypt. Now therefore, go and smite Amalek, and utterly destroy all that they have; spare them not, and set not thine eyes upon any of their goods to desire them, but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

First Responsory.

Saul hath slain, &c., (*p.* 223.)

Second Lesson.

AND Saul gathered the people together and numbered them like sheep, two hundred thousand foot, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites: Go, depart, get you down from among the Amalekites, lest I destroy you with them. For ye showed kindness to all the children of Israël, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havila until thou comest unto Shur, that is over against Egypt. And he took Agag the king of the Amalekites

alive: and utterly destroyed all the people with the edge of the sword.

Second Responsory.

Ye mountains of Gilboa, &c., (*p.* 223.)

Third Lesson.

BUT Saul and the people spared Agag, and the best of the sheep and of the oxen, and of the garments, and of the rams, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly. Then came the word of the LORD unto Samuel, saying: It repenteth Me that I have set up Saul to be King, for he is turned back from following Me, and hath not performed My commandments. And it grieved Samuel, and he cried unto the LORD all night.

Third Responsory.

Thus saith the LORD: I took thee, &c., (*p.* 223.)

Saturday.*The Sabbath.*

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xvi. 1.)

AND the Lord said unto Samuel: How long wilt thou mourn for Saul, seeing that I have rejected him from reigning over Israël? Fill thine horn with oil and go, I will send thee to Jesse the Bethlehemite; for I have provided Me a king among his sons. And Samuel said: How can I go? For Saul will hear it, and kill me.

And the LORD said: Take an heifer with thee, and say: I am come to sacrifice to the LORD. And call Jesse to the sacrifice, and I will show thee what thou shalt do, and thou shalt anoint unto Me him whom I name unto thee.

First Responsory.

My sins are many, &c., (*p.* 224.)

Second Lesson.

AND Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town marvelled, and came to meet him, and said: Comest thou peaceably? And he said: Peaceably; I am come to sacrifice unto the LORD; sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on Eliab, and said: Surely the LORD'S Anointed is before Him? But the LORD said unto Samuel: Look not on his countenance, or on the height of his stature, because I have refused him; for I judge not as man judgeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 224.)

Third Lesson.

THEN Jesse called Abinadab, and made him pass before Samuel. And he said: Neither hath the LORD chosen this. Then Jesse made Shamma to pass by, and he said:

Neither hath the LORD chosen this. Again Jesse made seven of his sons to pass before Samuel, and Samuel said unto Jesse: The LORD hath not chosen these. And Samuel said unto Jesse: Are here all thy children? And he said: There remaineth yet the youngest, and he keepeth the sheep. And Samuel said unto Jesse: Send, and fetch him.¹

Third Responsory.

Hearken, O LORD, &c., (*p.* 225.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. So David prevailed * over the Philistine with a sling, and with a stone, in the name of the Lord.

Prayer of the succeeding Sunday.

—
The Offices for the Sundays and Week-days between this point and the Saturday evening before Advent Sunday are no longer, as heretofore, to be found in one place. The Proper Office of the Season occupies three sections, placed in the order of the Nocturns to which they belong. These sections are arranged to contain as follows:—

I. Lessons from the Books of Kings for every day for eight weeks, together with Lessons for the Second Nocturn of each of the nine Sundays, and Antiphons for the Song of the Blessed Virgin on each preceding Saturday evening. This Section is begun on the Third Sunday after Pentecost and continued till the Saturday preceding that Sunday which is nearest to the first day of the month of August.

¹ Verse 13. "Then Samuel took the horn of oil and anointed him (David) in the midst of his brethren, and the Spirit of the LORD came upon David from that day forward."

If there then remains any part of it unread that part is for that year entirely omitted.

II. On the Sunday nearest to the first day of the month of August is begun the Book of Proverbs, and this Section contains lessons for every day for five weeks in each of the months of August, September, October, and November, taken from Proverbs, Ecclesiastes, Wisdom, Ecclesiasticus, Job, Tobit, Judith, Esther, 1st and 2nd Machabees, Ezekiel, Daniel, and the Minor Prophets. As the first Sunday of each month is reckoned to be that nearest to the first day of the same month, some of these weeks are always omitted. This Section contains likewise Lessons for the Second Nocturn of the Sundays, and Antiphons for the Song of the Blessed Virgin on each preceding Saturday evening, the first read being "Wisdom hath built, &c.," on the eve of the first Sunday of August. The Lessons for the Ember-Days of September are Homilies on the Gospels, taken from the Venerable Bede, and St Gregory the Great; and in this translation, though not so in the original, there are inserted into this Section the complete offices of a few Festivals the observance of which is coextensive with that of the Roman Rite, and which are fixed on certain of the Sundays.

III. Those parts of the Offices, for the Sundays from the Third to the Twenty-third Sunday after Pentecost, and for the Sunday next before Advent, which depend upon the Gospels for each of those Sundays respectively; that is to say, the Lessons for the Third Nocturn and the Antiphons for the Songs of Zacharias and of the Blessed Virgin Mary. Here also is to be found the Prayer for each Sunday, which Prayer is read from the Saturday evening preceding the Sunday to which it belongs till None

on the Saturday following, except in special cases and in that of Festivals falling after the Sunday. To these are added, for convenience' sake, in this translation, though not in the original, a reprint of such parts of the Offices for the four Sundays (the Third, Fourth, Fifth, and Sixth) after the Epiphany as may have been dropped owing to the earliness of Easter, and are now to be used for the Sundays which would otherwise be vacant between the 23rd after Pentecost and that next before Advent.

Fourth Sunday after Pentecost.

The Fourth Lord's Day after Pentecost.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the First Book of Kings (xvii. 1.)

NOW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in the coast of the Dammim. And Saul and the men of Israël were gathered together, and came into the valley of the Oak, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israël stood on a mountain on the other side, and there was a valley between them. And there went out of the camp of the Philistines one base-born, named Goliath of Gath, whose height was six cubits and a span: and he had

an helmet of brass upon his head, and he was clothed with a coat of mail covered with scales of metal. And the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam. And his spear's head weighed six hundred shekels of iron, and his armour-bearer went before him.

First Responsory.

Prepare your hearts, &c., (*p. 221.*)

Second Lesson.

AND he stood and cried unto the armies of Israël, and said unto them: Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants of Saul? Choose you a man for you, and let him come down to me to single combat. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him and kill him, then shall ye be our servants and serve us. And the Philistine said: I defy the armies of Israël this day: give me a man that we may fight together. When Saul and all Israël heard those words of the Philistine, they were dismayed and greatly afraid.

Second Responsory.

God Which heareth, &c., (*p. 222.*)

Third Lesson.

NOW David was the son of that aforesaid Ephrathite of Bethlehem-Judah, whose name was Jesse, who had eight sons, and was an old man in the days of Saul, and an elder

among men. And his three eldest sons went and followed Saul to the battle; and the names of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shamma. And David was the youngest. And the three eldest followed Saul, but David went and returned from Saul, to feed his father's sheep at Bethlehem. And the Philistine drew near morning and evening, and presented himself forty days.

Third Responsory.

The LORD That delivered me, &c., (*p. 222.*)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*197th for the Season.*)

THE children of Israël faced their enemies for forty days. These forty days, by reason of the four Seasons of the year, and of the four Continents of the globe, are a figure of this present life, during which the Christian world ceaseth not to be arrayed in battle against the devil and his angels, as it were against Goliath and the army of the Philistines. Neither can they hope to overcome him, were it not for the true David, that is, Christ, with His staff, that is, with the Mystery of His Cross. For before Christ came, my dearly beloved brethren, the devil was at large. But when Christ came, He did to him what is written in the Gospel, where it is said: "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?" Christ therefore came, and bound the devil.

Fourth Responsory.

Saul hath slain, &c., (*p.* 223.)

Fifth Lesson.

BUT some man will say: If he is bound, why is he still so powerful? It is quite true, my dearly beloved brethren, that he is very powerful; but his lordship is over the lukewarm and the careless, and such as fear not God in truth. He is chained up like a dog, and can only bite those who are such suicidal fools as to go within the length of his tether. Look you, my brethren, what a dolt a man must be who getteth himself bitten by a dog that is chained up. Let not the desires and lusts of the world draw thee within reach of him, and he will not be able to get at thee. He can bark, he can whine; but he can only bite those who are willing to be bitten. He assaileth us, not by violence, but by persuasion; he asketh, not seizeth, our consent.

Fifth Responsory.

Ye mountains of Gilboa, &c., (*p.* 223.)

Sixth Lesson.

DAVID, then, came, and found the Jewish people set in battle array against the devil; and since there was no one who dared to go to single combat, he, who was a type of Christ, sallied out to the battle, took his staff in his hand, and went forth against Goliath. In him was a shadow of a substance which is in Christ. Christ, the true David, when He went forth to fight against the spiritual Goliath, that is to say, against the devil, went forth bearing His Cross. Ye see, my brethren, in what part it was that David smote Goliath; it was upon that forehead whereon the Cross had

never been traced. And as the staff of David was a figure of the Cross of Christ, so was the stone wherewith the giant was smitten a figure of the Lord Himself.

Sixth Responsory.

Thus saith the LORD, &c., (*p.* 223.)

THIRD NOCTURN.

Seventh Responsory.

My sins are many, &c., (*p.* 224.)

Eighth Responsory.

One seraph cried, &c., (*p.* 218.)

*Monday.**Second Day.*

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xvii. 25.)

AND the men of Israël said: Have ye seen this man that is come up? Surely to defy Israël is he come up. And it shall be that the man who killeth him the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israël. And David spake to the men that stood by him, saying: What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israël? For who is this uncircumcised Philistine, that he should defy the armies of the living God?

First Responsory.

Remember, &c., (*p.* 268.)

Second Lesson. (31.)

AND when the words were heard which David spake, they rehearsed them before Saul. [And he sent for him.] And, when he was brought before him, David said to Saul: Let no man's heart fail because of him: thy servant will go, and fight with this Philistine. And Saul said to David: Thou art not able to go against the Philistine, to fight with him; for thou art but a youth, and he a man of war from his youth.

Second Responsory.

O Lord, Thou hast hearkened, &c., (p. 224.)

Third Lesson.

AND David said unto Saul: Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; and I went out after him and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and choked him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them.

Third Responsory.

Hearken, O LORD, &c., (p. 225.)

Tuesday.*Third Day.*

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xvii. 38.)

AND Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David

girded his sword upon his armour, and he essayed to go, for he had not proved it. And David said unto Saul: I cannot go with these, for I have not proved them. And David put them off him, and he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, and his sling was in his hand, and he drew near to the Philistine.

First Responsory.

Lord, when Thy people, &c., (p. 269.)

Second Lesson.

AND the Philistine came on and drew near unto David, and his armour-bearer went before him. And when the Philistine looked about, and saw David, he disdained him. For he was but a youth, ruddy, and of a fair countenance. And the Philistine said unto David: Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David: Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine: Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israël, whom thou hast defied this day. And the LORD will deliver thee into mine hand, and I will smite thee, and take thine head from thee: and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth, that all the earth may know that there is a God in Israël.

Second Responsory.

And it came to pass, &c., (p. 270.)

Third Lesson.

AND when the Philistine arose, and came, and drew nigh to meet David, David hasted, and ran toward the army, to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead, and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him. But there was no sword in the hand of David; therefore David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof: and slew him, and cut off his head therewith.

Third Responsory.

Thus saith the LORD, &c., (*p.* 223.)

*Wednesday.**Fourth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xviii. 6.)

AS David returned from the slaughter of the Philistine, the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tabrets of joy and with instruments of music. And the women answered one another as they played, and said: Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him, and he said: They have ascribed unto

David ten thousands, and to me they have ascribed the thousands! And what can he have more, but the kingdom?

First Responsory.

My sins are many, &c., (*p.* 224.)

Second Lesson.

AND Saul eyed David from that day and forward. And it came to pass on the morrow that the evil spirit from God came upon Saul, and he prophesied in the midst of his house: and David played with his hand, as he did daily.¹ And there was a javelin in Saul's hand; and he cast it; for he thought to smite David even to the wall with it; and David avoided out of his presence the [first of the] two times. And Saul was afraid of David, because the LORD was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand: and he went out and came in before the people.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 224.)

Third Lesson.

AND David behaved himself wisely in all his ways, and the LORD was with him. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. But all Israel and Judah loved David; because he went out and came in before them. And Saul said to David: Behold my elder daughter Merab, her will I give thee to wife; only be thou

¹ He was regularly employed to play the harp when Saul's mania came upon him, in order to lull the paroxysms. (xvi. 14-23.)

valiant, and fight the LORD'S battles. For Saul said in his heart: Let not mine hand be upon him, but let the hand of the Philistines be upon him.

Third Responsory.

Hearken, O LORD, &c., (*p.* 225.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xix. 1.)

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David. But Jonathan, Saul's son, delighted much in David. And Jonathan told David, saying: Saul my father seeketh to kill thee: now, therefore, I pray thee, take heed to thyself, until the morning, and abide in a secret place, and hide thyself. And I will go out, and stand beside my father, in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.

First Responsory.

Prepare your hearts, &c., (*p.* 221.)

Second Lesson.

AND Jonathan spake good of David unto Saul his father, and said unto him: Let not the King sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good. For he did

put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israël: thou sawest it, and didst rejoice. Wherefore, then, wilt thou sin against innocent blood, to slay David without a cause? And Saul hearkened unto the voice of Jonathan, and sware: As the LORD liveth, he shall not be slain.

Second Responsory.

God Which heareth all, &c., (*p.* 222.)

Third Lesson.

AND there was war again, and David went out and fought with the Philistines, and slew them with a great slaughter, and they fled from him. And the evil spirit from the LORD was upon Saul. And he sat in his house, with his javelin in his hand; and David played with his hand. And Saul sought to smite David even to the wall with the javelin, but David slipped away out of Saul's presence: and he smote the javelin into the wall, and David fled and escaped that night.

Third Responsory.

The LORD That delivered me, &c., (*p.* 222.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xx. 1.)

AND David fled from Najoth¹ in Ramah, and came, and said before Jonathan: What have I done?

¹ A place where Samuel held a school of prophets, near Ramah, in the direction of Bethel, in the tribe of Benjamin, some six miles from Jerusalem. (So Dom Calmet.)

What is mine iniquity, and what is my sin before thy father, that he seeketh my life? And he said unto him: God forbid, thou shalt not die; for my father will do nothing either great or small but he will first show it me; and why should my father hide this thing alone from me? It shall not be so.

First Responsory.

Saul hath slain, &c., (*p.* 223.)

Second Lesson.

AND he sware moreover unto David. And David said: Thy father certainly knoweth that I have found grace in thine eyes, and he will say: Let not Jonathan know this, lest haply he be grieved. But truly, as the LORD liveth, and as thy soul liveth, there is but, as it were, a step between me and death. Then said Jonathan unto David: Whatsoever thy soul desireth, I will even do it for thee.

Second Responsory.

Ye mountains, &c., (*p.* 223.)

Third Lesson.

AND David said unto Jonathan: Behold, to-morrow is the New Moon, and I should not fail to sit with the King at meat; therefore let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me, then say: David earnestly asked leave of me, that he might run to Bethlehem his city, for there is a yearly sacrifice there for all the family. If he say thus: It is well:—thy servant shall have peace. But if he be very wroth, then be sure that evil is determined by him.

Third Responsory.

Thus saith the LORD, &c., (*p.* 223.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xxi. 1.)

THEN came David to Nob to Ahimelech the Priest; and Ahimelech was afraid at the meeting of David, and said unto him: Why art thou alone and no man with thee? And David said unto Ahimelech the Priest: The King hath commanded me a business, and hath said unto me: Let no man know anything of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place. Now, therefore, if thou hast anything under thine hand, give it me, even five loaves of bread, or what there is present.

First Responsory.

My sins are many, &c., (*p.* 224.)

Second Lesson.

AND the Priest answered David, and said: There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women? And David answered the Priest, and said unto him: Of a truth, women have been kept from us about these three days, since we came out, and the vessels of the young men are holy. And the bread is in a manner common, yea, though it were sanctified this day in the vessel. So the

Priest gave him hallowed bread. For there was no bread there but the Shew-bread, that was taken from before the LORD, to put hot bread.

Second Responsory.

O Lord, Thou hast hearkened, &c.,
(*p.* 224.)

Third Lesson.

NOW a certain man of the servants of Saul was there that day, in the tabernacle of the LORD, and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.¹ And David said unto Ahimelech: Is there not here under thine hand spear or sword? For I have neither brought my sword nor my weapons with me, because the king's business required haste. And the Priest said: The sword of Goliath the Philistine, whom thou slewest in the valley of the oak, behold, it is here, wrapped in a cloth, behind the Ephod; if thou wilt take that, take it. For there is none other save that here. And David said: There is none like that, give it me.²

Third Responsory.

Hearken, O LORD, &c., (*p.* 225.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. ³ Ye mountains of Gilboa, * let there be no dew, neither let there be rain upon you; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. How are the

mighty fallen in the midst of the battle! Jonathan is slain upon the high places: Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided.

The Prayer is taken from the Lauds of the succeeding Sunday.

Fifth Sunday after Pentecost.

The Fifth Lord's Day after Pentecost.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Second Book of Kings (i. 1.)

NOW it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; it came even to pass on the third day, that, behold, a man came out of the camp of Saul, with his clothes rent, and earth upon his head. And when he came to David, he fell upon his face, and did obeisance. And David said unto him: From whence comest thou? And he said unto him: Out of the camp of Israël am I escaped. And David said unto him: How went the matter? Tell me. And he answered: The people are fled from the battle, and many of the people also are fallen and dead: and Saul, and Jonathan his son, are dead also.

¹ He went and gave Saul an account of the whole affair, which cost the lives of eighty of the clergy and their families. David on this occasion composed Psalm LI., "Why boastest thou thyself, thou tyrant, &c.," (*p.* 101.)

² Before passing to the Second Book of Kings, the reader, if he take any interest in the Sacred History, is strongly advised to read the tragic account of the last hours and death of Saul, as found in chapters xxviii. and xxxi.

³ 2 Kings (Sam.) i. 21, 23.

First Responsory.

Prepare your hearts, &c., (*p.* 221.)

Second Lesson.

AND David said unto the young man that told him: How knowest thou that Saul and Jonathan his son be dead? And the young man that told him said: As I happened by chance upon Mount Gilboa, behold, Saul leaned upon his spear: and, lo, the chariots and horsemen followed hard after him; and when he looked behind him, he saw me, and he called unto me. And I answered: Here am I. And he said unto me: Who art thou? And I answered him: I am an Amalekite. He said unto me again: Stand upon me, and slay me, for anguish is come upon me, because my life is yet whole in me. So I stood upon him and slew him: because I was sure that he could not live after he was fallen; and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

Second Responsory.

God, Which heareth all, &c., (*p.* 222.)

Third Lesson.

THEN David took hold of his clothes and rent them, and likewise all the men that were with him. And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israël, because they were fallen by the sword. And David said unto the

young man that told him: Whence art thou? And he answered: I am the son of a stranger, an Amalekite. And David said unto him: How wast thou not afraid to stretch forth thine hand to destroy the LORD'S Anointed? And David called one of his young men, and said: Go near, and fall upon him. And he smote him that he died.¹

Third Responsory.

The LORD That delivered, &c., (*p.* 222.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of Moral [Reflections upon Job], written by Pope St Gregory [the Great.] (*Bk. iv. ch. 3, 4.*)

WHY was it that David, who rewarded no evil to them that did evil to him (Ps. vii. 5), when Saul and Jonathan had fallen in battle, cursed the mountains of Gilboa, saying: "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil"? Why was it that Jeremiah, when he saw that his preaching was thrown away upon his hearers, cursed and said: "Cursed be the man who brought tidings to my father, saying,—A man-child is born unto thee"? (xx. 15.)

Fourth Responsory.

Saul hath slain, &c., (*p.* 223.)

¹ It was upon this occasion that David composed the fine poem beginning, "The beauty of Israël is slain," so often quoted in the Office, and which is to be found at length in 2 Kings (Sam.) i. 19-27.

Fifth Lesson.

WHAT had the mountains of Gilboa to do with the death of Saul, that they should be condemned to have dew fall on them no more, neither rain, but should wither away, barren of the green glory of the spring-time? But this word "Gilboa" signifieth "bubbling fountain,"¹ and the death of Saul the Anointed of God is a type of the death of our Anointed Mediator. Thus we find in the mountains of Gilboa no unfit image of the proud hearts of the Jews, which had their spring in earthly desires, and took part in the death of the Anointed Saviour. And since among them their Anointed Monarch met His death, the dew of grace is upon them no more.

Fifth Responsory.

Ye mountains, &c., (*p.* 223.)

Sixth Lesson.

AND well is it said of them: "Let there be upon you no fields of offerings." The proud minds of the Hebrews bear yet no offering. Since the coming of their Redeemer, the most part of them remain still without belief in Him, and refuse to follow the promise of their ancient faith. The Holy Church hath borne for her first-born, holy unto the Lord, a multitude of the Gentiles, and will, but in the end of the world, embrace such Jews as she then shall find, and present them as the last gatherings of her harvest.

Sixth Responsory.

Thus saith the LORD, &c., (*p.* 223.)

THIRD NOCTURN.

Seventh Responsory.

My sins are many, &c., (*p.* 224.)

Eighth Responsory.

One seraph cried, &c., (*p.* 218.)

*Monday.**Second Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (ii. 1.)

AND it came to pass after this, that David inquired of the LORD, saying: Shall I go up into any of the cities of Judah? And the LORD said unto him: Go up. And David said: Whither shall I go up? And He said: Unto Hebron. So David went up thither, and his two wives also, Ahinoam, the Jezreelitess, and Abigail, Nabal's wife, the Carmelite. And his men that were with him did David bring up, every man with his household; and they dwelt in the cities of Hebron. And the men of Judah came, and there they anointed David king over the house of Judah.

First Responsory.

Remember, O Lord, &c., (*p.* 268.)

Second Lesson.

AND they told David that the men of Jabesh-Gilead had buried² Saul. And David sent messengers to the men of Jabesh-Gilead, saying:

¹ Taken by the derivation this is perhaps a shade more correct than the Latin "decursus," or down-flow.

² They burnt the body, which had been mutilated and gibbeted by the Philistines.

Blessed be ye of the LORD, that ye have showed this kindness unto your lord, even unto Saul, and have buried him. And now, the LORD show kindness and truth unto you! And I also will requite you this kindness, because ye have done this thing. Therefore now let your hands be strengthened, and be ye valiant. For although your master Saul is dead, yet the house of Judah have anointed me king over them.

Second Responsory.

O Lord, Thou hast hearkened, &c.,
(*p.* 224.)

Third Lesson.

BUT Abner, the son of Ner, Captain of Saul's host, took Ish-bosheth, the son of Saul, and brought him over to the army, and made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israël. Ish-bosheth, Saul's son, was forty years old when he began to reign over Israël, and he reigned two years. But the house of Judah alone followed David. And the time that David was King in Hebron, over the house of Judah, was seven years and six months.

Third Responsory.

Hearken, O LORD, &c., (*p.* 225.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (iii. 6.)

AND it came to pass, while there was war between the house of Saul and the house of David, that Abner, the son of Ner, ruled the house of Saul. And Saul had a concubine whose name was Rizpah, the daughter of Aiah. And Ish-bosheth said to Abner: Wherefore hast thou gone in unto my father's concubine? Then was Abner very wroth for the words of Ish-bosheth, and said: Am I a dog's head, which, against Judah, do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David—that thou chargest me to-day with a fault concerning this woman? So do God to Abner, and more also, except, as the LORD hath sworn to David, so I do to him; to translate the kingdom from Saul, and to set up the throne of David over Israël and over Judah, from Dan even to Beersheba.

First Responsory.

Lord, when Thy people, &c., (*p.* 269.)

Second Lesson.

AND Abner sent messengers to David on his behalf, saying: Whose is the land? Saying also: Make thy league with me; and my hand shall be with thee, to bring about all Israël unto thee. And he said: Well—I will make a league with thee; but one thing I require of thee—that is, thou shalt not see my face except thou first bring Michal,¹ Saul's daughter. So shalt thou come and see me. And David sent messengers to Ish-bosheth, Saul's son, saying: Deliver to me my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.²

¹ Saul had given her to David for his first wife, and she had afterwards been taken from him by her family.

² 1 Kings (Sam.) xviii. 25-27.

And Ish-bosheth sent and took her from her husband, even from Phaltiel, the son of Laish. And her husband went with her along, weeping behind her, to Bahurim ; then said Abner unto him : Go, return. And he returned.

Second Responsory.

And it came to pass, &c., (*p.* 270.)

Third Lesson.

AND Abner had communication with the elders of Israël, saying : Ye sought for David not yesterday only to be King over you. Now, then, do it ; for the LORD hath spoken of David, saying : By the hand of My servant David I will save My people Israël out of the hand of the Philistines, and out of the hand of all their enemies. And Abner also spake in the ears of Benjamin. And he went also to speak in the ears of David in Hebron all that seemed good to Israël, and that seemed good to the whole house of Benjamin. So Abner came to David to Hebron, and twenty men with him ; and David made Abner, and the men that were with him, a feast. And Abner said unto David : I will arise, and will gather all Israël unto my lord the King.

Third Responsory.

Thus saith the LORD, &c., (*p.* 223.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (iv. 5.)

AND the sons of Rimmon the Berothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth ; who lay on a bed at noon. And the maid-servant, that kept the door, was there winnowing grain, but she was asleep. And Rechab and Baanah his brother came into the house stealthily, as though they would have fetched ears of wheat, and they smote him in the groin, and escaped. For when they came into the house he lay asleep upon his bed in his bedchamber, and they smote him, and slew him, and took his head, and gat them away by the way of the desert all night. And they brought the head of Ish-bosheth unto David to Hebron, and said to the King : Behold the head of Ish-bosheth the son of Saul, thine enemy, which sought thy life.

First Responsory.

My sins are many, &c., (*p.* 224.)

Second Lesson.

AND David answered Rechab and Baanah his brother, the sons of Rimmon the Berothite, and said unto them : As the LORD liveth, Who hath redeemed my soul out of all adversity, when one told me, saying, Saul is dead, thinking to have brought good tidings, I took hold of him and slew him in Ziklag ; who thought that I would have given him a reward for his tidings. How much more now, when wicked men have slain an harmless person in his own house upon his bed, shall I not therefore require his blood of your hand, and take you away from the earth ? And David commanded his young men, and they slew them ; and cut off their hands and their feet and hanged them up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

Second Responsory.

O Lord, Thou hast hearkened, &c.,
(*p.* 224.)

Third Lesson.

THEN came all the tribes of Israël to David unto Hebron, saying: Behold, we are thy bone and thy flesh. Also in time past, when Saul was King over us, thou wast he that leddest out and broughtest in Israël; and the LORD said to thee: Thou shalt feed My people Israël, and thou shalt be a Captain over Israël. So all the elders of Israël came to the King to Hebron, and King David made a league with them in Hebron before the LORD; and they anointed David King over Israël. David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israël and Judah. And the King and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land; which spake unto David, saying: Except thou take away the blind and the lame thou shalt not come in hither—thinking: David cannot come in hither. Nevertheless David took the stronghold of Zion—the same is the city of David.

Third Responsory.

Hearken, O LORD, &c., (*p.* 225.)

Thursday.*Fifth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (vi. 1.)

AGAIN, David gathered together all the chosen men of Israël, thirty thousand. And David arose, and went, with all the people that were with him of the men of Judah, to bring up the Ark of God, whereon is called the Name of the LORD of hosts, That sitteth between the Cherubim thereon. And they set the Ark of God upon a new cart, and brought it out of the house of Abinadab, that was in Gibeah. And Uzzah and Ahio, the sons of Abinadab, drove the new cart.

First Responsory.

Prepare your hearts, &c., (*p.* 221.)

Second Lesson.

AND they brought it out of the house of Abinadab, which was at Gibeah, accompanying the Ark of God, and Ahio went before the Ark. And David and all the house of Israël played before the LORD on all manner of instruments made of cypress-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the Ark of God, and took hold of it, for the oxen stumbled and shook it. And the anger of the LORD was kindled against Uzzah, and He smote him there for his presumption; and there he died, by the Ark of God.

Second Responsory.

God Which heareth all, &c., (*p.* 222.)

Third Lesson.

AND David was grieved because the LORD had smitten Uzzah, and the name of the place is called

"The Smiting of Uzzah" to this day. And David was afraid of the LORD that day, and said: How shall the Ark of the LORD come to me? So David would not remove the Ark of the LORD unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite. And the Ark of the LORD continued in the house of Obed-edom the Gittite three months. And the LORD blessed Obed-edom and all his household. And it was told King David, saying: The LORD hath blessed Obed-edom and all that pertaineth unto him, because of the Ark of God. So David went, and brought up the Ark of God from the house of Obed-edom into the city of David, with gladness.

Third Responsory.

The LORD That delivered me, &c.,
(*p.* 222.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (vii. 4.)

AND, behold, the word of the LORD came unto Nathan, saying: Go, and tell My servant David: Thus saith the LORD: Shalt thou build Me an house for Me to dwell in? whereas I have not dwelt in any house since the time that I brought up the children of Israël out of Egypt even to this day, but have walked in a tent and in a tabernacle.

First Responsory.

Saul hath slain, &c., (*p.* 223.)

Second Lesson.

IN all the places wherein I have walked with all the children of Israël, spake I a word with any of the tribes of Israël, whom I commanded to feed My people Israël, saying: Why build ye not Me an house of cedar? Now, therefore, so shalt thou say unto My servant David: Thus saith the LORD of hosts: I took thee from the sheep-cote, from following the sheep, to be ruler over My people, over Israël, and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover, I will appoint a place for My people Israël, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that I commanded judges to be over My people Israël. And I will cause thee to rest from all thine enemies. Also the LORD telleth thee, that He, the Lord, will make thee an house.

Second Responsory.

Ye mountains, &c., (*p.* 223.)

Third Lesson.

AND when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My Name, and I will establish the throne of his kingdom for ever. I will be his Father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes

of the children of men. But My mercy shall not depart away from him, as I took it from Saul, whom I put away from before Me. And thine house and thy kingdom shall be established for ever before thee, and thy throne shall be built in strength. According to all these words, and according to all this vision, so did Nathan speak unto David.

Third Responsory.

Thus saith the LORD, (*p.* 223.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (xi. 1.)

AND it came to pass, at the turn of the year, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel, and they wasted the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem. And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the King's house. And from the roof he saw a woman washing herself, over against his house. And the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said: Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers and took her.

First Responsory.

My sins are many, (*p.* 224.)

Second Lesson.

AND she returned unto her house, having conceived seed. And she sent and told David, saying: I am with child. And David sent to Joab, saying: Send me Uriah the Hittite. And Joab sent Uriah to David. And Uriah came unto David. And David demanded how Joab did, and how the people did, and how the war prospered. And David said to Uriah: Go down to thine house, and wash thy feet. And Uriah departed out of the King's house, and there followed him a mess of meat from the King. But Uriah slept at the door of the King's house, with all the servants of his lord, and went not down to his house. And when they had told David, saying: Uriah went not down to his house, David said unto Uriah: Camest thou not from thy journey? why then didst thou not go down unto thine house? And Uriah said unto David: The Ark of God, and Israël, and Judah abide in tents, and my lord Joab, and the servants of my lord are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to sleep with my wife? As thou livest, and as thy soul liveth, I will not do this thing.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 224.)

Third Lesson.

AND David said to Uriah; Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day and the morrow, and David called him to eat and drink before him; and he made him drunk. And at even he went out, and slept upon his bed with the servants of his lord; but went not

down to his house. And it came to pass, in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah; and he wrote in the letter, saying: Set ye Uriah in the fore-front of the hottest battle, and retire ye from him, that he may be smitten and die. And it came to pass when Joab assaulted the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out and fought with Joab, and there fell some of the people, of the servants of David, and Uriah the Hittite died also.

Third Responsory.

Hearken, O LORD, &c., (*p.* 225.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. ¹ I beseech Thee, * O Lord, do away the iniquity of Thy servant, for I have done very foolishly.

The Prayer is taken from the Lauds of the succeeding Sunday.

Sixth Sunday after Pentecost.

The Sixth Lord's Day after Pentecost.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Second Book of Kings (xii. 1.)

AND the LORD sent Nathan unto David. And he came unto him, and said unto him: There were two men in one city, the one rich, and the other poor. The rich man had

exceeding many flocks and herds; but the poor man had nothing save one little ewe-lamb, which he had bought and nourished up. And it grew up together with him, and with his children. It did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man; and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come unto him.

First Responsory.

Prepare your hearts, &c., (*p.* 221.)

Second Lesson.

AND David's anger was greatly kindled against the man, and he said to Nathan: As the LORD liveth, the man that hath done this thing shall surely die. He shall restore the lamb four-fold, because he did this thing, and because he had no pity. And Nathan said to David: Thou art the man—Thus saith the LORD God of Israël: I anointed thee king over Israël, and I delivered thee out of the hand of Saul, and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israël and of Judah; and if that had been too little, I would moreover have given unto thee much greater things. Wherefore hast thou despised the commandment of the LORD, to do evil in His sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

¹ 1 Par. (Chron.) xxi. 8.

Second Responsory.

God Which heareth all, &c., (*p.* 222.)

Third Lesson.

NOW, therefore—the sword shall never depart from thine house ; because thou hast despised Me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the LORD : Behold, I will raise up evil against thee out of thine house ; and I will take thy wives before thine eyes, and give them unto thy neighbour ; and he shall lie with thy wives in the sight of this sun. For thou didst it secretly ; but I will do this thing before all Israël, and before the sun. And David said unto Nathan : I have sinned against the LORD. And Nathan said unto David : The LORD also hath put away thy sin—thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die. And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought the Lord for the child ; and David fasted, and went in, and lay upon the earth.¹

Third Responsory.

The LORD That delivered me, &c., (*p.* 222.)

SECOND NOCTURN.

Fourth Lesson.

The^d Lesson is taken from the Book “On the Defence of David” written by St Ambrose, Bishop [of Milan.] (*i.* 2.)

IN how many things doth each one of us transgress every hour ! And nevertheless not one of all us common men thinketh it well to confess his sin. Yet that strong and great King would not suffer the acknowledgment of his iniquity to remain, even for a moment, hidden in his own heart. With eager confession and bitter sorrow, he admitted that he had sinned against the Lord. Which of you will easily find me now some honoured and wealthy person, who will not take it ill if I rebuke him for a fault whereof he is guilty ? But David, amid the splendours of a throne and the certainty of Divine revelations, when he was rebuked by one of his subjects for his grievous transgression, was not roused to anger, but contrariwise, acknowledged his sin with groans and affliction.

Fourth Responsory.

Saul hath slain, &c., (*p.* 223.)

Fifth Lesson.

THE heart-felt sorrow of David moved the Lord to compassion, so that Nathan said : Because thou hast repented, the Lord also hath put away thy sin. The instant gift of pardon declareth the depth of the King's repentance, which was able to obtain the forgiveness of so grievous a transgression. Other men, when they be rebuked of Priests, do but aggravate the heinousness of their sins by the seeking to deny or to excuse them, and thereby make deeper their fall by means of that which should have helped them up. But the saints of the Lord who will to fight a good fight of godliness unto

¹ The child died. The next few verses in the Bible describe, very touchingly, the conduct of David on the occasion—and, afterwards, how Solomon was born of Bathsheba. David composed the *Miserere* during his repentance.

the end and to finish their course by saving their souls, howbeit, they may perchance have fallen like other men, have done so rather through man's weakness than through lust for iniquity, and rise more eager to go on than before. Shame goadeth them on to fly at higher things. So that not only is their fall to be reckoned to have nowise hampered them, but rather to have quickened their speed.

Fifth Responsory.

Ye mountains, &c., (*p.* 223.)

Sixth Lesson. (Ch. iv.)

DAVID sinned; and so oftentimes do other kings. David repented with groaning and tears; and so do not oftentimes other kings. He admitted his guilt; he implored forgiveness; he cast himself down upon the ground, and there wept over his crime; he fasted; he prayed; by publishing his sorrow he left an everlasting witness of his acknowledgment.¹ What meaner men blush to do, the King was not ashamed to own. They who are answerable to law are bold to deny their crimes, and too haughty to ask pardon. Not so he, though he could be haled before no earthly judgment-seat. That he sinned was a matter flowing from his nature; that he asked for pardon, his own repentance. To fall is common to all men, but his confession was his own. To transgress thus was nature; to efface his guilt, greatness.

Sixth Responsory.

Thus saith the LORD, &c., (*p.* 223.)

THIRD NOCTURN.

Seventh Responsory.

My sins are many, &c., (*p.* 224.)

Eighth Responsory.

One seraph cried, &c., (*p.* 218.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (xiii. 22.)

AND Absalom spake unto his brother Amnon neither good nor bad; for Absalom hated Amnon, because he had forced his sister Tamar. And it came to pass, after two full years, that Absalom had sheep-shearers in Baal-hazor, which is beside Ephraim; and Absalom invited all the king's sons. And [Absalom] came to the King, and said: Behold, now, thy servant hath sheep-shearers; let the King, I beseech thee, and his servants, go with thy servant. And the King said to Absalom: Nay, my son, let us not all go now, lest we be chargeable unto thee. And he pressed him; howbeit, he would not go, but blessed him.

First Responsory.

Remember, O Lord, Thy covenant, &c., (*p.* 268.)

Second Lesson.

THEN said Absalom: If not, I pray thee, let my brother Amnon go with us. And the King

¹ *I.e.*, in the Psalm "Miserere."

said unto him: Why should he go with thee? But Absalom pressed him, that he let Amnon and all the King's sons go with him. Now Absalom had made a feast like one of the King's feasts. And Absalom had commanded his servants, saying: Mark ye now when Amnon's heart is merry with wine; and when I say unto you, Smite him,—then kill him, fear not. For it is I that have commanded you. Be courageous, and be valiant. And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the King's sons arose, and every man gat him up upon his mule, and fled.

Second Responsory.

O Lord, Thou hast hearkened, &c.,
(*p.* 224.)

Third Lesson.

AND it came to pass, while they were in the way, that tidings came to David, saying: Absalom hath slain all the King's sons: and there is not one of them left. Then the King arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent. And Jonadab, the son of Shimeah,¹ David's brother, answered and said: Let not my lord the King suppose that they have slain all the young men the King's sons; for Amnon only is dead—for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar. Now therefore let not my lord the King take the thing to his heart, to think that all the King's sons are dead; for Amnon only is dead. But Absalom fled.

Third Responsory.

Hearken, O LORD, &c., (*p.* 225.)

¹ *I.e.*, Shamma.

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (xiv. 4.)

AND when the woman of Tekoah² was come in unto the King's presence, she fell on her face to the ground, and did obeisance, and said: Help, O King! And the King said unto her: What aileth thee? And she said: Alas for me, I am a widow woman, for mine husband is dead. And thine handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other and slew him. And, behold, the whole family is risen against thine handmaid, and they said: Deliver him that smote his brother, that we may kill him, for the life of his brother, whom he slew, and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to mine husband either name or remainder upon the earth.

First Responsory.

Lord, when Thy people, &c., (*p.* 269.)

Second Lesson.

AND the King said: Whosoever saith aught unto thee, bring him to me, and he shall not touch thee any more. Then said she: I pray thee, let the King remember the LORD thy God, that they of the kinship be not suffered to seek further for vengeance, and to destroy my

² She was an agent of Joab.

son. And he said: As the LORD liveth, there shall not one hair of thy son fall to the earth. Then the woman said: Let thine handmaid speak one word unto my lord the King. And he said: Say on. And the woman said: Wherefore then hast thou thought such a thing against the people of God, and wherefore doth the King speak this thing as one which is faulty, in that the King doth not fetch home again his banished? For we must needs all die, and are as water spilt on the ground, which cannot be gathered up again. Neither is it the will of God that a soul should perish, but He repenteth Him, lest He should utterly destroy the cast-away.

Second Responsory.

And it came to pass, &c., (*p.* 270.)

Third Lesson. (19.)

AND the King said: Is not the hand of Joab with thee in all this? And the woman answered and said: As thy soul liveth, my Lord the King, none can turn to the right hand or to the left from aught that my lord the King hath spoken; for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid. That I should fetch about this form of speech, thy servant Joab commanded it; but thou art wise, O my lord the King, according to the wisdom of an Angel of God, to know all things that are in the earth. And the King said unto Joab: Behold, now, I am reconciled to do after thy word; go therefore, and bring the young man Absalom again.

Third Responsory.

Thus saith the LORD, &c., (*p.* 223.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (xv. 1.)

AND it came to pass after this that Absalom prepared him chariots and horse-men, and fifty men to run before him. And Absalom rose up early, and stood beside the entering-in of the gate; and it was so that when any man that had a controversy came to the King for judgment, then Absalom called unto him, and said: Of what city art thou? And he said: Thy servant is of one of the tribes of Israël. And Absalom said unto him: See, thy matters are good and right; but there is no man deputed of the King to hear thee.

First Responsory.

My sins are many, &c., (*p.* 224.)

Second Lesson.

ABSALOM said moreover: O that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israël that came to the King for judgment; so Absalom stole the hearts of the men of Israël.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 224.)

Third Lesson.

AND it came to pass after forty years that Absalom said unto King David: I will go and pay my vow which I have vowed unto the LORD in Hebron. For thy servant vowed a vow while I abode in Geshur in Syria, saying: If the LORD shall bring me again indeed to Jerusalem, then I will offer a sacrifice unto the LORD. And King David said unto him: Go in peace. So he arose, and went to Hebron. But Absalom sent spies throughout all the tribes of Israël, saying: As soon as ye hear the sound of the trumpet, then ye shall say—Absalom reigneth in Hebron.

Third Responsory.

Hearken, O LORD, &c., (*p.* 225.)

Thursday.*Fifth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (xv. 13.)

AND there came a messenger to David, saying: The heart of all Israël is after Absalom. And David said unto his servants that were with him at Jerusalem: Arise, let us flee; for we shall not else escape from Absalom. Make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. And the King's servants said unto him: Thy servants are ready to do whatsoever our lord the King shall appoint.

¹ Verse 21. And Ittai answered the King, and said: As the LORD liveth, and as my lord the King liveth, surely in what place my lord the King shall be, whether in death or life, even there also will thy servant be.

First Responsory.

Prepare your hearts, &c., (*p.* 221.)

Second Lesson.

AND the King went forth, and all his household after him on foot; and the King left ten women, which were concubines, to keep the house. And the King and all Israël went forth, on foot, and tarried in a place that was far off; and all his servants passed on beside him, and all the Cherethites, and all the Pelethites, and all the Gittites, valiant men of war, six hundred, which came after him from Gath, passed on before him.

Second Responsory.

God Which heareth all, &c., (*p.* 222.)

Third Lesson.

THEN said the King to Ittai the Gittite: Wherefore goest thou also with us? Return to thy place, and abide with the King; for thou art a stranger, and also an exile. Whereas thou camest but yesterday, should I this day make thee go out with us? As for me, I go whither I go; return thou, and take back with thee thy brethren; and the Lord will deal with thee in mercy and in truth, because thou hast showed me kindness and faithfulness.¹

Third Responsory.

The LORD That delivered me, &c., (*p.* 222.)

*Friday.**Sixth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (xvi. 5.)

AND when King David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera. He came forth, and cursed still as he came; and he cast stones at David, and at all the servants of King David. And all the people, and all the mighty men were on the King's right hand and his left. And thus said Shimei when he cursed the King: Come out, come out, thou bloody man, and thou man of Belial. The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned.¹

First Responsory.

Saul hath slain, &c., (*p.* 223.)

Second Lesson. (9.)

THEN said Abishai the son of Zeruiah unto the King: Why should this dead dog curse my lord the King? Let me go over, and take off his head. And the King said: What have I to do with you, ye sons of Zeruiah? Let him curse; because the LORD hath said unto him: Curse David—and who shall then dare to say: Wherefore hast thou done so?

Second Responsory.

Ye mountains of Gilboa, &c., (*p.* 223.)

Third Lesson.

AND the King said to Abishai, and to all his servants: Behold, my son, which came forth of my bowels, seeketh my life; how much more now may this Benjamite do it? Let him alone, and let him curse, for the LORD hath bidden him. It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day.

Third Responsory.

Thus saith the LORD, &c., (*p.* 223.)

*Saturday.**The Sabbath.*

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (xviii. 6.)

SO the people went out into the field against Israël; and the battle was in the wood of Ephraim. There the people of Israël were slain before the army of David: and there was there a great slaughter that day, of twenty thousand men. For the battle was there, scattered over the face of all the country, and the wood devoured more people that day than the sword devoured.

First Responsory.

My sins are many, &c., (*p.* 224.)

Second Lesson.

AND Absalom met the servants of David, and he rode upon a mule; and the mule went under the thick

¹ The text continues: "And the Lord hath delivered the kingdom into the hand of Absalom thy son. And, behold, thou art taken in thy mischief—because thou art a bloody man."

boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth, and the mule that was under him went away. And a certain man saw it, and told Joab, and said: I saw Absalom hanged in an oak. And Joab said unto the man that told him: If thou sawest him, why didst thou not smite him there to the ground? And I would have given thee ten shekels of silver, and a girdle. And the man said unto Joab: Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the King's son; for in our hearing the King charged thee, and Abishai, and Ittai, saying: Beware, and save for me my child Absalom.

Second Responsory.

O Lord, Thou hast hearkened, &c.,
(*p.* 224.)

Third Lesson.

THEN said Joab: Though thou will it not, yet will I go up against him before thy face. And he took three darts in his hand, and thrust them through the heart of Absalom; and while he yet hung quivering with life in the oak, ten young men that bare Joab's armour, compassed about, and smote Absalom and slew him. And Joab blew the trumpet, and the people returned from pursuing after Israël, for Joab was fain to spare the multitude. And they took Absalom and cast him into a great pit in the wood, and laid a very great heap of stones upon him.

Third Responsory.

Hearken, O LORD, &c., (*p.* 225.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. And Zadok the Priest * and

Nathan the Prophet anointed Solomon King in Gihon, and they went up with joy, and cried, saying: May the King live for ever!

Note. The above is the First Saturday evening Antiphon which can be displaced by "Wisdom hath builded, &c."

Prayer from the succeeding Lauds.

Seventh Sunday after Pentecost.

The Seventh Lord's Day after Pentecost.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Third Book of Kings (i. 1.)

NOW King David was old, and stricken in years: and they covered him with clothes, but he gat no heat. Wherefore his servants said unto him: Let there be sought for my lord the King a young virgin, and let her stand before the King, and let her cherish him, and let her lie in thy bosom, that my lord the King may get heat. So they sought for a fair damsel throughout all the coasts of Israël, and found Abishag, a Shunamite, and brought her to the King. And the damsel was very fair, and slept with the King, and ministered unto him; but the King knew her not.

First Responsory.

Prepare your hearts, &c., (*p.* 221.)

Second Lesson.

THEN Adonijah, the son of Haggith,¹ exalted himself, saying: I will be King. And he prepared him chariots, and horsemen, and fifty men to run before him. And his father had not chidden him at any time, saying: Why hast thou done so? And he also was a very goodly man, and his mother bare him after Absalom. And he conferred with Joab the son of Zeruiah, and with Abiathar the Priest, and they, following Adonijah, helped him. But Zadok the Priest, and Benaiah the son of Jehoiadah, and Nathan the Prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah.

Second Responsory.

God Which heareth all, &c., (*p.* 222.)

Third Lesson. (II.)

WHEREFORE Nathan spake unto Bathsheba the mother of Solomon, saying: Hast thou not heard that Adonijah, the son of Haggith, doth reign, and David our lord knoweth it not? Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. Go, and get thee in unto King David, and say unto him: Didst not thou, O my lord King, swear unto thine handmaid, saying, Solomon thy son shall reign after me, and he shall sit upon my throne? Why, then, doth Adonijah reign? And while thou yet talkest there with the King, I also will come in after thee, and confirm thy words. And Bathsheba went in unto the King, into the chamber.

¹ And of David.

Third Responsory.

The LORD That delivered me, &c., (*p.* 222.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Epistle written to Nepotian by St Jerome, Priest [at Bethlehem.] (*Ep.* ii. tom. i.)

WHEN David, who had once been a man of war, was seventy years old, the chill of old age came upon him, and he could get no heat. So they sought out for him throughout all the coasts of Israël Abishag the Shunamite, to sleep with the king and to warm his aged body. Who is this Shunamite, wife and yet virgin, so hot, that she could heat the chilly, so holy, that her warmth provoked him not to lust? Let Solomon the Wise explain his father's enjoyment, and the "Peaceful One"² tell of the warrior's embraces. "Get wisdom, get understanding; forget it not, neither decline from the words of my mouth; forsake her not, and she shall preserve thee; love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding. Exalt her, and she shall promote thee. Honour her, and she shall embrace thee, and shall give to thine head an ornament of grace. She shall compass thee like a crown of delights." (*Prov.* iv. 5-9.)

Fourth Responsory.

Saul hath slain, &c., (*p.* 223.)

Fifth Lesson.

IN old men almost all the powers of the body become weakened, and while wisdom only is increasing, all

² A pun on the name "Solomon," which signifies "Peaceful."

things else beside wisdom fail. Then faileth strength for fasting, for watching, for "chaméunia," (that is, sleeping on the floor,) for wandering hither and thither, for receiving strangers, for defending the poor, for instance and constancy in prayer, for visiting the sick, for that work with the hands whence alms are given. I need not treat of this with long talk, but, in short, when the body is broken down, all the works of the body wax enfeebled.

Fifth Responsory.

Ye mountains, &c., (*p.* 223.)

Sixth Lesson.

NEITHER do I say, on the other hand, that wisdom, which in many old men drivellet into second childhood, is weak, or wanting in such of the young and stout, as win knowledge by work and earnest study, by holiness of life and instancy of prayer to the Lord JESUS, but this I do say, that the more spiritual faculties have in youth many wrestlings with the body to go through, and that, what with violent provocations to vice, and what with the sensual ticklings of the flesh, they are apt to be smothered like fire among green wood, and not able to blaze forth in all their brightness. But when old age cometh upon them, who have spent their youth in acquiring sound knowledge, and have meditated in the law of the Lord day and night, it hath this effect on them, to make them more learned by their increased years, more experienced by constant use, more wise, through the advance of time—and, in short, doth offer them the rich harvest of their past diligence.

Sixth Responsory.

Thus saith the LORD, &c., (*p.* 223.)

THIRD NOCTURN.

Seventh Responsory.

My sins, &c., (*p.* 224.)

Eighth Responsory.

One seraph cried, &c., (*p.* 218.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (i. 28.)

THEN King David answered, and said: Call me Bathsheba. And she came into the King's presence, and stood before the King. And the King sware, and said: As the LORD liveth, that hath redeemed my soul out of all distress, even as I sware unto thee by the LORD God of Israël, saying: Assuredly, Solomon thy son shall reign after me, and he shall sit upon my throne in my stead—even so will I certainly do this day. Then Bathsheba bowed with her face to the earth, and did reverence to the King, and said: Let my lord David live for ever.

First Responsory.

Remember, O Lord, Thy covenant, &c., (*p.* 268.)

Second Lesson.

AND King David said: Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the son of Jehoiadah. And they came before the King, and he said unto them: Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him

down to Gihon, and let Zadok the Priest and Nathan the Prophet anoint him there King over Israël. And blow ye with the trumpet and say: God save King Solomon? Then ye shall come up after him, that he may come, and sit upon my throne, for he shall be King in my stead.

Second Responsory.

O Lord, Thou hast hearkened,
&c., (*p.* 224.)

Third Lesson.

SO Zadok the Priest, and Nathan the Prophet, and Benaiah the son of Jehoiadah, and the Cherethites, and Pelethites,¹ went down, and caused Solomon to ride upon King David's mule, and brought him to Gihon. And Zadok the Priest took a horn of oil out of the tabernacle, and anointed Solomon; and they blew the trumpet, and all the people said: God save King Solomon! And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rang with the sound of them.

Third Responsory.

Hearken, O LORD, &c., (*p.* 225.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (ii. 1.)

NOW the days of David drew nigh, that he should die. And he charged Solomon his son, saying: I go the way of all the earth; be thou strong, therefore, and show thyself a man. And keep the charge of the LORD thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, that thou mayest have understanding in whatsoever thou doest, and whithersoever thou turnest thyself; that the LORD may continue His word, which He spake concerning me, saying: If thy children take heed to their way, to walk before Me in truth with all their heart, and with all their soul, there shall not fail thee a man on the throne of Israël.

First Responsory.

Lord, when Thy people, &c.,
(*p.* 269.)

Second Lesson.

MOREOVER thou knowest also what Joab the son of Zeruiah did to me,² and what he did to the two captains of the hosts of Israël, unto Abner,³ the son of Ner, and unto Amasa⁴ the son of Jether, whom he slew; and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes, that were on his feet. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

Second Responsory.

And it came to pass, &c., (*p.* 270.)

¹ Cherethites and Pelethites=executioners and runners. (Gesenius.)

² Perhaps referring to the death of Absalom.

³ He assassinated him from a motive of private revenge when he came to make his peace with David at Hebron. 2 Kings (Sam.) iii. 27.

⁴ He assassinated him, probably on suspicion of treachery. 2 Kings (Sam.) xx. 10.

Third Lesson.

BUT show kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table. For so they came to me, when I fled from before Absalom thy brother. And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to "the Two-Camps;"¹ but he came down to meet me when I passed over Jordan, and I sware to him by the LORD, saying: I will not put thee to death with the sword;—now, therefore, hold him not guiltless.²

Third Responsory.

Thus saith the LORD, &c., (*p.* 223.)

Wednesday.*Fourth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (iii. 5.)

THE LORD appeared to Solomon in a dream by night, and said: Ask what I shall give thee. And Solomon said: Thou hast showed unto Thy servant David my father great mercy, according as he walked before Thee in truth and in righteousness, and in uprightness of heart with Thee; and Thou hast kept for him this great kindness, that Thou hast given him a son to sit upon his throne, as it is this day.

¹ Probably the place where Jacob met the "hosts of God," and which he called Mahanaim, "Two-camps."

² Solomon afterwards had him put to death. 3 (1) Kings ii. 46. This command is the last recorded words of David. Verse 10 says: "So David slept with his fathers, and was buried in the city of David."

First Responsory.

My sins are many, &c., (*p.* 224.)

Second Lesson.

AND now, O LORD my God, Thou hast made Thy servant King instead of David my father; and I am but a little child; I know not how to go out or come in. And Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore Thy servant an understanding heart, to judge Thy people, that I may discern between good and bad. For who is able to judge this Thy so great a people?

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 224.)

Third Lesson.

AND the speech pleased the Lord, that Solomon had asked this thing. And the Lord said unto Solomon: Because thou hast asked this thing, and hast not asked for thyself long life, neither riches, nor the life of thine enemies, but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words, and have given unto thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour, so that there shall not be any among the kings like unto thee all thy days.

Third Responsory.

Hearken, O LORD, unto the cry,
(*p.* 225.)

Thursday.*Fifth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (iv. 21.)

AND Solomon reigned over all kingdoms from the river of the land of the Philistines unto the border of Egypt; they brought him presents and served him all the days of his life. And Solomon's provision for one day was thirty measures of fine flour, and three-score measures of meal; ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep; beside harts, and roe-bucks, and fallow-deer, and fatted fowl. For he had dominion over all the region on this side the river, from Tiphseh even to Gaza, over all the kings on this side the river, and he had peace on all sides round about him.

First Responsory.

Prepare your hearts, &c., (*p.* 221.)

Second Lesson.

AND Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beersheba, all the days of Solomon. And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. And the officers of the King that were heretofore named, they provided food for them: and for all that came unto King Solomon's table, they furnished all most carefully according to the season. Barley also and straw for the

horses and the beasts of burden, brought they unto the place where the King was, every man according to his charge. And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.

Second Responsory.

God, Which heareth all, &c., (*p.* 222.)

Third Lesson.

AND Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt; and he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol; and his fame was in all nations round about. And he spake three thousand proverbs, and his songs were a thousand and five. And he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, and from all kings of the earth, which had heard of all wisdom.

Third Responsory.

The LORD That delivered me, &c.,
(*p.* 222.)

Friday.*Sixth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (v. 1.)

AND Hiram, King of Tyre, sent his servants unto Solomon; for he had heard that they had anointed him

king in the room of his father; for Hiram was ever a lover of David. And Solomon sent to Hiram, saying: Thou knowest how that David my father would have built an house unto the name of the LORD his God, but could not do it, for the wars which were about him on every side, until the LORD put them under the soles of his feet. But now the LORD my God hath given me rest on every side, so that there is neither adversary, nor evil occurrent.

First Responsory.

Saul hath slain, &c., (*p.* 223.)

Second Lesson.

WHEREFORE, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying: Thy son, whom I will set upon thy throne in thy room, he shall build an house unto My name. Now, therefore, command thou thy servants that they hew me cedar-trees out of Lebanon, and let my servants be with thy servants; and unto thee will I give hire for thy servants, according to all that thou shalt appoint; for thou knowest that there is not among my people any that can skill to hew timber like unto the Sidonians.

Second Responsory.

Ye mountains of Gilboa, &c., (*p.* 223.)

Third Lesson.

AND it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said: Blessed be the LORD God this day, Which hath given unto David a wise

son over this great people. And Hiram sent to Solomon, saying: I have considered the things which thou sentest to me for: I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea, and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them, and thou shalt accomplish my desire in giving food for my household.

Third Responsory.

Thus saith the LORD, &c., (*p.* 223.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (vii. 51.)

SO was ended all the work that King Solomon made for the house of the LORD, and he brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD. (viii.) Then were assembled all the elders of Israël, and the heads of the tribes, and the chiefs of the families of the children of Israël, unto King Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.¹ And all the men of Israël assembled themselves unto King Solomon at the feast, in the month Ethanim,² which is the seventh month.

¹ That is, from one to the other of the two southernmost of the hills on which Jerusalem stands.

² It falls about September, and is more commonly called Tizri.

First Responsory.

My sins are many, &c., (*p.* 224.)

Second Lesson.

AND all the elders of Israël came ; and the Priests took up the ark, and they brought up the ark of the LORD, and the tabernacle of the covenant, and all the vessels of the sanctuary that were in the tabernacle, even those did the Priests and the Levites bring up. And King Solomon, and all the congregation of Israël, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the Priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the Most Holy Place, even under the wings of the Cherubim.¹ For the Cherubim spread forth their two wings over the place of the ark, and covered the ark, and the staves thereof, above.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 224.)

Third Lesson.

THERE was nothing in the ark save the two tables of stone which Moses put there at Horeb, when the LORD made a covenant with the children of Israël, when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD ; so that the Priests could not stand to minister because of the cloud ; for

the glory of the LORD had filled the house of the LORD. Then spake Solomon : The LORD said that He would dwell in the cloud.²

Third Responsory.

Hearken, O LORD, unto the cry, &c., (*p.* 225.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. O Lord, Thou hast hearkened unto the prayer of Thy servant, * that I might build a temple unto Thy Name.

Prayer from Lauds of the succeeding Sunday.

Eighth Sunday after Pentecost.

*The Eighth Lord's Day after
Pentecost.*

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Third Book of Kings (ix. 1.)

AND it came to pass, when Solomon had finished the building of the house of the LORD, and the King's house, and all his desire which he was pleased to do, that the LORD appeared to him the second time, as He had appeared to him at Gibeon. And the LORD said unto him : I have heard thy prayer, and thy supplication

¹ Two colossal images of these creatures made of olive-wood plated with gold, which stood in the Holy of Holies, with their wings arranged so as to overshadow the ark of the covenant.

² The reader will do well to read the rest of ch. viii., which contains Solomon's dedicatory prayer.

that thou hast made before Me: I have hallowed this house which thou hast built, to put My Name there for ever; and Mine eyes and Mine heart shall be there perpetually. And if thou wilt walk before Me, as David thy father walked, in straightforwardness of heart and in uprightness, to do according to all that I have commanded thee, and wilt keep My statutes and My judgments, then I will establish the throne of thy kingdom upon Israël for ever, as I promised to David thy father, saying: There shall not fail thee a man upon the throne of Israël.

First Responsory.

Prepare your hearts, &c., (*p.* 221.)

Seventh Lesson.

BUT if ye shall at all turn from following Me, ye or your children, and will not keep My commandments, and My statutes, which I have set before you, but go and serve other gods, and worship them, then will I cut off Israël out of the land which I have given them; and this house, which I have hallowed for My Name, will I cast out of My sight; and Israël shall be a proverb and a by-word among all people. And this house shall be a warning, and every one that passeth by it shall be astonished, and shall hiss, and shall say: Why hath the LORD done thus unto this land, and to this house? And they shall answer: Because they forsook the LORD their God, Who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

Second Responsory.

God, Which heareth all, &c., (*p.* 222.)

Third Lesson.

AND it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the King's house, (now Hiram, the King of Tyre, had furnished Solomon with cedar-trees, and fir-trees, and with gold, according to all his desire,) that then King Solomon gave Hiram twenty cities in the land of Galilee. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not; and he said: What cities are these, which thou hast given me, my brother? And he called them the land of "Cabul"¹ unto this day. And Hiram sent to King Solomon six-score talents of gold.

Third Responsory.

The LORD That delivered me, &c., (*p.* 222.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book upon "The City of God" written by St Austin, Bishop [of Hippo.] (*Bk.* xvii. *ch.* 8.)

THINGS which were then still to come were in a certain manner imagined in Solomon, who built the temple, who had that peace which his name implieth (for the name Solomon signifieth "the Peaceful One") and who, at the beginning of his reign, was marvellously praiseworthy. By these things he foreshadowed in his own person, though he set not forth

¹ *I.e.*, unpleasant.

with his mouth, our Lord Christ. Thus are some things written of Solomon which are, as it were, things written concerning Christ, the Holy Scripture in this way, by giving the history of things past, prophesying all the while of things to come.

Fourth Responsory.

Saul hath slain, &c., (*p.* 223.)

Fifth Lesson.

FOR besides the books of the Divine history wherein his reign is recorded, the 71st Psalm is superscribed with his name. In this Psalm are many things which cannot suit him, but are most clearly applicable to the Lord Christ, thus showing that Solomon was, as it were, a shadowy figure cast before, of that which was afterwards revealed in very truth in the Person of Christ.

Fifth Responsory.

Ye mountains of Gilboa, &c., (*p.* 223.)

Sixth Lesson.

WITHOUT going into the rest, I may say that it is known what were the limits of Solomon's dominions, and yet in that Psalm we read: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." This we see fulfilled in Christ. It was from the river, that is, from His Baptism by John in Jordan, that He began His assumption of dominion, for then it was when John bare testimony unto Him that His disciples began to acknowledge Him, calling Him, not Master only, but Lord.

Sixth Responsory.

Thus saith the LORD, &c., (*p.* 223.)

THIRD NOCTURN.

Seventh Responsory.

My sins are many, &c., (*p.* 224.)

Eighth Responsory.

One seraph cried, &c., (*p.* 218.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (x. 1.)

AND when the Queen of Sheba¹ heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. And she came to Jerusalem with a very great train and riches, with camels that bare spices, and very much gold, and precious stones. And when she was come to King Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions; there was not anything hid from the King, which he told her not.

First Responsory.

Remember, O Lord, Thy covenant, &c., (*p.* 268.)

Second Lesson.

AND when the Queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the

¹ She seems to have been an Abyssinian.

meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and the sacrifices which he offered in the house of the LORD, there was no more spirit in her. And she said to the King: It was a true report that I heard in mine own land, of thy discourse and of thy wisdom; howbeit, I believed not the words, until I came, and mine eyes had seen it, and I perceived that the half was not told me; thy wisdom and thy works exceed the fame which I heard.

Second Responsory.

O Lord, Thou hast hearkened, &c.,
(*p.* 224.)

Third Lesson.

HAPPY are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israël, because the LORD loveth Israël for ever, therefore made He thee king, to do judgment and justice. And she gave the King an hundred and twenty talents of gold, and of spices very great store, and precious stones; there came no more such abundance of spices as these which the Queen of Sheba gave to King Solomon. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of sandalwood,¹ and precious stones.

Third Responsory.

Hearken, O LORD, &c., (*p.* 225.)

¹ So Gesenius, but the meaning is very uncertain, and many Rabbis consider that coral is meant. LXX. "dressed timber."

² She was his first wife. 3 (1) Kings iii. 1.

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (xi. 1.)

BUT King Solomon loved many strange women, together with the daughter of Pharaoh,² women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites—of the nations concerning which the LORD said unto the children of Israël: Ye shall not go in to them, neither shall they come in unto you; for surely they will turn away your hearts to follow after their gods.³ Solomon clave unto these in love. And he had seven hundred wives, as queens, and three hundred concubines; and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart, to follow after other gods; and his heart was not perfect with the LORD his God, as was the heart of David his father.

First Responsory.

Lord, when Thy people, &c., (*p.* 269.)

Second Lesson.

FOR Solomon went after Ashtoreth, the goddess of the Sidonians, and after Moloch, the idol of the Ammonites. And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father. Then did Solomon build an high place for Chemosh, the idol of Moab, in the hill that is before Jerusalem, and for Moloch, the idol of the children of Ammon. And likewise did he for all his strange wives, which

³ Ex. xxxiv. 16. Deut. vii. 3, 4.

burnt incense, and sacrificed unto their gods.

Second Responsory.

And it came to pass, &c., (*p.* 270.)

Third Lesson.

AND the LORD was angry with Solomon, because his heart was turned from the LORD God of Israël, Which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods ; but he kept not that which the LORD commanded him. [Wherefore the LORD said] unto Solomon : Forasmuch as this is done of thee, and thou hast not kept My covenant and My statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it, for David thy father's sake.

Third Responsory.

Thus saith the LORD, &c., (*p.* 223.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (xi. 26.)

AND Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the King. And this is the cause that he rebelled against him. Solomon built Millo, and repaired the breaches of the city of David his father. And Jeroboam was a mighty man and powerful. And Solomon, seeing the young man, that

he was of a good disposition and industrious, he set him over the tribute of all the house of Joseph.

First Responsory.

My sins are many, &c., (*p.* 224.)

Second Lesson.

AND it came to pass at that time, when Jeroboam went out of Jerusalem, that the Prophet Ahijah the Shilonite found him in the way ; and he had clad himself in a new garment ; and they two were alone in the field. And Ahijah caught the new garment that was on him, and rent it in twelve pieces, and said unto Jeroboam : Take thee ten pieces. For thus saith the LORD, the God of Israël—Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 224.)

Third Lesson. (40.)

SOLOMON sought therefore to kill Jeroboam ; but he arose and fled into Egypt, unto Shishak, King of Egypt ; and was in Egypt until the death of Solomon. And the rest of the words of Solomon, and all that he did, and his wisdom, behold, they are all of them written in the Book of the Acts of Solomon. And the time that Solomon reigned in Jerusalem over all Israël was forty years. And Solomon slept with his fathers, and was buried in the city of David his father. And Rehoboam his son reigned in his stead.

Third Responsory.

Hearken, O LORD, unto the cry, &c., (*p.* 225.)

Thursday.*Fifth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (xii. 1.)

AND Rehoboam went to Shechem. For all Israël were come to Shechem, to make him king. And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, where he was fled from the presence of King Solomon, had heard of his death, that he came back again out of Egypt; for they had sent and told him. And Jeroboam and all the congregation of Israël came, and spake unto Rehoboam, saying: Thy father made our yoke grievous; now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And he said unto them: Depart yet for three days, and then come again to me.

First Responsory.

Prepare your hearts, &c., (*p.* 221.)

Second Lesson.

AND the people departed; and King Rehoboam consulted with the old men that stood before Solomon his father, while he yet lived; and said: How do ye advise that I may answer this people? And they spake unto him, saying: If thou wilt be a servant unto this people this day, and wilt serve them, and wilt yield to their petition, and wilt speak good words to them, then they will be thy servants for ever. But he forsook the counsel of the old men, which they had given

him, and consulted with the young men that were grown up with him, and stood before him.

Second Responsory.

God Which heareth all, &c., (*p.* 222.)

Third Lesson. (13.)

AND the King answered the people roughly, and forsook the old men's counsel that they gave him, and spake to them after the counsel of the young men, saying: My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions. Wherefore the King hearkened not unto the people; for the LORD had turned him aside, that He might perform His saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. So when the people saw that the King hearkened not unto them, they answered him, saying: What portion have we in David? or what inheritance in the son of Jesse?¹

Third Responsory.

The LORD That delivered me, &c., (*p.* 222.)

Friday.*Sixth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (xiv. 5.)

AND the LORD said unto Ahijah: Behold, the wife of Jeroboam cometh to ask a thing of thee for her

¹ After this all the tribes except Judah and Benjamin revolted, forming a new state called "Israël," as opposed to Judah; and taking for their king Jeroboam the son of Nebat, who made them to sin by setting up schismatical places of worship at Dan and Bethel, in opposition to the Temple at Jerusalem.

son, for he is sick ; thus and thus shalt thou say unto her. When therefore she came in, she feigned herself to be another woman, but Ahijah heard the sound of her feet, as she came in at the door, and said : Come in, thou wife of Jeroboam—why feignest thou thyself to be another ? For I am sent to thee with heavy tidings.

First Responsory.

Saul hath slain, &c., (*p.* 223.)

Second Lesson.

GO, tell Jeroboam : Thus saith the LORD God of Israël : Forasmuch as I exalted thee from among the people, and made thee Prince over My people Israël, and rent the kingdom away from the house of David, and gave it to thee ; and yet thou hast not been as My servant David, who kept My commandments, and who followed Me with all his heart, to do that only which was right in Mine eyes—but hast done evil above all that were before thee,—for thou hast gone and made thee other gods, and molten images,¹ to provoke Me to anger, and hast cast Me behind thy back—

Second Responsory.

Ye mountains of Gilboa, &c., (*p.* 223.)

¹ These were the figures of calves which Jeroboam had set up in his two sanctuaries, and before which himself, and other persons devoid of real Priest's orders, took upon themselves to officiate. The calves may, like the well-known idol at Horeb, have been meant to represent the Supreme Being, but were absolutely in defiance of His law (Deut. iv. 15-18.) The horror of Jeroboam's offence, even as compared to Solomon's, perhaps was that Solomon had set up his idol temples for his wives, but Jeroboam had deliberately substituted, for his own use, and that of his subjects, another form of worship for that which God had commanded.

² Sicut mundari solet finis usque ad purum. "Mingens ad parietem" intelligendus est, secundum Gesenii sententiam, "puer masculus contemptibilis," secundum alios, "canis."

³ If the reader now desires to follow the Church Lessons intelligently he must read the history as given in the Bible for himself. To give sense, however, to the Lessons of this Saturday, it is enough to remember that Ahab, King of Israël, "did evil in the sight of the LORD above all that were before him." "As if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, he took to wife Jezebel the daughter of Ethbaal, King of the Sidonians, and went and served Baal, and worshipped him." (See Note, *p.* 252.) "And he reared up an Altar for Baal in the house of Baal which he had built in Samaria. And Ahab made a grove" (this probably means an image of Ashtoreth), "and Ahab did more to provoke

Third Lesson.

THEREFORE, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up, and left, in Israël—and will take away the remnant of the house of Jeroboam, as a man wipeth away dung till it be all gone.² Him that dieth of Jeroboam in the city shall the dogs eat ; and him that dieth in the field shall the fowls of the air eat ; for the LORD hath spoken it. Arise thou, therefore, get thee to thine own house, and when thy feet enter into the city, the child shall die.

Third Responsory.

Thus saith the LORD, &c., (*p.* 223.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (xviii. 21.³)

AND Elijah came unto all the people, and said : How long halt ye between two opinions ? If the LORD be God, follow Him—but if Baal, then follow him. And the

people answered him not a word. Then said Elijah unto the people: I, even I only, remain a Prophet of the LORD—but Baal's Prophets are four hundred and fifty men.

First Responsory.

My sins are many, &c., (*p.* 224.)

Second Lesson.

LET them therefore give us two bullocks, and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under. Call ye on the name of your gods, and I will call on the name of the LORD. And the God that answereth by fire, let him be God. And all the people answered and said: It is well spoken.

Second Responsory.

O LORD, Thou hast hearkened, &c., (*p.* 224.)

Third Lesson.

AND Elijah said unto the prophets of Baal: Choose you one bullock for yourselves, and dress it first, for ye are many; and call on the name of your gods—but put no fire under. And they took the bullock which was given them, and they dressed it; and

the LORD God of Israël to anger than all the kings of Israël that were before him." The Divine anger at these idolatries, and an accompanying brutal persecution of the Monotheists, manifested itself in a drought for three years, at the end of which the Prophet Elijah brought about a great national gathering of the Israelites on Mount Carmel, at which were present himself, Ahab, and the idolatrous priests, 450 of Baal's, and 400 of "the grove's." At this point the narrative proceeds as in the text.

¹ This sort of thing went on "until the time of the offering of the evening sacrifice." Elijah then prepared his bullock, and called on the name of the Eternal. "Then the fire of the LORD fell, and consumed the burnt sacrifice, . . . and when all the people saw it, they fell on their faces, and they said: The LORD He is God! The LORD He is God! And Elijah said unto them: Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there."

² Ahab's son and successor.

called on the name of Baal from morning even until noon, saying: O Baal, hear us! But there was no voice nor any that answered; and they leapt about the altar which they had made. And it came to pass at noon that Elijah mocked them, and said: Cry aloud.¹

Third Responsory.

Hearken, O LORD, &c., (*p.* 225.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. When the LORD took up Elijah * by a whirlwind into heaven, Elisha cried: My father! the chariot of Israël and the horsemen thereof!

Prayer from the succeeding Lauds.

Ninth Sunday after Pentecost.

The Ninth Lord's Day after Pentecost.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Fourth Book of Kings (i. 1.)

THEN Moab rebelled against Israël after the death of Ahab. And Ahaziah² fell down through a lattice in his upper chamber that he had in

Samaria, and was sick. And he sent messengers and said unto them: Go, inquire of Baal-zebub,¹ the god of Ekron, whether I shall recover of this disease. But the Angel of the LORD said to Elijah the Tishbite:² Arise, go up to meet the messengers of the King of Samaria, and say unto them: Is it not because there is not a God in Israël that ye go to inquire of Baal-zebub, the god of Ekron? Now, therefore, thus saith the LORD: Thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

First Responsory.

Prepare your hearts, &c., (*p.* 221.)

Second Lesson.

AND Elijah departed. And the messengers turned back unto Ahaziah. And he said unto them: Why are ye now turned back? And they said unto him: There came a man up to meet us, and said unto us: Go, turn again unto the King that sent you: and say unto him: Thus saith the LORD—Is it not because there is not a God in Israël, that thou sendest to inquire of Baal-zebub, the god of Ekron? Therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

Second Responsory.

God, Which heareth all, &c., (*p.* 222.)

Third Lesson.

AND he said unto them: What appearance and raiment had the man which came up to meet you, and

told you these words? And they answered him: He was an hairy man, and girt with a girdle of leather about his loins. And he said: It is Elijah the Tishbite. Then he sent unto him a captain of fifty with his fifty. And he went up to him, where he sat on the top of an hill. And he said unto him: Thou man of God, the king hath said—Come down. And Elijah answered, and said to the captain of fifty: If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and the fifty that were with him.³

Third Responsory.

The LORD That delivered me, &c., (*p.* 222.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the sermons of St Austin, Bishop [of Hippo]. (*201st for the Season.*)

DEARLY beloved brethren, in the Lessons which are now being read to us day by day, I have often warned you that we must not follow the deathful letter, to the abandonment of the quickening spirit. For it is thus that the Apostle saith:—"The letter killeth, but the spirit giveth life." (2 Cor. iii. 6.) If we will understand only the plain meaning of the letter, we shall get little or no edification from our readings in the Divine Scriptures. All those things whereof we hear were types and images of things

¹ That is "the Lord of flies" or "Baal of the flies." In Matth. xii. 24 he is called "the Prince of the devils."

² That is, of Tishbah, a town of Priests in the tribe of Gad.

³ This happened once again, but God allowed Elijah to go with a third company to Ahaziah to whom he repeated his message. "So he died, according to the word of the LORD," and was succeeded by his brother Jehoram.

to come; and those things which were foreshadowed in the history of the Jews are, by the gift of God, fulfilled in us.

Fourth Responsory.

Saul hath slain, &c., (*p.* 223.)

Fifth Lesson.

THE Blessed Elias was a type of the Lord our Saviour. Just as Elias was rejected by the Jews, so was the true Elias, even our Lord, rejected and despised by the same Jews. Elias went away out of his own country, and Christ hath left the synagogue—Elias went into the desert, and Christ hath come into the world. Elias, when he was in the desert, was fed by ravens,¹ and Christ in the desert of this world is comforted by the faith of the Gentiles.

Fifth Responsory.

Ye mountains of Gilboa, &c., (*p.* 223.)

Sixth Lesson.

FOR the ravens which, at the command of the Lord, ministered unto Elias, were a type of the flock of Gentiles. Wherefore also it is said for the Gentile Church:—"I am black, but comely—O daughters of Jerusalem!" (Cant. i. 4.) Why is the Church black but comely? She is black by nature, but comely by grace. Why is she black by nature? [Because she must needs own:—] "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (Ps. i. 7.) Why is she comely by

grace? [Because she can go on, and say:—] "Sprinkle me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow," (v. 9.)

Sixth Responsory.

Thus saith the LORD, &c., (*p.* 223.)

THIRD NOCTURN.

Seventh Responsory.

My sins are many, &c., (*p.* 224.)

Eighth Responsory.

One seraph cried, &c., (*p.* 218.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (ii. 5.)

AND the sons of the Prophets that were at Jericho came to Elisha,² and said unto him: Knowest thou that the LORD will take away thy master from thee to-day? And he answered: Yea, I know it—hold ye your peace. And Elijah said unto him: Tarry here; for the LORD hath sent me to Jordan. And he said: As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on; and fifty men of the sons of the Prophets went, and stood to view afar off; and they two stood by Jordan.

¹ At the beginning of the drought "the word of the LORD came unto him, (Elijah) saying: Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith I have commanded the ravens to feed thee there. So he went and the ravens brought him bread and flesh in the morning, and bread and flesh in the evening." (3 Kings xvii. 2-6.)

² Elijah's servant and disciple.

First Responsory.

Remember, O Lord, Thy covenant,
&c., (*p.* 268.)

Second Lesson.

AND Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And when they were gone over, Elijah said unto Elisha: Ask what I shall do for thee, before I be taken away from thee. And Elisha said: I pray that a double portion of thy spirit be upon me. And he said: Thou hast asked an hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee, as thou hast asked—but if thou see not, it shall not be so.

Second Responsory.

O Lord, Thou hast hearkened, &c.,
(*p.* 224.)

Third Lesson.

AND as they still went on and talked, behold, a chariot of fire, and horses of fire, parted them twain asunder, and Elijah went up by a whirlwind into heaven. And Elisha saw it; and he cried: My father! the chariot of Israël and the horses thereof! And he saw him no more. And he took hold of his own clothes, and rent them in two pieces. And he took up the mantle of Elijah, that fell from him; and went back, and stood by the bank of Jordan.

Third Responsory.

Hearken, O LORD, &c., (*p.* 225.)

*Tuesday.**Third Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (iii. 6.)

AND King Jehoram¹ went out of Samaria at that time, and numbered all Israël. And he sent to Jehoshaphat the King of Judah, saying: The King of Moab hath rebelled against me; come thou with me against him to battle. And he said: I will go up; he that is mine is thine—my people are thy people, and my horses thy horses. And he said: Which way shall we go up? And he answered: The way through the wilderness of Edom. So the King of Israël went, and the King of Judah, and the King of Edom; and they fetched a compass of seven days' journey. And there was no water for the host, and for the cattle that followed them.

First Responsory.

Lord, when Thy people, &c., (*p.* 269.)

Second Lesson.

AND the King of Israël said: Alas! that the LORD hath called us three kings together, to deliver us into the hand of Moab! But Jehoshaphat said: Is there not here a Prophet of the LORD, that we may betake us unto the LORD by him? And one of the King of Israël's servants answered and said: Here is Elisha, the son of Shaphat; which poured water on the hands of Elijah. And Jehoshaphat said: The Word of the LORD is with him. So the King of Israël, and Jehoshaphat King of Judah, and the

¹ Ahab's son, and Ahaziah's brother and successor.

King of Edom; went down to him. And Elisha said unto the King of Israël: What have I to do with thee? Get thee to the prophets of thy father and to the prophets of thy mother.

Second Responsory.

And it came to pass, &c., (*p.* 270.)

Third Lesson.

AND the King of Israël said unto him: [Nay; but] wherefore hath the LORD called these three kings together, to deliver them into the hand of Moab? And Elisha said unto him: As the LORD of hosts liveth, before Whom I stand, surely were it not that I regard the presence of Jehoshaphat, the King of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him, and he said: Thus saith the LORD—Make this valley full of ditches. For thus saith the LORD—Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water; and ye shall drink, both ye, and your people, and your cattle. And this is but a light thing in the sight of the LORD; moreover, He will deliver Moab also into your hand.

Third Responsory.

Thus saith the LORD, &c., (*p.* 223.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (iv. 1.)

NOW there cried a certain woman of the wives of the Prophets unto Elisha, saying: Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD—and, behold, the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her: What shall I do for thee? Tell me; what hast thou in thine house? And she said: Thine handmaid hath not anything in the house, save a little oil, to anoint withal. And he said: Go; borrow thee vessels abroad of all thy neighbours, even empty vessels, and that not a few. And when thou art come in thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels; and thou shalt set aside that which is full.

First Responsory.

My sins are many, &c., (*p.* 224.)

Second Lesson.

SO the woman went, and shut the door upon her and upon her sons; who brought the vessels to her, and she poured out. And it came to pass, when the vessels were full, that she said unto her son: Bring me yet a vessel. And he said unto her: I have no more. And the oil stayed. Then she came and told the man of God. And he said: Go, sell the oil, and pay thy creditor; and live thou and thy children of the rest.

And it fell on a day, that Elisha passed by Shunem. And there was a great woman there; and she constrained him to eat bread. And, as he oftentimes passed by there, he turned in thither to eat bread. And she said unto her husband: [Behold now,] I perceive that this is an holy man of God, which passeth by us continually. Let us make for him a

little chamber, and let us set for him there a bed, and a table, and a stool, and a candlestick; and when he cometh to us, he shall turn in thither.

Second Responsory.

O Lord, Thou hast hearkened, &c.,
(*p.* 224.)

Third Lesson.

AND it fell on a day that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant: Call this Shunammite. And when he had called her, she stood before him. And he said unto his servant: Say unto her—Behold, thou hast been careful for us with all this care; what wouldest thou that I should do for thee? Hast thou any matter, wherein thou wouldest that I should speak for thee to the king, or to the captain of the host? And she answered: I dwell among mine own people. And he said: What will she, then, that I should do for her? And Gehazi said: Ask her not; verily, she hath no child, and her husband is old. And he commanded to call her. And when he had called her, she stood in the door; and he said unto her: At this time, and in this same hour, thou shalt embrace a son if thou be alive. And she said: Nay, my lord, I pray thee—nay, thou man of God! do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, and in that same hour.

Third Responsory.

Hearken, O LORD, &c., (*p.* 225.)

¹ A measure of about two pints. It is not quite certain that a sort of vegetable pottage is not meant by the name in the text.

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (vi. 24.)

BEN-HADAD, King of Syria, gathered all his host, and went up and besieged Samaria. And there was a great famine in Samaria; and it was besieged until an ass's head was sold for fourscore pieces of silver, and the fourth part of a kab¹ of dove's dung for five pieces of silver. And as the King of Israël was passing by upon the wall, there cried a woman unto him, saying: Help! my lord—O King! And he said: The LORD helpeth thee not—whence can I help thee? out of the barn-floor? or out of the wine-press?

First Responsory.

Prepare your hearts, &c., (*p.* 221.)

Second Lesson.

AND the King said unto her: What aileth thee? And she answered: This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him. And I said unto her on the next day, Give thy son, that we may eat him—and she hath hid her son. And when the King heard it, he rent his clothes, and passed by upon the wall. And all the people saw that he was clad with sack-cloth within upon his flesh. Then the King said: God do so, and more also, to me, if the head of Elisha the son of Shaphat shall stand on him

this day. But Elisha sat in his house ; and the elders sat with him.

Second Responsory.

God, Which heareth, &c., (*p.* 222.)

Third Lesson.

NOW [the King] sent a man before him, but ere the messenger came to him, [Elisha] said to the elders : Know ye how that this son of a murderer hath sent to take away mine head ? Look, therefore, when the messenger cometh ; shut the door, and prevent him from entering ; for, behold, the sound of his master's feet is behind him. And while he yet talked with them, behold, the messenger appeared that came down unto him ; and he said : Behold, this great evil is of the LORD—why should I wait on the LORD any longer ? (*vii.*) Then Elisha said : Hear ye the word of the LORD ; Thus saith the LORD—To-morrow, about this time, shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

Third Responsory.

The LORD That delivered me, &c., (*p.* 222.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (*viii.* 1.)

THEN spake Elisha unto the woman whose son he had restored to life,¹ saying : Arise, and go, thou and

thine household, and sojourn wheresoever thou canst sojourn ; for the LORD hath called for a famine, and it shall come upon the land seven years. And the woman arose, and did after the saying of the man of God. And she went, with her household, and sojourned in the land of the Philistines seven years. And at the seven years' end, the woman returned out of the land of the Philistines ; and she went forth to cry unto the King for her house, and for her land.

First Responsory.

Saul hath slain, &c., (*p.* 223.)

Second Lesson.

AND the King talked with Gehazi, the servant of the man of God, saying : Tell me all the great things that Elisha hath done. And as he was telling the King how he had restored a dead body to life, behold the woman, whose son he had restored to life, cried to the King for her house and for her land. And Gehazi said : My lord, O King ! this is the woman, and this is her son, whom Elisha restored to life. And when the King asked the woman, she told him : So the King appointed unto her an officer, saying : Restore all that was hers, and all the fruits of the field, since the day that she left the land, even until now.

Second Responsory.

Ye mountains of Gilboa, &c., (*p.* 223.)

Third Lesson.

AND Elisha came to Damascus ; and Ben-hadad, the King of Syria, was sick ; and they told him,

¹ The same as mentioned in the Second and Third Lessons on Wednesday. The whole history is in ch. *iv.* 17-37.

saying: The man of God is come hither. And the King said unto Hazaël: Take a present in thine hand, and go, meet the man of God, and inquire of the LORD by him, saying—Shall I recover of this disease? So Hazaël went to meet him, and stood before him, and said: Thy son Ben-hadad, King of Syria, hath sent me to thee, saying: Shall I recover of this disease? And Elisha said unto him: Go, say unto him: Thou shalt recover. Howbeit, the LORD hath showed me that he shall surely die.¹

Third Responsory.

Thus saith the LORD, &c., (*p.* 223.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (ix. 1.)

AND Elisha the Prophet called one of the sons of the Prophets; and said unto him: Gird up thy loins, and take this vessel of oil in thine hand, and go to Ramoth-Gilead. And when thou comest thither, look out there Jehu, the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber. Then take the vessel of oil, and pour it on his head, and say: Thus saith the LORD—I have anointed thee king over Israël! Then open the door, and flee, and tarry not. So the young man, the servant of the Prophet, went

to Ramoth-Gilead, and came thither. And, behold, the captains of the host were sitting. And he said: I have an errand to thee, O captain! And Jehu said: Unto which of all us? And he said: To thee, O captain!

First Responsory.

My sins are many, &c., (*p.* 224.)

Second Lesson.

AND he arose, and went into the inner chamber: and he poured the oil on his head, and said unto him: Thus saith the LORD God of Israël—I have anointed thee king over the people of the LORD, even over Israël; and thou shalt smite the house of Ahab thy master, that I may avenge the blood of My servants the Prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. And the whole house of Ahab will I destroy. And I will cut off from Ahab every man child, and him that is shut up, and him that is left at large, in Israël. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.² And the dogs shall eat Jezebel in the field of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 224.)

Third Lesson.

THEN Jehu came forth to the servants of his lord, and they said unto him: Is all well? wherefore came

¹ That is, of something else—and, in fact, he did recover, but Hazaël murdered him the next day.

² This Baasha had conspired against Nadab the son of Jeroboam, and killed him, and exterminated the family of Jeroboam. But the like was done to his own son and successor, and to his whole family, by his own officer Zimri. See 3 (1) Kings xv. 25-30.

this mad fellow to thee? And he said unto them: Ye know the man, and his communication.¹ And they said: It is false; tell us now. And he said: Thus and thus spake he to me, saying,—Thus saith the LORD: I have anointed thee king over Israël. Then they hasted, and took every man his garment, and put them under his feet, after the manner of a king's seat, and blew with trumpets, saying: Jehu is King!

Third Responsory.

Hearken, O LORD, &c., (p. 225.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. Jehoash did that which was right in the sight of the LORD * all his days wherein Jehoiada the Priest instructed him.

Prayer from the succeeding Lauds.

Tenth Sunday after Pentecost.

The Tenth Lord's Day after Pentecost.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (ix. 29.)

IN the eleventh year of Jehoram the son of Ahab began Ahaziah to reign over Judah, and Jehu came to

Jezeel. And when Jezebel heard of his coming, she painted her eyes with antimony,² and tired her head, and looked out at a window, as Jehu entered in at the gate, and said: Had Zimri peace, who slew his master?³ And Jehu lifted up his face to the window, and said: Who is this woman? And two or three eunuchs made obeisance unto him. And he said unto them: Throw her down! So they threw her down. And some of her blood was sprinkled on the wall, and the horses trampled her. And when he was come in to eat and drink, he said: Go, see now this cursed woman, and bury her, for she is a king's daughter.

First Responsory.

Prepare your hearts, &c., (p. 221.)

Second Lesson.

AND when they went to bury her, they found no more of her than the skull, and the feet, and the palms of her hands. And they came again, and told him. And Jehu said: This is the word of the LORD, which He spake by His servant Elijah the Tishbite, saying—In the field of Jezreel shall dogs eat the flesh of Jezebel; and the carcase of Jezebel shall be as dung upon the face of the ground in the field of Jezreel, so that they that pass by shall say: Yea, and is this indeed that Jezebel?⁴ (x.) And Ahab had seventy sons in Samaria. And

¹ He seems to have thought it was a practical joke planned by his comrades.

² Lit. sea-weed.

³ Jehu had just met Jehoram outside the town and shot him in his chariot. The historical allusion is to the history of Zimri, an officer in the service of Elah, King of Israël, whom he murdered, and reigned instead of, for a week, at the end of which the city was taken by Omri, a candidate set up by the army. "And when Zimri saw that the city was taken, he went into the palace of the King's house, and burnt the King's house over him with fire, and died." See 3 Kings xvi. 8-20.

⁴ Ahab and Jezebel had procured by false witness the judicial murder of one Naboth, that they might confiscate his land, and make a garden of his vineyard. When they went down to see their new property, Elijah met them there, and denounced upon them the Divine anger, uttering the prophecy quoted in the text. See 3 (1) Kings xxi.

Jehu wrote a letter, and sent it to Samaria, unto the rulers of the city, to the elders, and to them that brought up Ahab's children, saying: Now, as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots, and horses, and fenced cities, and arms, look even out the best of your master's sons, even him that best pleaseth you, and set him on his father's throne; and fight for your master's house.

Second Responsory.

God, Which heareth, &c., (*p.* 222.)

Third Lesson.

THEY were exceedingly afraid, and said: Behold, two kings¹ stood not before him; how then shall we stand? And they that were over the house, and they that were over the city, the elders also, and the bringers-up of the children, sent to Jehu, saying: We are thy servants, and will do all that thou shalt bid us; we will not make us any king; do thou that which is good in thine eyes. Then he wrote a letter the second time to them, saying: If ye be mine, and will to obey me, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now, the King's sons, being seventy persons, were with the great men of the city, which brought them up. And when the letter came to them, they took the King's sons, and slew the seventy men, and put their heads in baskets, and sent him them to Jezreel.

Third Responsory.

The LORD That delivered me, &c., (*p.* 222.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*Hom.* 25 on the *Epistle to the Romans.*)

LET us not dream that we are ourselves to be held less guilty, when we find that we have not been alone in sin. On the contrary, such fellowship addeth to our punishment. The serpent was more heavily punished than Eve, and Eve than Adam, and Jezebel suffered more than Ahab, who took the vineyard of Naboth. She it had been that planned the whole matter, and opened the way for her husband's crime. Even so thou also, who shalt have caused another's perdition, shalt suffer more grievously than shall they, whom thou hast ruined. Since, for a man to commit sin himself is less wicked than to lead others into sin.

Fourth Responsory.

Saul hath slain, &c., (*p.* 223.)

Fifth Lesson.

IF, therefore, we should see others sinning, let us not only not help them, but let us do what in us lieth to draw them out of the bottomless pit of destruction, lest we should suffer as accomplices in their trespass. Let our memory never forget that right awful judgment-seat, the river of fire, the chains that can never be unlocked, the darkness that cannot be pierced, the sound of teeth gnashing, the deadly worm. But thou sayest: God is good. Are then all these things but idle words? Is there

¹ Viz., Jehoram, King of Israël, and Ahaziah, King of Judah, who was with Jehoram when he was killed, and was himself mortally wounded.

no punishment for the rich man which giveth no heed to Lazarus? (Luke xvi. 20-26.) Doth the bridegroom open to the foolish virgins the door of the marriage-chamber? (Matth. xxv. 1-12.) They that have denied to Christ the necessities of life, are they not to depart from Him into everlasting fire, prepared for the devil and his angels? (Matth. xxv. 41-46.) The man that cometh in to the marriage-supper, not having a wedding garment, shall he, or shall he not, be bound hand and foot, and taken away, and cast into outer darkness? (Matth. xxii. 11-13.) The servant that hath no compassion on his fellow-servant, which oweth him an hundred pence, shall he, or shall he not, be delivered to the tormentors? (Matth. xviii. 23-35.) It is said, concerning such as commit adultery, that their worm dieth not and their fire is not quenched? (Mark ix. 44.) Is that not true?

Fifth Responsory.

Ye mountains of Gilboa, &c.,
(*p.* 223.)

Sixth Lesson.

BUT these are perhaps only threats on God's part? No doubt, quoth thou. I ask thee: How darest thou say such a thing out loud, and deliver this judgment from thine own imagining? For sooth, I can prove to thee, from the things which God hath done, that thou art wrong. If thou wilt not believe for things to come, at least believe for things past. Of them at least it cannot be said that they are nought but threats and mere words, for they have happened, and actually been realised in fact. Who was He which brought in a great

flood, until the whole land was standing water, and our whole race perished, save eight persons? Who was He which rained upon Sodom brimstone and fire out of heaven? (Gen. xix. 24.) Who was He which overthrew all the host of Egypt in the Red Sea? (Ex. xiv. 27.) Who was He which sent out a fire and consumed them that were of the faction of Abiram? (Num. xvi. 35.) Who was He which sent a pestilence upon Israël, because David had sinned, and, from the morning even to the time appointed, there died of the people seventy thousand men? (2 Kings xxiv.) Was it not God, and none other, Which brought upon them all these things, and more also.

Sixth Responsory.

Thus saith the LORD, &c. (*p.* 223.)

THIRD NOCTURN.

Seventh Responsory.

My sins are many, &c., (*p.* 224.)

Eighth Responsory.

One seraph cried, &c., (*p.* 218.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xi. 1.)

AND when Athaliah,¹ the mother of Ahaziah, saw that her son was dead, she arose, and destroyed all

¹ Daughter of Ahab and Jezebel, wife of Jehoram, King of Judah, sister of the King of Israël of the same name, and mother of Ahaziah, King of Judah, who was killed by Jehu at Jezreel, along with his uncle Jehoram.

the seed royal. But Jehosheba, the daughter of King Jehoram, sister of Ahaziah, took Joash, the son of Ahaziah, and stole him out of the chamber from among the King's sons which were slain, and his nurse with him, and hid him from Athaliah, so that he was not slain. And he was with her, hid, in the house of the LORD, six years. And Athaliah did reign over the land.

First Responsory.

Remember, O Lord, Thy covenant, &c., (p. 268.)

Second Lesson.

AND in the seventh year Jehoiada sent,¹ and fetched the rulers over hundreds, and the men of war, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and showed them the King's son, and commanded them, saying: This is the thing that ye shall do; a third part of you shall enter in on the Sabbath, and shall even be keepers of the watch of the King's house; and a third part shall be at the gate of Sur; and a third² part at the gate behind the dwelling of the keepers of the shields;³ so shall ye keep the watch of the house of Massakh.⁴ And the two parts of you that go forth on the Sabbath, they shall keep the watch of the house of the LORD round about the King.⁵

¹ The High Priest.

² Supposed by some ancient commentators to be the eastern gate, but Jonathan ben Uzziel calls it "the gate of the heroes."

³ These were three hundred brazen shields made by Jehoram, in place of as many of gold presented by Solomon to the Temple, and which were carried by their keepers before the sovereign when he attended public worship in state. ³ Kings xiv. 26-28. The Royal entrance, where they were kept, was on the western side of the Temple.

⁴ Perhaps a proper name. Jonathan ben Uzziel, however, "from being in any way neglected."

⁵ Viz., at the gates of the Temple, as opposed to those within, close about the King's lodging.

Second Responsory.

O Lord, Thou hast hearkened, &c., (p. 224.)

Third Lesson. (9.)

AND they took every man his men, that were to come in on the Sabbath, and came to Jehoiada the Priest. And he gave unto them King David's spears and shields, that were in the house of the LORD. And they stood, every man with his weapons in his hand, from the right side of the Temple to the left side of the altar and the Holy House, round about the King. And he brought forth the King's son, and put upon him the crown and the testimony; and they made him king, and anointed him; and they clapped their hands and said: God save the King!

Third Responsory.

Hearken, O LORD, &c., (p. 225.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xii. 1.)

IN the seventh year of Jehu, Joash began to reign; and forty years reigned he in Jerusalem. And his

mother's name was Zibiah, of Beersheba. And Joash did that which was right in the sight of the LORD, all his days wherein Jehoiada the Priest instructed him. Nevertheless, he took not away the high places; for the people still sacrificed and burnt incense on the high places.

First Responsory.

Lord, when Thy people, &c., (*p.* 269.)

Second Lesson.

AND Joash said to the Priests: All the [redemption]-money of the dedicated things that is brought into the house of the LORD by every one that passeth, the money that one offereth for the redemption of his own soul,¹ and the money that any man out of his own heart and free-will bringeth into the temple of the LORD, let the Priests collect in the order of their course, and let them repair the breaches of the house, whereinsoever anything be found that hath need to be repaired.

Second Responsory.

And it came to pass, &c., (*p.* 270.)

Third Lesson.

BUT it was so that unto the three-and-twentieth year of King Joash the Priests had not repaired the breaches of the Temple. Then King Joash called for Jehoiada the High Priest, and for the Priests, and said unto them: Why repair ye not the

breaches of the Temple? Now, therefore, receive no more money in the order of your courses, but deliver it for the repairing of the Temple. So the Priests were forbidden to receive any more money of the people, or to repair the Temple.²

Third Responsory.

Thus saith the LORD, &c., (*p.* 223.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xiii. 14.)

NOW Elisha was fallen sick of his sickness whereof he died. And Joash,³ the King of Israël, came down unto him, and wept over his face, and said: O my father! my father! the chariot of Israël and the horsemen thereof! And Elisha said unto him: Take bow and arrows. And he took unto him bow and arrows. And he said to the King of Israël: Put thine hand upon the bow. And he put his hand upon it; and Elisha put his hands upon the King's hands, and said: Open the window eastward. And he opened it; and Elisha said: Shoot. And he shot. And Elisha said: The arrow of the LORD'S deliverance, and the arrow of deliverance from Syria, for thou shalt smite Syria in Aphek, till thou have consumed it.

¹ In Lev. xxvii. there are regulations for assessing the value of different things, from men downward, which have been vowed and are to be redeemed.

² A collecting box, with a hole in the lid, was put near the altar, and the money put there; and finally the restorations were effected.

³ To be carefully distinguished from the contemporary King of Judah of the same name.

First Responsory.

My sins are many, &c., (*p.* 224.)

Second Lesson.

AND he said: Take the arrows. And he took them; and he said unto him again: Smite the weapons upon the ground. And he smote thrice and stayed; and the man of God was wroth with him, and said: If thou hadst smitten five times, or six times, or seven times, then hadst thou smitten Syria till thou hadst consumed it — whereas, now, thou shalt smite Syria but thrice. And Elisha died, and they buried him. And the bands of robbers from Moab invaded the land the same year.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 224.)

Third Lesson.

AND it came to pass, as they were burying a man, that they spied the robbers, and they cast the dead body into the sepulchre of Elisha. And when it touched the bones of Elisha, the man revived, and stood up on his feet. (24.) And Hazaël, King of Syria, died; and Ben-hadad his son reigned in his stead. And Joash, the son of Jehoahaz, took again out of the hand of Ben-hadad, the son of Hazaël, the cities which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israël.

Third Responsory.

Hearken, O LORD, unto the cry, &c., (*p.* 225.)

Thursday.*Fifth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xvii. 6.)

AND in the ninth year of Hoshea,¹ the King of Assyria took Samaria, and carried Israël away into Assyria, and placed them in Halah, and in Habor, by the river of Gozan, in the cities of the Medes. For so it was, that the children of Israël had sinned against the LORD their God, Which had brought them up out of the land of Egypt, from under the hand of Pharaoh, King of Egypt, and had worshipped other gods, and walked in the ways of the heathen, whom the LORD had destroyed before the children of Israël, and the kings of Israël, because they did such things. And the children of Israël provoked the LORD their God with froward words, and built them high places in all their cities.

First Responsory.

Prepare your hearts, (*p.* 221.)

Second Lesson. (13.)

AND the LORD testified against Israël, and against Judah, by all the Prophets, and by all the Seers, saying: Turn ye from your evil ways, and keep My commandments and My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants the Prophets. Notwithstanding, they would not hear, but hardened their necks, like to the neck of their fathers, that willed not to obey the LORD their

¹ The last King of Israël.

God. And they rejected His statutes, and His covenant that He made with their fathers, and His testimonies which He testified against them; and they followed vanities, and did foolishly.

Second Responsory.

God, Which heareth all, &c., (*p.* 222.)

Third Lesson. (18.)

THEREFORE the LORD was very angry with Israël, and removed them out of His sight, and there was none left but the tribe of Judah only. But neither did Judah keep the commandments of the LORD their God; but walked in the sins of Israël which they committed. And the LORD rejected all the seed of Israël, and afflicted them, and delivered them into the hand of the spoilers until He put them away from before His face, from the time that Israël was rent away from the house of David, and that they made Jeroboam, the son of Nebat, king.

Third Responsory.

The LORD That delivered me, &c., (*p.* 222.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xvii. 21.)

JEROBOAM drave Israël from following the LORD, and made them sin a great sin. For the children of Israël walked in all the sins of Jero-

boam which he did; they departed not from them, until the LORD removed Israël out of His sight, as He had said by all His servants the Prophets. So was Israël carried away out of their own land to Assyria, unto this day.

First Responsory.

Saul hath slain, &c., (*p.* 223.)

Second Lesson.

AND the King of Assyria brought men from Babylon, and from Cuthah, and from Avah, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israël. And they possessed Samaria, and dwelt in the cities thereof. And so it was, at the beginning of their dwelling there, that they feared not the LORD. Therefore the LORD sent lions among them, which slew some of them.

Second Responsory.

Ye mountains of Gilboa, &c., (*p.* 223.)

Third Lesson.

WHEREFORE they sent unto the King of Assyria, and said: The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the god of the land; therefore [the Lord¹] hath sent lions among them, and, behold, they slay them, because they know not the manner of the god of the land. Then the King of Assyria commanded, saying: Carry thither one of the Priests whom ye brought from thence; and let him go and dwell with them, and let him teach them the manner of the god of the land.

¹ Not in the Hebrew.

Third Responsory.

Thus saith the LORD, &c., (p. 223.)

Saturday.*The Sabbath.*

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xviii. 1.)

IN the third year of Hoshea, son of Elah, King of Israël, Hezekiah, the son of Ahaz, King of Judah, began to reign. Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem. His mother's name was Abi, the daughter of Zachariah. And he did that which was right in the sight of the LORD, according to all that David his father did. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made, for unto those days the children of Israël did burn incense to it; and he called it Nehushtan.¹ He trusted in the LORD God of Israël.

First Responsory.

My sins are many, &c., (p. 224.)

Second Lesson.

SO that after him there was none like him among all the kings of Judah; nor any that were before him; for he clave to the LORD, and departed not from following Him, and kept His commandments, which the LORD commanded Moses. Therefore the LORD also was with him, and he

did wisely in all things, whatsoever he undertook. And he rebelled against the King of Assyria, and served him not. He smote the Philistines, even unto Gaza, and all their borders, from the tower of the watchmen to the fenced city.

Second Responsory.

O Lord, Thou hast hearkened, &c., (p. 224.)

Third Lesson.

IN the fourth year of King Hezekiah, which was the seventh year of Hoshea, son of Elah, King of Israël, Shalmaneser King of Assyria came up against Samaria, and besieged it, and took it. For at the end of three years, even in the sixth year of Hezekiah, that is, the ninth year of Hoshea, King of Israël, Samaria was taken. And the King of Assyria did carry away Israël into Assyria, and put them in Halah and in Habor by the river of Gozan, in the cities of the Medes—because they obeyed not the voice of the LORD their God, but transgressed His covenant: all that Moses, the servant of the LORD commanded, they would not hear them nor do them.

Third Responsory.

Hearken, O LORD, &c., (p. 225.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. ² I beseech Thee, O LORD, * remember now how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight.

Prayer from the succeeding Lauds.

¹ "A piece of brass."

Eleventh Sunday after Pentecost.

The Eleventh Lord's Day after Pentecost.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xx. 1.)

IN those days was Hezekiah sick unto death, and the Prophet Isaiah, the son of Amoz, came to him, and said unto him: Thus saith the LORD—Set thine house in order, for thou shalt die and not live. Then he turned his face to the wall, and prayed unto the LORD, saying: I beseech Thee, O LORD, remember now how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight. And Hezekiah wept sore.

First Responsory.

Prepare your hearts, &c., (*p.* 221.)

Second Lesson.

AND afore Isaiah was gone out into the middle court, the word of the LORD came to him saying: Turn again, and tell Hezekiah, the Captain of My people: Thus saith the LORD, the God of David thy father—I have heard thy prayer; I have seen thy tears; and, behold, I have healed thee: on the third day thou shalt go up into the house of the LORD. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for Mine own sake, and for My servant David's sake. And Isaiah said: Take a lump

of figs. And they took and laid it on the boil and he recovered.

Second Responsory.

God, Which heareth all, &c., (*p.* 222.)

Third Lesson.

AND Hezekiah said unto Isaiah: What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day? And Isaiah said: This sign shalt thou have of the LORD, that the LORD will do the thing that He hath spoken—Wilt thou that the shadow shall go forward ten degrees, or go back ten degrees? And Hezekiah answered: It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the Prophet cried unto the LORD: and He brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

Third Responsory.

The LORD That delivered me, &c., (*p.* 222.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the Prophet Isaiah written by St Jerome, Priest [at Bethlehem.] (*Bk.* ii. on Is. xxxviii.)

LEST the heart of Hezekiah should be puffed up by his strange and unlooked for triumphs, and by his victory when he was but a prisoner, he was visited by bodily weakness, and told that he was to die; that he might betake himself to the Lord, and

turn Him from carrying out the sentence. We read of a like case in the history of the Prophet Jonah (ii. 4, 10.) And in regard to the threatening made against David (2 Kings (Sam.) xxiv. 16)—when punishments were foretold which were not brought to pass. This is not because that God is a Being capable of changing His mind, but because He willeth to mankind to know Him, how that “He [is gracious and merciful, slow to anger, and of great kindness, and] repenteth Him of the evil.” (Joel ii. 13.) Hezekiah turned his face unto the wall, not being able to go up to the Temple. This may either mean that he turned towards the wall of the Temple, hard by which Solomon had built a palace, or simply, that he turned his face to the wall, so as not to parade his tears before his attendants.

Fourth Responsory.

Saul hath slain, &c., (p. 223.)

Fifth Lesson.

HAVING been told that he was about to die, he prayed not for life and many years, but left it to God to do as in His good judgment He was pleased to will. He knew how this had pleased God on the part of Solomon. (3 (1) Kings iii. 11.) So, when he betook him to the Lord, he only made mention of his works, how he had walked before Him in truth, and with a perfect heart. Happy is he whose conscience in the hour of affliction can assure him of good works. Yea, “blessed are the pure in heart, for they shall see God” (Matth. v. 8.) It is indeed written in another place: “Who can say, I have made my heart clean, I am pure from my sin?” (Prov. xx. 9.) How then could Hezekiah say that he had

walked with a perfect heart? But the answer is, that by this is meant that he had destroyed the idols, opened the doors of the Temple, broken in pieces the brazen serpent, and done the rest of the things whereof the Scripture maketh mention.

Fifth Responsory.

Ye mountains of Gilboa, &c., (p. 223.)

Sixth Lesson.

“AND Hezekiah wept sore.” He had then no children, and it seemed as though the promise which God had made unto David, [that “his seed should endure for ever, and his throne as the sun before” Him, (Ps. lxxxviii. 29,)] was about to fail in his own death. It is written that “Manasseh was twelve years old when he began to reign,” (xxi. 1)—whence it is evident that Hezekiah begat him not till after three years of his new lease of life. Sore therefore wept he, when all hope was torn from him that the Messiah should spring from his seed. Others again remark that he wept sore, since death terrifieth sometimes even the saints, since they know not what sentence is about to be pronounced upon them, and what place shall be allotted them in the inscrutable judgment.

Sixth Responsory.

Thus saith the LORD, &c., (p. 223.)

THIRD NOCTURN.

Seventh Responsory.

My sins are many, &c., (p. 224.)

Eighth Responsory.

One seraph cried, &c., (p. 218.)

Monday.*Second Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xxii. 1.)

JOSIAH was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. His mother's name was Jedidah, the daughter of Odaiah of Boscath. And he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left. And in the eighteenth year of Josiah the king sent Shaphan, the son of Azaliah, the son of Meshullam, the Scribe, to the house of the LORD, saying: Go up to Hilkiyah the High Priest, that he may sum the silver which is brought into the house of the LORD, which the doorkeepers of the temple have gathered of the people, and let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD, and let them give it to the doers of the work which is in the house of the LORD.

First Responsory.

Remember, O Lord, Thy covenant, &c., (p. 268.)

Second Lesson. (8.)

AND Hilkiyah the Priest said unto Shaphan the Scribe: I have found a book of the Law in the house of the LORD. And Hilkiyah gave the book to Shaphan, and he read it. And Shaphan the Scribe came to the King, and brought the King word again and said: Thy servants have

gathered the money that was found in the house of the Lord, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD. And Shaphan the Scribe told the King, saying: Hilkiyah the Priest hath delivered me a book.

Second Responsory.

O Lord, Thou hast hearkened, &c., (p. 224.)

Third Lesson.

AND Shaphan read it before the King. And when the King had heard the words of the book of the Law of the Lord, he rent his clothes. And the King commanded Hilkiyah the Priest, and Ahikam, the son of Micha, and Shaphan the Scribe, and Asahiah, a servant of the King's, saying: Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD, that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according to all that which is written concerning us.

Third Responsory.

Hearken, O LORD, &c., (p. 225.)

Tuesday.*Third Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xxiii. 2.)

AND the King went up into the house of the LORD, and all the men of Judah, and all the inhabitants

of Jerusalem with him, and the Priests and the Prophets, and all the people, both small and great; and he read in their ears all the words of the book of the covenant, which was found in the house of the LORD. And the King stood on the platform,¹ and made a covenant before the LORD, to walk after the LORD, and to keep His commandments, and His testimonies, and His statutes, with all their heart, and with all their soul, to perform the words of this covenant, that were written in this book. And all the people stood to the covenant.

First Responsory.

Lord, when Thy people, &c., (*p.* 269.)

Second Lesson.

AND the King commanded Hilkiah the High Priest, and the Priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that had been made for Baal, and for the "Grove," and for all the host of heaven. And he burnt them without Jerusalem, in the valley of Kidron, and carried the ashes of them unto Bethel. And he put down the idolatrous priests whom the kings of Judah had ordained to offer in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burnt incense unto Baal, to the sun, and to the moon, and to the twelve signs [of the Zodiac],² and to all the host of heaven.

Second Responsory.

And it came to pass, &c., (*p.* 270.)

Third Lesson.

AND he brought out the "Grove" from the house of the LORD, without Jerusalem, into the vale of Kidron, and burnt it there, and stamped it small to powder, and cast the powder thereof upon the graves of the common people. And he brake down the houses of the unsexed wretches,³ that were in the house of the LORD, for whom women wove tents, like the tents of the "Grove." And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had offered, from Gibeah unto Beersheba.

Third Responsory.

Thus saith the LORD, &c., (*p.* 223.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xxiii. 24.)

MOREOVER, the workers with familiar spirits, and the wizards, and the images of the idols, and the unclean things, and the abominations that were in Judah and in Jerusalem, did Josiah put away, that he might set up the words of the Law, which were written in the book that Hilkiah the Priest found in the house of the LORD. Like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the Law of Moses; neither after him arose there any like

¹ Apparently the structure for the King's use mentioned in 2 Par. (Chron.) vi. 13.

² Hebrew, "the inns," viz. the temporary resting-places of the sun during the course of the year.

³ Effeminati.

him. Notwithstanding, the LORD turned not from the fierceness of His great wrath, wherewith His anger was kindled against Judah, because of all the provocations that Manasseh¹ had provoked Him withal.

First Responsory.

My sins are many, &c., (*p.* 224.)

Second Lesson.

AND the LORD said: I will remove Judah also out of My sight, as I have removed Israël, and will cast off this city Jerusalem, which I have chosen, and the house of which I said: My Name shall be there. Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? In his days Pharaoh-Nechoh, King of Egypt, went up against the King of Assyria to the River Euphrates, and King Josiah went against him; and he slew him at Megiddo, when he had seen him. And his servants carried him dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 224.)

Third Lesson.

AND the people of the land took Jehoahaz, the son of Josiah, and anointed him, and made him king in his father's stead. Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. His mother's name was Hamutal, the daughter of

Jeremiah of Libnah. And he did that which was evil in the sight of the LORD, according to all that his fathers had done. And Pharaoh-Nechoh put him in bands at Riblah, in the land of Hamath, that he might not reign in Jerusalem, and put the land to a tribute of an hundred talents of silver and a talent of gold. And Pharaoh-Nechoh made Eliakim, the son of Josiah, king, in the room of Josiah his father, and turned his name to Jehoiakim. And he took Jehoahaz away, and brought him into Egypt; and he died there.

Third Responsory.

Hearken, O LORD, &c., (*p.* 225.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xxiii. 36.)

JEOHIAKIM was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. His mother's name was Zebudah, the daughter of Pedaiiah of Rumah. And he did that which was evil in the sight of the LORD, according to all that his fathers had done. (xxiv.) In his days Nebuchadnezzar, King of Babylon, came up, and Jehoiakim became his servant three years; then he turned and rebelled against him.

First Responsory.

Prepare your hearts, &c., (*p.* 221.)

¹ This was the son of Hezekiah and grandfather of Josiah. 4 (2) Kings xxi. contains an awful account of his enormities, which transcended those of the worst heathens.

Second Lesson.

AND the LORD sent against him bands of rievvers of the Chaldees, and bands of rievvers of the Syrians, and bands of rievvers of the Moabites, and bands of rievvers of the children of Ammon; and sent them against Judah, to destroy it, according to the word of the LORD, which He spake by His servants the Prophets. Surely at the commandment of the LORD came this upon Judah, to remove them out of His sight, for the sins of Manasseh, according to all that he did, and for the innocent blood that he shed; for he filled Jerusalem with innocent blood; which the LORD would not pardon.

Second Responsory.

God Which heareth all, &c., (*p.* 222.)

Third Lesson.

NOW the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? So Jehoiakim slept with his fathers; and Jehoiachin his son reigned in his stead. And the King of Egypt came not again any more out of his land; for the King of Babylon had taken from the River of Egypt unto the River Euphrates all that pertained to the King of Egypt.

Third Responsory.

The LORD That delivered me, &c., (*p.* 222.)

*Friday.**Sixth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xxiv. 8.)

Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. His mother's name was Nehushta, the daughter of Elnathan of Jerusalem. And he did that which was evil in the sight of the LORD, according to all that his father had done. At that time the servants of Nebuchadnezzar King of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar King of Babylon came against the city along with his servants, to besiege it.

First Responsory.

Saul hath slain, &c., (*p.* 223.)

Second Lesson.

AND Jehoiachin King of Judah went out to the King of Babylon, he, and his mother, and his servants, and his princes, and his officers, and his eunuchs; and the King of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the LORD, and the treasures of the King's house, and cut in pieces all the vessels of gold which Solomon King of Israel had made in the temple of the LORD—as the LORD had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives—and all the craftsmen and smiths; none remained save the poorest sort of the people of the land.

Second Responsory.

Ye mountains of Gilboa, &c., (*p.* 223.)

Third Lesson.

AND he carried away Jehoiachin to Babylon, and the King's mother, and his eunuchs; and the judges of

the land carried he into captivity from Jerusalem to Babylon; and all the men of might, even seven thousand, and craftsmen and smiths, a thousand; all that were strong and apt for war, even them the King of Babylon brought captive to Babylon. And he made Mattaniah, his father's brother, king, in his stead, and changed his name to Zedekiah.

Third Responsory.

Thus saith the LORD, &c., (p. 223.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xxiv. 18.)

ZEDEKIAH was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem. His mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the LORD, according to all that Jehoiakim had done. For the LORD was provoked against Jerusalem and Judah, until He cast them out from His presence. And Zedekiah rebelled against the King of Babylon. (xxv.) And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar King of Babylon came, he and all his host, against Jerusalem, and pitched against it, and built forts against it round about. And the city was shut up and trenched round about unto the eleventh year of King Zedekiah, on the ninth day of the month; and the famine prevailed in the city, and there was no bread for the people of the land.

First Responsory.

My sins are many, &c., (p. 224.)

Second Lesson.

AND the city was broken up, and all the men of war fled by night, by the way of the gate between two walls, which is by the King's garden. (And the Chaldees still beset the city round about.) So the King fled by the way which leadeth toward the plains of the desert. And the army of the Chaldees pursued after the King, and overtook him in the plains of Jericho; and all the men of war that were with him were scattered, and left him. So they took the King, and brought him up to the King of Babylon to Riblah, and he gave judgment upon him. And he slew the sons of Zedekiah before his eyes, and put out his eyes, and bound him with fetters, and carried him to Babylon.

Second Responsory.

O Lord, Thou hast hearkened, &c., (p. 224.)

Third Lesson.

IN the fifth month, on the seventh day of the month, (which is the nineteenth year of the King of Babylon,) came Nebuzar-adan, captain of the host, a servant of the King of Babylon, unto Jerusalem. And he burnt the house of the LORD, and the King's house, and the houses of Jerusalem; even all the houses burnt he with fire. And all the army of the Chaldees, that were with the captain of the host, brake down the walls of Jerusalem round about. And the rest of the people that had been left in the city, and the fugitives that had fallen away to the King of Babylon,

with the remnant of the multitude, did Nebuzar-adan, the captain of the host, carry away. But of the poor of the land left he to be vine-dressers and husbandmen. And the pillars of brass that were in the house of the LORD, and the bases, and the brazen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried all the brass of them to Babylon.

Third Responsory.

Hearken, O LORD, &c., (*p.* 225.)

Prayer at Vespers from the succeeding Lauds.

On the Sunday nearest to the 1st day of August, whether it be before or after that day, is begun the Book of Proverbs, and at the Song of the Blessed Virgin on the preceding evening is said the Antiphon, "Wisdom hath builded, &c."

As regards Responsories, see the Pye, chapter xxvii., section 7.

AUGUST.

First Week.

Antiphon at the Song of the Blessed Virgin on the preceding Saturday evening. ¹ Wisdom hath builded her house, * she hath hewn out her seven pillars; she hath broken the nations under her; in the greatness of her strength she hath trodden under her feet the necks of such as be haughty and proud.

¹ Prov. ix. 1; Ecclus. xxiv. 11.

First Sunday of August.

The First Lord's Day of August.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here begin the Proverbs of Solomon
(i. 1.)

THE Proverbs of Solomon, the son of David, King of Israël, to know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple; to the young man, knowledge and discretion. A wise man will hear, and will increase his wisdom; and a man of understanding shall know how to rule. He will consider a proverb, and the interpretation; the words of the wise, and their dark sayings.

First Responsory.

² God [possessed me] in the beginning, before He made the earth, before He created the depths, before He caused the fountains of water to spring. Before the mountains were settled, before there were any hills, did the Lord beget me.

Verse. When He prepared the heavens, I was there with Him, ordering all things.

Answer. Before the mountains were settled, before there were any hills, did the Lord beget me.

Second Lesson.

THE fear of the LORD is the beginning of wisdom. Fools despise wisdom and instruction. My son, hear the instruction of thy father, and

² viii. 22, *et seq.*

forsake not the law of thy mother ; for they shall be an ornament of grace unto thine head, and a collar¹ about thy neck. My son, if sinners entice thee, consent thou not to them. If they say: Come with us, let us lay wait for blood, let us spread a net without a cause for him that is innocent, let us swallow him up alive like the grave, and whole, as those that go down into the pit. We shall find all precious substance, we shall fill our houses with spoil. Cast in thy lot among us ; let us all have one purse.

Second Responsory.

² I alone compassed the circuit of heaven, and walked on the waves of the sea. In every nation and in every people, I held the first place. In the greatness of my strength have I trodden under my feet the necks of such as be haughty and proud.

Verse. I dwell in the highest places, and my throne is in a cloudy pillar.

Answer. In the greatness of my strength have I trodden under my feet the necks of such as be haughty and proud.

Third Lesson.

MY son, walk not thou in the way with them ; refrain thy foot from their path. For their feet run to evil, and make haste to shed blood. Surely, in vain the net is spread in the sight of any bird. They also lay wait for their own blood, and plot against their own lives. So the ways of every one that is greedy of gain take away the lives of the owners thereof.

Third Responsory.

³ O send out wisdom from the throne of Thy glory, O Lord, to be

with me, and to labour with me, that I may know at all times what is pleasing unto Thee.

Verse. Give me wisdom, O Lord, that sitteth by Thy throne.

Answer. That I may know at all times what is pleasing unto Thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That I may know at all times what is pleasing unto Thee.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Treatise of St Ambrose, Bishop [of Milan,] upon the cxviiith Psalm. (*Sermon* v. 6.)

THE Prophet saith that "the fear of the LORD is the beginning of wisdom." And what is the first act of wisdom but to renounce the world?—since to love the things of the world is folly. So indeed saith the Apostle:—"The wisdom of this world is foolishness with God." (1 Cor. iii. 19.) But the very fear of the Lord itself is useless, nay, harmful, if it be not according to knowledge. The Jews have a truly fervent zeal for God, but since they have not knowledge, their very zeal and fear do cause them to do things contrary to God's will. That they circumcise their children, that they keep holy the Sabbath-Day, sheweth how they fear the Lord, but knowing not the spiritual meaning of the Law, they circumcise the body and not the heart.

Fourth Responsory.

⁴ Give me wisdom, O Lord, that sitteth by Thy throne, and reject me not from among Thy children. For

¹ Torques: a twisted collar, or neck-chain.

³ Wisd. ix. 10, 4.

² Eccles. xxiv. 8-11, 7.

⁴ Wisd. ix. 5, 10.

I am Thy servant and son of Thine handmaid.

Verse. O send her out from the throne of Thy glory, to be with me and to labour with me.

Answer. For I am Thy servant and son of Thine handmaid.

Fifth Lesson.

BUT wherefore should I speak of Jews? There are those among ourselves who have the fear of God, but not according to knowledge, and set up hard ordinances which the weakness of man is not able to bear. They fear God in this, that they seem to themselves to be looking to discipline, and to be enforcing the practice of godliness, but they lack knowledge, in that they feel not for the weakness of nature, nor consider whether a thing can, or cannot be done. Let not then the fear of God be unreasonable. True wisdom beginneth with the fear of God, neither is it spiritual wisdom without the fear of God, but neither ought the fear of God to be without wisdom.

Fifth Responsory.

¹ The fear of the LORD is the beginning of wisdom. A good understanding have all they that do His commandments. His praise endureth for ever.

Verse. Love is the keeping of her laws, for all wisdom is the fear of the Lord.

Answer. A good understanding have all they that do His commandments. His praise endureth for ever.

Sixth Lesson.

HOLY fear is the foundation of all good instruction. Just as a statue is set up upon a pedestal, and

thereby receiveth both beauty and strength, even so doth it become the word of God to be set forth based upon an holy fear, and it is in the heart of him that feareth that it getteth the firmest root, even an home wherefrom it droppeth not, neither do the fowls of the air come and carry it away, as from the heart of him that is careless and deceiving.

Sixth Responsory.

² Lord, remove far from me vanity and lies. Give me neither poverty nor riches, but feed me with food convenient for me.

Verse. Two things have I required of Thee; deny me them not before I die.

Answer. Give me neither poverty nor riches, but feed me with food convenient for me.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Give me neither poverty nor riches, but feed me with food convenient for me.

THIRD NOCTURN.

Seventh Responsory.

³ O Lord, Father and God of my life, leave me not to evil counsels; give me not a proud look, but turn away from me an haughty mind, O Lord! Turn away from me concupiscence, and give me not over unto an impudent and froward mind, O Lord!

Verse. Leave me not, O Lord, lest mine ignorance increase, and my sins abound.

Answer. And give me not over unto an impudent and froward mind, O Lord.

Eighth Responsory.

One seraph cried, &c., (*p.* 218.)

¹ Ps. cx. 10; Wisd. vi. 18.

² xxx. 8, 7.

³ Eccclus. xxiii. 4-6, 3.

Monday.*Second Day,*

MATTINS.

First Lesson.

The Lesson is taken from the Proverbs of Solomon (iii. 1.)

MY son, forget not my law, but let thine heart keep my commandments. For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart; so shalt thou find favour and good understanding in the sight of God and man. Trust in the LORD with all thine heart, and lean not upon thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.

First Responsory.

¹ O Lord, Father and Governor of my life, leave me not, lest I fall before mine adversaries, and mine enemy rejoice over me.

Verse. Take hold of shield and buckler, and stand up for mine help.

Answer. Lest mine enemy rejoice over me.

Second Lesson.

BE not wise in thine own eyes; fear God, and depart from evil; it shall be health to thy navel, and marrow to thy bones. Honour the LORD with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new Wine.

Second Responsory.

² Great are Thy judgments, O Lord, and Thy words cannot be expressed. Thou didst make Thy people mighty and honourable.

Verse. Thou broughtest them through the Red Sea, and leddest them through much water.

Answer. Thou didst make Thy people mighty and honourable.

Third Lesson.

MY son, despise not the chastening of the LORD; neither faint when thou art corrected of Him. For whom the LORD loveth He chasteneth, even as a father the son in whom he delighteth. Happy is the man that findeth wisdom, and the man that getteth understanding; for the purchasing thereof is better than the merchandise of silver, and the gain thereof than the finest [and purest³] gold. She is more precious than all riches, and all the things thou canst desire are not to be compared unto her.

Third Responsory.

⁴ Lord, Thine eyes behold all that is in the heart of man, and in Thy book are they all written. ⁵ Man looketh on the outward appearance, but God looketh on the heart.

Verse. ⁶ For He searcheth all hearts, and understandeth all the imaginations of the thoughts.

Answer. Man looketh on the outward appearance, but God looketh on the heart.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Man looketh on the outward appearance, but God looketh on the heart.

¹ Eccus. xxiii. 1, 3; Ps. xxxiv. 2.

⁴ Cf. Ps. cxxxviii. 16.

² Wisd. xvii. 1; x. 18.

⁵ 1 Kings (Sam.) xvi. 7.

³ Not in the Hebrew text.

⁶ 1 Par. (Chron.) xxviii. 9.

Tuesday.*Third Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Proverbs of Solomon (v. 1.)

MY son, attend unto my wisdom, and bow thine ear to my understanding: that thou mayest keep my counsels, and that thy lips may preserve knowledge. [Give not heed to a seductress.¹] For the lips of an harlot drop as an honey-comb, and her mouth is smoother than oil. But her end is bitter as wormwood, yea, sharp as a two-edged sword. Her feet go down to death, and her steps take hold on hell. They walk not in the path of life; her ways are moveable: thou canst not know them.

First Responsory.

² My son, give me thine heart, and let thine eyes observe my ways. For they shall be an ornament of grace unto thine head.

Verse. My son, attend unto my wisdom, and incline thine ear unto my sayings.

Answer. For they shall be an ornament of grace unto thine head.

Second Lesson.

HEAR me now therefore, O my son, and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her house; lest thou give thine honour unto others, and thy years unto the cruel; lest strangers be filled with thy strength, and thy labours be in the house of a stranger; and thou mourn at the last, when thy

flesh and thy body are consumed: and say: Why have I hated instruction, and mine heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me?

Second Responsory.

The fear of the LORD, &c., (p. 336.)

Third Lesson. (20.)

WHY wilt thou, my son, be ravished with a strange woman, and be cherished in the bosom of a stranger? The ways of man are before the eyes of the LORD, and He considereth all his goings. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his own sins. He shall die for want of instruction, and go astray in the greatness of his folly.

Third Responsory.

Lord, remove, &c., (p. 336.)

Wednesday.*Fourth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Proverbs of Solomon (viii. 1.)

DOTh not wisdom cry, and understanding put forth her voice? She standeth in the top of high places, by the way, in the midst of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors, saying: Unto you, O men, I call, and my voice is to the sons of man. O ye simple, understand wisdom, and, ye

¹ Not in the Hebrew text.

² xxiii. 26; i. 9; iv. 20.

fools, be ye of an understanding heart. Hear, for I will speak of excellent things, and the opening of my lips shall be right things.

First Responsory.

O Lord, Father and God, &c., (*p.* 336.)

Second Lesson.

MY mouth shall speak truth, and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge, rather than choice gold. For wisdom is better than all precious stones, and all the things that may be desired are not to be compared to it.

Second Responsory.

Great are Thy judgments, &c., (*p.* 337.)

Third Lesson.

I, WISDOM, dwell with prudence, and find out knowledge of witty inventions. The fear of the LORD is to hate evil; pride, and arrogancy, and the evil way, and the double mouth, do I hate. Counsel is mine, and sound wisdom; understanding is mine; mine is strength. By me kings reign, and law-givers decree justice. By me princes rule, and the mighty command righteousness. I love them that love me, and those that seek me early shall find me.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 337.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Proverbs of Solomon (x. 1.)

A WISE son maketh a glad father, but a foolish son is the heaviness of his mother. Treasures of wickedness profit nothing, but righteousness delivereth from death. The LORD will not suffer the soul of the righteous to famish, but He casteth away the designs of the wicked. He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich. [He that useth lies in contention, doth but feed the winds, yea, he but followeth birds that fly away.¹] He that gathereth in summer is a wise son, but he that sleepeth in harvest is a son that causeth shame.

First Responsory.

God [possessed me], &c., (*p.* 334.)

Second Lesson.

THE blessing [of the Lord¹] is upon the head of the just, but violence covereth the mouth of the wicked. The memory of the just is blessed, but the name of the wicked shall rot. The wise in heart will receive commandments, but a prating fool shall be beaten. He that walketh uprightly, walketh surely, but he that perverteth his ways shall be known. He that winketh with the eye causeth sorrow; and a prating fool shall be beaten.

Second Responsory.

I alone compassed, &c., (*p.* 335.)

¹ Not in the present Hebrew.

Third Lesson.

THE mouth of a righteous man is a well of life, but violence covereth the mouth of the wicked. Hatred stirreth up strife, but love covereth all sins. In the lips of him that hath understanding wisdom is found, but a rod is for the back for him that is void of understanding. Wise men lay up knowledge, but the mouth of the foolish is near destruction. The rich man's wealth is his strong city, but the destruction of the poor is their poverty. The labour of the righteous tendeth to life, but the fruit of the wicked to sin.

Third Responsory.

O send out wisdom, &c., (*p.* 335.)

*Friday.**Sixth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Proverbs of Solomon (xiv. 1.)

EVERY wise woman buildeth her house, but the foolish plucketh it down with her hands. He that walketh in his uprightness, and feareth the LORD, is despised of him that is perverse in his ways. In the mouth of the foolish is a rod of pride, but the lips of the wise shall preserve them. Where no oxen are, the crib is clean; but where there is much increase, there the strength of the ox is seen. A faithful witness will not lie, but a false witness will utter lies.

First Responsory.

Give me wisdom, &c., (*p.* 335.)

Second Lesson.

ASCORNER seeketh wisdom and findeth it not, but knowledge is easy unto him that understandeth. Go from the presence of a foolish man, when thou seest that he knoweth not the lips of knowledge. The wisdom of the prudent is to understand his way, but the folly of fools is to wander. Fools make a mock at sin, but among the righteous there is favour. The heart knoweth its own bitterness, and a stranger doth not meddle with his joy. The house of the wicked shall be overthrown, but the tabernacle of the upright shall flourish¹.

Second Responsory.

The fear of the LORD, &c., (*p.* 336.)

Third Lesson.

THERE is a way which seemeth right unto a man, but the end thereof are the ways of death. Even in laughter the heart is sorrowful, and the end of mirth is heaviness. The backslider in heart shall be filled with his own ways, and a good man shall be happier than he. The simple believeth every word, but the prudent man looketh well to his going. [A tricky fellow getteth good out of nothing; but the doings of a wise servant are prosperous, and his way is smooth.¹] A wise man feareth, and departeth from evil; but the fool plungeth in boldly, and is confident.

Third Responsory.

Lord, remove far from me, &c., (*p.* 336.)

¹ Not in the present Hebrew text.

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Proverbs of Solomon (xvi. 1.)

THE preparation of the heart is man's, but the government of his tongue is from the LORD. All the ways of a man are clean in his own eyes, but the LORD weigheth the spirits. Lay open thy works unto the LORD, and thy thoughts shall be established. The LORD hath made all things for Himself, yea, even the wicked for the day of evil. Every one that is proud in heart is an abomination to the LORD; though hand join in hand, he shall not be unpunished.

First Responsory.

O Lord, Father and God, &c., (*p.* 336.)

Second Lesson.

[TO do righteousness is the beginning of a good way, and it is more acceptable in the sight of God, than to offer sacrifices.¹] By mercy and truth iniquity is purged, and by the fear of the LORD men depart from evil. When a man's ways please the LORD, He maketh even his enemies to be at peace with him. Better is a little with righteousness, than great revenues with iniquity. A man's heart deviseth his way; but the LORD directeth his steps.

Second Responsory.

Great are Thy judgments, &c., (*p.* 337.)

¹ Not in the present Hebrew.

² *I.e.* "Preacher." Hebrew "Kohleth." Jews and Christians, as written by Solomon.

Third Lesson.

A DIVINE sentence is in the lips of the king; his mouth transgresseth not in judgment. A just weight and balance are the LORD'S; all the weights of the bag are His work. It is an abomination to kings to commit wickedness, for the throne is established by righteousness. Righteous lips are the delight of kings, and they love him that speaketh right. The wrath of a king is as messengers of death, but a wise man will pacify it. In the light of the king's countenance is life, and his favour is as a cloud of the latter rain.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 337.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. ² I dwell in the highest * places, and my throne is in a cloudy pillar.

Prayer from the succeeding Lauds.

Second Sunday of August.

The Second Lord's Day of August.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of Ecclesiastes³ (i. 1.)

THE words of the Preacher, the son of David, King of Jerusalem. Vanity of vanities, saith the Preacher,

² Eccclus. xxiv. 7.

The work has been generally regarded, both by

vanity of vanities ; all is vanity. What profit hath a man of all his labour which he taketh under the sun ? One generation passeth away, and another generation cometh ; but the earth abideth for ever. The sun also ariseth and goeth down, and hasteth to his place where he arose ; thence he ariseth again, and maketh his round by the South, turning again to the North. The wind whirleth about continually, and returneth again according to his circuits. All the rivers run into the sea ; yet the sea doth not overflow ; unto the place from whence the rivers come, thither they return to flow again.

First Responsory.

God [possessed me], &c., (p. 334.)

Second Lesson.

ALL things are full of labour : man cannot utter it. The eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, what is it ? It is even that which shall be. That which is done, what is it ? It is even that which shall be done. There is no new thing under the sun, neither anything whereof it may be said : See, this is new. It hath been already, of old time, which was before us. There is no remembrance of former things, neither shall there be any remembrance of things that are to come, with those that shall come after.

Second Responsory.

I alone compassed, &c., (p. 335.)

Third Lesson.

I, THE Preacher, was king over Israel in Jerusalem, and I gave my heart to seek and search out by

wisdom concerning all things that are done under heaven. This sore travail hath God given to the sons of men, to be exercised therewith. I have seen all the works that are done under the sun, and, behold, all is vanity and vexation of spirit ! It is a toil to correct the wayward, and the number of fools is uncountable. I communed with mine own heart, saying : Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem ; yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom and learning, and to know madness and folly.

Third Responsory.

O send out wisdom, &c., (p. 335.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*Sermon against concubinage.*)

WHILE Solomon was given up to the lust of the world, he deemed the same a great and noble pursuit, and expended thereon great labour and care. He built magnificent palaces, he heaped up gold in plenty, he gathered together choirs of singers, and all sorts of servants to minister to the luxury of his table and of his fare. He sought enjoyment for his heart from the charm of gardens and of fair bodies. In short, he gave himself up to the study of all kinds of pleasure and recreation.

Fourth Responsory.

Give me wisdom, &c., (p. 335.)

Fifth Lesson.

BUT when he came to himself again, and was once more able, as it were, out of that dark pit, to look upon the light of true wisdom, he uttered that saying, so high, so worthy of heaven—"Vanity of vanities; all is vanity." And ye also, if ever ye will shake yourselves clear of your debasing habit, will utter this cry, and an higher cry than this, as ye turn from your untimely indulgences.

Fifth Responsory.

The fear of the LORD, &c., (*p.* 336.)

Sixth Lesson.

THE ages that had rolled before the time of Solomon had not left to his own so precious an inheritance of wisdom [as those which have preceded us have left to us]; the old law did not forbid these indulgences, nor pronounce it folly to enjoy other idle luxuries—and yet, even with matters so, we can see how low, how worthless, such things be. As for us, we are called to a higher life, we ascend to a nobler stand-point, and brace ourselves in a manlier school—and why, but because we are bidden to strive for a life like the life of the spiritual and bodiless powers?

Sixth Responsory.

Lord, remove far from me, &c., (*p.* 336.)

THIRD NOCTURN.

Seventh Responsory.

O Lord, Father, and God, &c., (*p.* 336.)

Eighth Responsory.

One seraph cried, &c., (*p.* 218.)

*Monday.**Second Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiastes (ii. 1.)

I SAID in mine heart: Let me go to now, and revel in my luxury, and enjoy pleasure. And I saw that this also is vanity. I said of laughter, It is mad, and to mirth, Why mockest thou still? I settled in mine heart to keep back my flesh from wine, and to turn my soul to wisdom, and to give up folly, till I might see what was that good for the sons of men, which they should do under the sun all the days of their life. I made me great works, I builded me houses, and planted me vineyards.

First Responsory.

O Lord, Father and Governor, &c., (*p.* 337.)

Second Lesson. (7.)

I GOT me servants and maidens, and had many to mine household, cattle also, and great flocks of sheep, above all that were in Jerusalem before me. I gathered me also silver and gold, and the treasures of kings and of provinces; I gat me men-singers and women-singers, and the delights of the sons of men, cups and flagons for my service, to pour out wine withal; so I increased more in riches than all that were before me in Jerusalem; also my wisdom remained with me.

Second Responsory.

Great are Thy judgments, &c., (*p.* 337.)

Third Lesson.

AND whatsoever mine eyes desired, I kept not from them; I withheld not mine heart from any joy, even from rejoicing in all my labour, and this deemed I my wage of all my labour. And when I turned and looked on all the works that my hands had wrought, and on the labour whereon I had sweated in vain, I saw that all was vanity and vexation of spirit! and that there is nothing lasting under the sun!

Third Responsory.

Lord, Thine eyes, &c., (*p.* 337.)

Tuesday.*Third Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiastes (iii. 1.)

TO everything there is a season, and a time to every purpose under the heaven. A time to be born, and a time to die. A time to plant, and a time to pluck up that which is planted. A time to kill, and a time to heal. A time to break down, and a time to build up. A time to weep, and a time to laugh. A time to mourn, and a time to dance. A time to cast away stones, and a time to gather [stones] together. A time to embrace, and a time to refrain from embracing. A time to get, and a time to lose. A time to keep, and a time to cast away. A time to rend, and a time to sew. A time to keep silence, and a time to speak. A time to love, and a time to hate. A time of war, and a time of peace.

First Responsory.

My son, give me thine heart, &c., (*p.* 338.)

Second Lesson.

WHAT profit hath a man of that wherein he laboureth? I have seen the travail which God hath given to the sons of men, to be exercised in it. He hath made everything good in its time; also He hath given the world over to their wranglings, so that no man can find out the work that God maketh, from the beginning to the end. And I know that there is nothing better than for a man to rejoice, and to do good in his life. For that a man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

Second Responsory.

The fear of the LORD, &c., (*p.* 336.)

Third Lesson.

I KNOW that whatsoever GOD doeth, it shall be for ever; by us nothing can be put to it, nor anything taken from it; and God doeth it that men should fear before Him. That which hath been, is now; and that which is to be, hath already been; and God reneweth that which is past. I saw under the sun the place of judgment, that wickedness was there; and the place of justice, that iniquity was there. And I said in mine heart: God shall judge the righteous and the wicked, for there is a time then for everything.

Third Responsory.

Lord, remove, &c., (*p.* 336.)

Wednesday.*Fourth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiastes (iv. 1.)

SO I returned, and considered all the oppressions that are done under the sun, and the tears of the innocent, and that they had no comforter, nor were able to resist their oppressors, but were utterly helpless. Wherefore I praised the dead more than the living; yea, I judged that better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun. Again I considered all the travail of men, and every right work, that for this a man is envied of his neighbour, and how that is also vanity and useless vexation of spirit.

First Responsory.

O Lord, Father and God, &c., (*p.* 336.)

Second Lesson.

THE fool foldeth his hands together, and eateth his own flesh, [saying¹]: Better is an handful, with quietness, than both the hands full, with travail and vexation of spirit. I returned, and I saw another vanity under the sun. There is one alone, and there is not a second, yea, he hath neither child nor brother; yet is there no end to all his labour, neither is his eye satisfied with riches, neither considereth he, saying: For whom do

I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.

Second Responsory.

Great are Thy judgments, &c., (*p.* 337.)

Third Lesson.

TWO are better than one, because they have profit from fellowship; for if the one fall, his fellow will lift him up. Woe to him that is alone when he falleth, for he hath not another to help him up. Again, if two sleep together, then they have heat one from the other; but how can one be warm alone? And if a man prevail against one, yet may he be withstood of twain; a threefold cord is not quickly broken. Better is a poor and wise child than an old and foolish king, who knoweth not how to look to that which will come after him.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 337.)

Thursday.*Fifth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiastes (v. 1.)

BE not rash with thy mouth, and let not thine heart be hasty to utter anything before God. For God is in heaven, and thou upon earth; therefore let thy words be few. Dreanis come from the multitude of

¹ Not in the Hebrew, and opposed to the apparent sense, which contrasts the comfort of a little with quiet with the folly of calculations and anxiety.

business, and a fool's voice is known by multitude of words. When thou vowest a vow unto God, defer not to pay it, for He is displeased at a broken and foolish promise. Pay that which thou hast vowed; better it is that thou shouldest not vow, than that thou shouldest vow and not pay.

First Responsory.

God [possessed me], &c., (*p.* 334.)

Second Lesson.

SUFFER not thy mouth to cause thy flesh to sin, neither say thou before the angel, It is an error—lest God be angry at thy voice, and destroy the work of thine hands. When there is multitude of dreams, there are many vanities, and store of words. But fear thou God. If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is high hath another higher, and there be higher than they, and moreover there is the King that reigneth over all the land that is subject unto him.

Second Responsory.

I alone compassed, &c., (*p.* 335.)

Third Lesson.

A MISER is not satisfied with silver; nor he that loveth abundance with increase. This is also vanity. When goods increase, they are increased that eat them. And what good is it to the owners thereof, saving the beholding of them with their eyes? The sleep of the labouring man is sweet, whether he eat little or much; but the fulness of the rich will not suffer him to sleep. There is another sore evil which I have seen

under the sun; riches kept for the owners thereof, to their hurt. For they perish by evil travail; and he begetteth a son, and there is nothing in his hand.

Third Responsory.

O send out wisdom, &c., (*p.* 335.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiastes (vi. 1.)

THERE is an evil which I have seen under the sun, and it is common among men. A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing to his soul of all that he desireth; yet God giveth him not power to eat thereof, but a stranger eateth it. This is vanity, and it is a great vexation.

First Responsory.

Give me wisdom, &c., (*p.* 335.)

Second Lesson.

IF a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he hath no burial, I say that an untimely birth is better than he. For he cometh in with vanity, and departeth to darkness, and his name passeth away into forgetfulness. He hath not seen the sun, nor known the difference between good and evil. Yea, such an one is better than he,

though he live a thousand years twice told, seeing he hath not tasted enjoyment.

Second Responsory.

The fear of the Lord, &c., (*p.* 336.)

Third Lesson.

DO not all go to one place? All the labour of man is for his mouth, and yet the appetite is not filled. What hath the wise more than the fool? What hath the poor, but to go thither where is life? Better is it to see what thou longest for, than to desire thou knowest not what. This is also vanity and vexation of spirit.

Third Responsory.

Lord, remove far from me, &c., (*p.* 336.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiastes (vii. 1.)

WHAT need is there for a man to seek for things above him, seeing that he knoweth not what will befall him in his life, nor the number of the days of his pilgrimage, nor his time, saving that it passeth away like a shadow? Or who is there that can tell him what shall be after him under the sun? A good name is better than precious ointment, and the day of death than the day of one's birth. It is better to go to the house of mourning than to go to the house of feasting; for in the [house of mourn-

ing] is shown the end of all men, and the living layeth to heart that which will be.

First Responsory.

O Lord, Father and God, &c., (*p.* 336.)

Second Lesson.

ANGER is better than laughter, for by the sternness of the countenance the soul of the transgressor is corrected. The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth. It is better to hear the rebuke of the wise, than to be caught by the flattery of fools, for as the crackling of thorns under the pot, so is the laughter of the fool. This also is vanity. Surely oppression maketh a wise man mad, and destroyeth the strength of his heart. Better is the end of a discourse than the beginning thereof. The patient in spirit is better than the proud in spirit.

Second Responsory.

Great are Thy judgments, &c., (*p.* 337.)

Third Lesson.

SAY not thou: What is the cause that the former days were better than these? For thou dost not inquire wisely concerning this. Wisdom is best along with riches, and thereby is there more profit of it to them that see the sun. For wisdom is a defence, and money is a defence. The excellency of knowledge and wisdom is this, that they give life to him that hath them. Consider the work of God, how that none can make him right whom He hath despised.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.*
337.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. ¹All wisdom is of the Lord God, and was with Him from everlasting, yea before time was.

Prayer of the succeeding Sunday.

Third Sunday of August.

The Third Lord's Day of August.

If upon this Sunday should be the Feast of the Assumption of the Blessed Virgin, or of St Joachim, or of St Hyacinth, or the Octave-Day of St Lawrence, then the Book of Wisdom is begun upon either the Feast of St Hyacinth or the Octave-Day of St Lawrence, and it is read on the Feast of St Bernard, and the Feast of Ste. Jeanne Frances de Chantal, and upon any days of the week which may come after the Octave-Day of the Assumption. Upon the day on which the Book of Wisdom is begun are read the Lessons of Sunday, (with or without those of the day itself, if other than the Sunday,) but on the next day when it is read, then the Lessons belonging to the day, the Lessons of the intermediate days being omitted, (unless they have been read with those of Sunday, as above.)

¹ Ecclesiasticus i. 1.

² Abp. Kenrick says:—"This book has been ascribed to Solomon, but . . . is now generally held to have been written long after his time, by an unknown individual . . . at a time when the Greek language prevailed among the Jews, and perhaps at Alexandria, subsequently to the commencement of the translation of the Scriptures called the LXX. . . . The author was probably an Alexandrian Jew, who possessed a knowledge of Greek, which he wrote with ease and fluency." It is not found in Hebrew, nor in the Jewish Canon, nor in St Jerome's translation.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the ² Book of Wisdom
(i. 1.)

LOVE righteousness; ye that be judges of the earth. Think of the Lord with a good heart, and in simplicity of heart seek Him; for He will be found of them that tempt Him not, and show Himself unto such as do not distrust Him. For froward thoughts separate from God; and His power, when it is tried, reproveth the unwise. For into a malicious soul wisdom shall not enter, nor dwell in the body that is subject unto sin.

First Responsory.

God [possessed me] in the beginning, &c., (*p.* 334.)

Second Lesson.

FOR the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in. For wisdom is a loving spirit, and will not acquit an evil-speaker of his words; for God is witness of his reins, and a true beholder of his heart, and an hearer of his tongue. For the Spirit of the Lord filleth the world, and that which containeth all things hath knowledge of the voice. Therefore he that speaketh unrighteous things cannot be hid,

neither shall vengeance, when it punisheth, pass by him.

Second Responsory.

I alone compassed, &c., (*p.* 335.)

Third Lesson.

FOR inquisition shall be made into the counsels of the ungodly; and the sound of his words shall come unto God, for the punishment of his wicked deeds. For the ear of jealousy heareth all things, and the noise of murmurings is not hid. Therefore, beware of murmuring, which is unprofitable, and refrain your tongue from back-biting, for there is no word so secret that it shall go for nought; and the mouth that lieth, slayeth the soul.

Third Responsory.

O send out wisdom, &c., (*p.* 335.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of St Ambrose, Bishop [of Milan,] "On Offices." (*Bk.* i. c. 28.)

GREAT is the glory of justice. She liveth for others rather than for herself. By her our commonwealth and fellowship are holpen. She holdeth such a pre-eminence that all things are subject unto her judgment. She helpeth others. She giveth wealth. She refuseth not to labour. She taketh upon her the dangers of others. Who would not desire to hold this castle of power and courage, if the covetousness of our first parents had not weakened and distorted the strength of our nerve? But so it is, that, while we are fain to increase wealth, to put by money, to add lands to our

possessions, or to make show of our abundance, we put off the image of justice, and lose charity toward our brethren.

Fourth Responsory.

Give me wisdom, &c., (*p.* 335.)

Fifth Lesson.

HOW far-spreading is the field of justice appeareth by this, that there is excepted therefrom no place, person, or time, nay, she hath to do even as regards enemies, for if one be agreed with his enemy of a certain place, or day for battle, it should be deemed unjust to fall on him beforehand, at some other place, or time. For it is a very different thing, whether one get the better of another in a hard fight, or by skill, or by accident. If therefore in war justice hath place, how much more is she to be observed in time of peace?

Fifth Responsory.

The fear of the LORD, &c., (*p.* 336.)

Sixth Lesson.

HONOUR is the foundation of justice. The thoughts in the hearts of just men are honourable thoughts; and when the just man accuseth himself, it is honour that bringeth him to that just deed. Then is his justice made manifest by his honourable avowal. The Lord saith by Isaiah: "Behold, I lay in Zion a foundation-stone" (xxviii. 16), that is to say, He giveth Christ unto the Church to be her foundation. Christ is the true honour for all men, and the Church is as it were a figure of justice, being a commonwealth wherein all

have rights, and which worketh as one, and suffereth as one. Whosoever denieth himself, the same is just, and worthy of Christ. Therefore also Paul saith: "Other foundation can no man lay than that is laid, which is JESUS Christ" (1 Cor. iii. 11), and upon that foundation is it, that every building of justice must be raised. For [the spirit of Christ is the true spirit of] honour [which] is the foundation [whereon justice resteth.]

Sixth Responsory.

Lord, remove far from me, &c., (*p.* 336.)

THIRD NOCTURN.

Seventh Responsory.

O Lord, Father and God, &c., (*p.* 336.)

Eighth Responsory.

One seraph cried, &c., (*p.* 218.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Wisdom (iii. 1.)

BUT the souls of the righteous are in the hand of God, and there shall no torment of death touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction—but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality: and having been a little chastised, they shall be greatly rewarded, for God

proved them and found them worthy for Himself. As gold in the furnace hath He tried them, and received them as a burnt offering, and in time they shall be regarded.

First Responsory.

O Lord, Father and Governor, &c., (*p.* 337.)

Second Lesson.

THE righteous shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever and ever. They that put their trust in Him shall understand the truth, and such as be faithful in love shall abide with Him; for grace and mercy is to His elect. But the ungodly shall be punished according to their own imaginations, which have neglected the righteous and forsaken the Lord. For whoso despiseth wisdom and nurture, he is miserable; and their hope is vain, their labours unfruitful, and their works unprofitable.

Second Responsory.

Great are Thy judgments, &c., (*p.* 337.)

Third Lesson. (v. 16.)

BUT the righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand; for with His right hand shall He cover them, and with His holy arm shall He protect them. He shall take to Him His jealousy for complete armour, and make the creature His weapon for the revenge of His enemies. He

shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take equity for an invincible shield, He shall sharpen His severe wrath for a sword, and the world shall fight with Him against the unwise.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 337.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Wisdom (vi. 1.)

WISDOM is better than strength, and a man of discretion than a man of might. Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the peoples, and glory in the multitude of nations; for power is given you of the Lord, and sovereignty from the Highest, Who shall try your works, and search out your counsels, because, being ministers of His kingdom, ye have not judged aright, nor kept the law of righteousness, nor walked according to the will of God.

First Responsory.

My son, give me thine heart, &c., (*p.* 338.)

Second Lesson.

HORRIBLY and speedily shall He come upon you; for a sharp judgment shall be to them that be in high places. For mercy will soon

pardon the meanest, but mighty men shall be mightily tormented. For God shall fear no man's person, neither shall He stand in awe of any man's greatness. For He hath made the small and great, and careth for all alike. But a sore trial shall come upon the mighty.

Second Responsory.

The fear of the LORD, &c., (*p.* 336.)

Third Lesson.

UNTO you, therefore, O kings, do I speak, that ye may learn wisdom and not fall away. For they that keep righteousness righteously, shall be judged righteous; and they that have learned such things, shall find what to answer. Wherefore set your affection upon my words; desire them, and ye shall be instructed. Wisdom is glorious, and never fadeth away. Yea, she is easily seen of them that love her, and found of such as seek her.

Third Responsory.

Lord, remove, &c., (*p.* 336.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Wisdom (vii. 1.)

I MYSELF also am a mortal man, like to all, and the offspring of him that was first made of the earth: and in my mother's womb was fashioned to be flesh, in the time of ten months,

being compacted in blood, of the seed of man, and the pleasure that came with sleep. And when I was born I drew in the common air; and fell upon the earth, which is of like nature; and the first voice which I uttered was crying, as all others do. I was nursed in swaddling-clothes, with great care. For there is no king that had any other beginning of birth. For all men have one entrance into life, and the like going out.

First Responsory.

O Lord, Father and God, &c., (*p.* 336.)

Second Lesson.

WHEREFORE I prayed, and understanding was given me. I called, and the spirit of wisdom came to me. I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her; neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her. I loved her above health and beauty, and chose to have her instead of light, for the light that cometh from her never goeth out.

Second Responsory.

Great are Thy judgments, &c., (*p.* 337.)

Third Lesson.

ALL good things came to me together with her, and innumerable riches in her hands; and I rejoiced in them all, because wisdom went before me, and I knew not that she was the mother of them. I learned her faithfully, and do communicate her liberally; and I do not hide her riches.

For she is a treasure unto men that never faileth, which they that use, become the friends of God, becoming commended for the gifts that come from learning.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 337.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Wisdom (ix. 13.)

WHAT man is he that can know the counsel of God? or who can think what the will of God is? For the thoughts of mortal men are miserable, and their devices are but uncertain. For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things. And hardly do we guess aright at things that are upon earth; and with labour do we find the things that are before us. But the things that are in heaven, who shall search them out? And Thy counsel who hath known, except Thou give wisdom, and send Thy Holy Spirit from on high? And so the ways of them which live on the earth are corrected, and men learn the things that are pleasing unto Thee. For by wisdom have they been healed, whosoever have pleased Thee, O Lord, even from the beginning.

First Responsory.

God [possessed me] in the beginning, &c., (*p.* 334.)

Second Lesson. (x.)

SHE preserved the first father of the world that God formed, that was created alone, and brought him out of his fall, and gave him power to rule all things. But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother. For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value. Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion towards his son.

Second Responsory.

I alone compassed, &c., (*p.* 335.)

Third Lesson.

WHEN the ungodly perished she delivered the righteous man, who fled from the fire which fell down upon the five cities, of whose wickedness even to this day the waste land smoketh as a testimony, and plants bearing fruit that never come to ripeness, and a standing pillar of salt is a monument of an unbelieving soul. For regarding not wisdom, they gat not only this hurt, that they knew not things which were good, but also left behind them to the world a memorial of their foolishness, so that in the things wherein they offended, they could not so much as be hid. But wisdom delivered from pain those that attended upon her.

Third Responsory.

O send out wisdom, &c., (*p.* 335.)

*Friday.**Sixth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Book of Wisdom (xiii. 1.)

SURELY vain are all men, who are ignorant of God, and could not, out of the good things that are seen, know Him That is; neither, by considering the works, did they acknowledge the Work-Master; but deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the sun and moon, to be the gods that govern the world. With whose beauty if they being delighted, took them to be gods, let them know how much better the Lord of them is. For the First Author of beauty hath created them all.

First Responsory.

Give me wisdom, &c., (*p.* 335.)

Second Lesson.

BUT if they were astounded at their power and virtue, let them understand by them, how much mightier is He That made them. For by the greatness and beauty of the creatures, the Creator can be intelligibly perceived. But yet for this they are the less to be blamed, for perchance they erred, seeking God and desirous to find Him. For being conversant in His works, they search Him diligently, and believe their sight, because the things are beautiful that are seen.

Second Responsory.

The fear of the LORD, &c., (*p.* 336).

Third Lesson.

HOWBEIT, neither are they to be pardoned. For if they were able to know so much, that they could form an opinion concerning the world, how did they not sooner find out the Lord thereof? But miserable are they, and in dead things is their hope, who called them gods which are the works of men's hands, gold and silver, to show art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

Third Responsory.

Lord, remove far from me, &c., (*p.* 336.)

Saturday.*The Sabbath.*

MATTINS.

First Lesson.

The Lesson is taken from the Book of Wisdom (xv. 1.)

BUT Thou, O our God, art gracious and true, long-suffering, and in mercy ordering all things. For even if we sin, we are Thine, knowing Thy power; and if we sin not, we know that with Thee we are counted Thine. For to know Thee is perfect righteousness; and to know Thy righteousness and Thy power is the root of immortality.

First Responsory.

O Lord, Father and God, &c., (*p.* 336.)

Second Lesson.

FOR neither did the mischievous invention of men deceive us, nor the fruitless labour of a painted image, a similitude fashioned with divers colours, the sight whereof enticeth fools to lust after it, and so desire the form of a dead image that hath no breath. Both they that make them, and they that desire them, and they that worship them are lovers of evil things, and are worthy to have such things to trust upon.

Second Responsory.

Great are Thy judgments, &c., (*p.* 337.)

Third Lesson.

FOR the potter tempering the soft earth, fashioneth every vessel with much labour for our service, yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also such as serve to the contrary. But what is the use of either sort, the potter himself is the judge. And, employing his labours lewdly, he maketh a god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same out of the which he was taken, when his life which was lent him shall be demanded.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 337.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. Wisdom crieth in the streets:

* If any man love wisdom, let him come unto me, and he shall find her; and when once he hath found her, blessed shall he be if he hold her.

Prayer of the succeeding Sunday.

Fourth Sunday of August.

The Fourth Lord's Day of August.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of ¹ Ecclesiasticus (i. 1.)

ALL wisdom is of the Lord God, and with Him hath ever been, and is before the ages. Who can number the sand of the sea and the drops of rain, and the days of eternity? Who hath measured the height of heaven, and the breadth of the earth, and the depth of the deep? Who can search out the wisdom of God, that was before all things? Wisdom hath been created before all things, and the understanding of prudence from everlasting. The word of God most high is the fountain of wisdom, and her ways the everlasting commandments.

First Responsory.

God [possessed me], &c., (*p.* 334.)

Second Lesson.

TO whom hath the root of wisdom been revealed? or who hath known her wise counsels? Unto whom hath the knowledge of wisdom been made manifest? And who hath understood her manifold ways? God, the Most High, the Creator, the Almighty, the Powerful King, the Awful, That sitteth upon His throne and reigneth, He is One. He created her in His Holy Spirit, and saw her, and numbered her, and measured her. And He poured her forth upon all His works, and upon all flesh according to His gift; and He hath given her to them that love Him.

Second Responsory.

I alone compassed, &c., (*p.* 335.)

Third Lesson.

THE fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing. The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life. Whoso feareth the Lord, it shall go well with him at the last, and he shall be blessed in his death. The love of God is the glory of wisdom. They unto whom she appeareth in visions, love the sight of her, and the knowledge of her mighty works. To fear the Lord is the beginning of wisdom, and it was created with the faithful in the womb.

¹ Abp. Kenrick says that the author of this Book, Jesus the son of Sirach, wrote it originally in Hebrew. (Now lost.) It was translated into Greek by his grand-son, in the most literal manner, with no small detriment to perspicuity, as well as to elegance of style. Nothing certain is known of the author, beyond what is gathered from the work itself. It is thought to have been composed about 300 years before the coming of our Lord. The translation into Greek was made under Ptolemy, probably the first of that name, who began to reign 247 years before Christ. The Latin version is that of the ancient Vulgate. It abounds in paraphrases and double translations of the same words.

Third Responsory.

O send out wisdom, &c., (*p.* 335.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of Moral Reflections on Job, written by Pope St Gregory [the Great.] (*Bk. i. 10 on Job i.*)

SOME there are who are careless concerning their true life, greedy of the things which pass away, but as to the things which are eternal, either understand them not, or, understanding them, holding them to be but of little moment; they feel no sorrow, nor know how to take wise advice; and, in forgetfulness of the heavenly possessions which they have lost, they deem themselves (alas, poor wretches!) happy in their goods. They lift not up their eyes to the light of truth for which they were created; no keen desire ever maketh them to cast a longing look toward the everlasting Fatherland. Leaving alone the chief end for which they were made, they fix their affections upon the exile which they are enduring, instead of upon their home, and make merry in the blindness which they are suffering, as though it were glorious day-light.

Fourth Responsory.

Give me wisdom, &c., (*p.* 335.)

Fifth Lesson.

BUT, on the other hand, the understandings of the elect, while they apprehend the things which pass

away, perceive them to be indeed nothings, and work towards grasping the true end to which they were created, and since nothing outside God satisfieth them, their thought, wearied by the intensity of speculation, findeth rest in the hope for, and the contemplation of, their Maker. They are fain to take their place among the citizens above, and each one of them, although still placed in the world as concerns his body, doth yet in heart and mind ascend above the world. They bemoan the hardships of the exile which they are enduring, and rouse themselves by the constant pricking of their love, to look to their Fatherland above. When therefore such an one seeth with grief that [by sin] he hath lost an eternal inheritance, he findeth this healthy counsel, to reckon but lightly the things of time through which he is passing, and as the ripener groweth his wise course that he hath chosen, to let be these perishing things, the deeper groweth his sorrow that he hath not yet attained unto the things which endure.

Fifth Responsory.

The fear of the Lord, &c., (*p.* 336.)

Sixth Lesson.

WE must also realise that they who are headlong in their courses, feel not sorrow of heart. They that live without thought, who leave themselves recklessly to the guidance of events, escape the weariness of thought. He that ordereth his life by prudent consideration, looketh carefully around him before each thing that he doth, and, like a man, that before advancing on an uncertain way, trieth the ground with his foot, so he taketh

thought beforehand, lest some sudden and evil thing should happen to him; he considereth whether that which he hath a mind to do is not forbidden to him by caution, whether he be not too hasty about things which were better put off to another season, lest evil should overcome him by open attack upon his lusts, or even good undo him by the in-bringing of vain glory.

Sixth Responsory.

Lord, remove far from me, &c., (*p.* 336.)

THIRD NOCTURN.

Seventh Responsory.

O Lord, Father and God, &c., (*p.* 336.)

Eighth Responsory.

One seraph cried, &c., (*p.* 218.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (i. 22.)

THE crown of wisdom is the fear of the Lord, Who maketh peace and perfect health to flourish; Who hath seen and numbered them; and both of them are the gifts of God. Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast. The root of wisdom is to fear the Lord, and the branches thereof are long life. In the treasury of wisdom

is understanding, and the godly use of knowledge; but of sinners is wisdom accursed.

First Responsory.

O Lord, Father and Governor, &c., (*p.* 337.)

Second Lesson.

THE fear of the Lord driveth away sins, for he that feareth Him not cannot be justified, for the fury of such an one's anger is his destruction. A patient man shall bear for a time, and afterward joy shall spring up unto him. Good understanding will hide his words for a time, and the lips of many shall declare his wisdom. The understanding of instruction is in the treasures of wisdom, but the worship of God is an abomination to a sinner. My son, if thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.

Second Responsory.

Great are Thy judgments, &c., (*p.* 337.)

Third Lesson.

FOR the fear of the Lord is wisdom and instruction, and faith and meekness are His delight, and therewith shall He fill His treasures. Be not unbelieving, as touching the fear of the Lord, and come not unto Him with a double heart. Be not an hypocrite in the sight of men, and give not offence with thy lips. Take good heed thereto, lest perchance thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest wickedly unto the Lord, and thine

heart was full of wickedness and deceit.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 337.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (ii. 1.)

MY son, if thou come to serve the Lord, stand firm in righteousness and fear, and prepare thy soul for temptation. Set thine heart lowly and constantly endure; incline thine ear, and take heed to the word of understanding; and make not haste in time of trouble. Bear patiently the trials which God sendeth thee; cleave unto God, and wait patiently, that thy life may be increased at the last.

First Responsory.

My son, give me thine heart, &c., (*p.* 338.)

Second Lesson.

WHATSOEVER is brought upon thee take cheerfully; and be patient when thou art changed to a low estate. For gold and silver are tried in the fire, and acceptable men in the furnace of adversity. Believe in God, and He will help thee. Order thy way aright, and trust in Him. Keep thee in awe of Him, and grow old in His service.

Second Responsory.

The fear of the LORD, &c., (*p.* 336.)

Third Lesson.

YE that fear the Lord, wait for His mercy, and go not aside, lest ye fall. Ye that fear the Lord, believe Him, and your reward shall not fail. Ye that fear the Lord, hope in Him, and His mercy shall come joyfully upon you. Ye that fear the Lord, love Him, and your hearts shall be enlightened. My sons, look at the generations of old, and see, did ever any trust in the Lord, and was confounded? or did any abide in His fear, and was forsaken? or whom did He ever despise that called upon Him?

Third Responsory.

Lord, remove, &c., (*p.* 336.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (iii. 1.)

THE children of wisdom are the congregation of righteousness, and the generation thereof, obedience and love. Hear the judgment of your father, O children, and do thereafter, that ye may be safe. For God hath given the father honour over the children, and hath confirmed the authority of the mother over the sons. Whoso loveth God, prayeth that his sins may be forgiven, and turneth him away from them, and in time his prayer shall be heard.

First Responsory.

O Lord, Father and God, &c., (*p.* 336.)

Second Lesson.

AND he that honoureth his mother is as one that layeth up treasure. He that honoureth his father, shall have joy of his own children, and when he maketh his prayer, he shall be heard. He that honoureth his father shall have a long life, and he that is obedient unto his father, shall be a comfort to his mother. He that feareth the Lord, honoureth his parents, and doth service unto them that begat him, as unto his masters.

Second Responsory.

Great are Thy judgments, &c., (*p.* 337.)

Third Lesson.

HONOUR thy father in deed, and in word, and in all patience, that a blessing may come upon thee from him, and his blessing abide upon thee at the last. The blessing of a father establisheth the houses of children; but the curse of a mother rooteth out foundations. Glory not in the dishonour of thy father: for thy father's dishonour is no glory unto thee. For the glory of a man is from the honour of his father, and a father in dishonour is a reproach to the children.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 337.)

Thursday.*Fifth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (iii. 22.)

SEEK not out the things that are above thee, neither search the things that are above thy strength. But what God hath commanded thee, think thereon alway, and be not curious concerning the diversity of His works. For it is not necessary for thee to see with thine eyes the things that are in secret. Search not too much into unnecessary matters, and be not curious concerning the diversity of His works, for more things are shown unto thee than men understand. For many are deceived by their guesses concerning them, and a vain opinion hath overthrown their judgment.

First Responsory.

God [possessed me], &c., (*p.* 334.)

Second Lesson.

A STUBBORN heart shall fare evil at the last, and he that loveth danger shall perish therein. An heart that entereth on a double way, shall not have success, and he whose heart is corrupt shall stumble therein. An obstinate heart shall be laden with sorrows, and the wicked man shall heap sin upon sin. In the congregation of the proud there is no remedy, for the plant of wickedness hath taken root there, and they shall not know it.

Second Responsory.

I alone compassed, &c., (*p.* 335.)

Third Lesson.

THE heart of the prudent will understand wisdom, and the ear of the good will listen to wisdom with all eagerness. A wise and understanding heart will refrain from sin,

and will work righteousness, and have success therein. Water will quench a flaming fire, and alms are an antidote against sins. God looketh upon him which giveth. He is mindful of him hereafter, and when he faileth, he shall find a stay.

Third Responsory.

O send out wisdom, &c., (*p.* 335.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (iv. 1.)

MY son, defraud not the poor of his alms, and turn not away thine eyes from the needy. Deem not lightly of an hungry soul, neither provoke a poor man in his distress. Grieve not the heart of the needy, and defer not to give to him that is in straits. Reject not the supplication of the afflicted, and turn not away thy face from a poor man.

First Responsory.

Give me wisdom, &c., (*p.* 335.)

Second Lesson.

TURN not away thine eyes in anger from the needy, and leave not such as ask from thee to curse thee behind thy back; for if he curse thee in the bitterness of his soul, his prayer shall be heard; for He That made him will hear him. Get thyself the love of the congregation of the poor, and bow thy soul

to the aged, and bow thine head to a great man.

Second Responsory.

The fear of the Lord, &c., (*p.* 336.)

Third Lesson.

LET it not grieve thee to bow down thine ear to the poor, and pay that thou owest, and give him a friendly answer with meekness. Deliver him that suffereth wrong from the hand of the oppressor, and be not faint-hearted. When thou sittest in judgment, be as a tender father unto the fatherless, and instead of an husband unto their mother; so shalt thou be as a dutiful son unto the Most High, and He shall love thee more than thy mother doth.

Third Responsory.

Lord, remove far from me, &c., (*p.* 336.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (iv. 23.)

MY son, observe the time, and be ware of evil. For thy soul's sake be not ashamed to speak the truth. For there is a shame that bringeth sin; and there is a shame that bringeth glory and grace. Accept no person against thy person, nor a lie against thine own soul. Fear not thy neighbour when he falleth, and refrain not to speak when there is occasion to do good. Hide not thy wisdom in her beauty.

First Responsory.

O Lord, Father and God, &c., (*p.* 336.)

Second Lesson.

FOR by speech wisdom is known, and understanding, and knowledge and instruction by the word of him that understandeth, and firmness by works of righteousness. In no wise speak against the truth, but be abashed for the falsehood which thou hast uttered through ignorance. Be not ashamed to confess thy sins, and make not thyself an underling to any man by [cleaving to] thy sin. Strive not against the person of the mighty, and contend not against the course of the river.

Second Responsory.

Great are Thy judgments, &c., (*p.* 337.)

Third Lesson.

STRIVE for righteousness with all thy soul, and contend for righteousness unto death, and God shall beat down thine enemies for thee. Be not hasty in thy tongue, and in thy deeds slack and remiss. Be not as a lion in thine own house, troubling thy servants, and oppressing them that are subject unto thee. Let not thine hand be stretched out to receive, and shut when thou shouldest give.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 337.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. ¹ My son, keep thy father's

commandment, and forsake not the law of thy mother, but bind them continually upon thine heart.

*If, however, the next day be the Sunday nearest to the 1st day of September, the above is omitted, and the Antiphon, "When Job heard," &c., (*p.* 368) is said instead.*

Prayer of the succeeding Sunday.

Note. The whole of the following week is omitted if the Sunday after the fourth Saturday in August be the Sunday nearest to the 1st day of September. And so with the fifth week of September and October.

Fifth Sunday of August.

The Fifth Lord's Day of August.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (v. 1.)

TURN not aside after ill-gotten gain, neither say: This life is all I need—for when the hour of vengeance cometh, the hour when thou shalt have all things taken from thee, this life will be nothing to thee. When thou art lusty, follow not the desire of thine heart, neither say: How can I do it? or who will bring me to account for it, when it is done? For there is a God of vengeance Who will be avenged on thee. Say not: I have sinned, but what harm hath

befallen me? The Most High repayeth, slowly, but surely. Though thou have made an atonement for thy sin, be not fearless concerning it, nor go on to sin again.

First Responsory.

God [possessed me], &c., (*p.* 334.)

Second Lesson.

SAY not: the mercy of the Lord is great, He will take my many sins into merciful consideration—for mercy is in Him a dweller with anger, and to the sinner it is His anger. Tarry not to turn thee to the Lord, yea, defer not thy repentance from day to day. For His wrath will come upon thee suddenly, and in the moment of His vengeance He will destroy thee. Long not for ill-gotten gain—for, when the hour of vengeance cometh, the hour when thou shalt have all things taken from thee, they will avail thee nothing. Be not blown about with every wind, nor essay every path. For thus, even by his double tongue, is every sinner made manifest.

Second Responsory.

I alone compassed, &c., (*p.* 335.)

Third Lesson.

STAND firm in the Lord's way, and in faithfulness to thine understanding and knowledge, and let the word of peace and righteousness go with thee. Be courteous in listening, that thou mayest understand, and with wisdom give a truthful answer. If thou have wit, answer thy neighbour; but if not, let thine hand be upon thy mouth, and be not detected in a foolish speech, and put to

the blush. The utterance of him that hath understanding bringeth him honour and credit; but the undoing of a fool is his own tongue. Be not thou called a tale-bearer, and be not caught in thy speech, and put to the blush.

Third Responsory.

O send out wisdom, &c., (*p.* 335.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.]

TARRY not to turn thee to the Lord, yea, defer not thy repentance from day to day—for thou knowest not what the morrow may bring forth. In delay there is danger and terror, but where there is no delay, there health is safe and secure. Live well then, and, then, however young thou diest, thou wilt die safely; and if thou come to old age thou wilt depart without vexation or trouble; and thou wilt have a double happiness, in that thou wilt be leaving all the evils of life, and in that thou hast lived well. Say not: There will be a time meet for repentance—for such words as these do greatly rouse the anger of God.

Fourth Responsory.

Give me wisdom, &c., (*p.* 335.)

Fifth Lesson.

HE hath promised thee eternal ages, and thou willest not to work in this present life, which is so short and so fleeting. Dost thou so idly and loosely carry thyself, as though

the life for which thou seekest were a shorter life than this? Do not daily feastings, daily gluttonies, daily uncleanness, shows, and riches bear witness to the undying nature of sinful cravings? Think it well over, that as often as thou dost commit uncleanness, thou dost damn thyself—for this is the nature of sin, as soon as it is committed, the Judge's sentence is uttered.

Fifth Responsory.

The fear of the LORD, &c., (*p.* 336.)

Sixth Lesson.

HAST thou been drunken? Hast thou over-eaten thyself? Hast thou stolen? Stop, and turn back; thank the goodness of God, that He hath not taken thee away in the midst of thy sins; seek not more time wherein to commit iniquity. Many have they been who have perished suddenly, in the midst of bad and vicious lives, and have gone away to manifest damnation; have a fear lest the same thing befall thee. But, thou sayest, they have been many to whom God hath given time, and they have been to confession in their old age. What then? Is that a proof that it will be given to thee? Perchance, sayest thou. Why sayest thou, Perchance? It befalleth sometimes. Bethink thee that it is of thy soul thou art considering. Look at it the other way, and say: What if it be not given? But, sayest thou, and what if it be? May it be so—it is true it is among His gifts—but nevertheless, this is the safer and the better way.

Sixth Responsory.

Lord, remove far from me, &c., (*p.* 336.)

THIRD NOCTURN.

Seventh Responsory.

O Lord, Father and God, &c., (*p.* 336.)

Eighth Responsory.

One seraph cried, &c., (*p.* 218.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (vii. 1.)

DO not evil, so shall none come unto thee. Depart from the unjust, and iniquity shall turn away from thee. My son, sow not evil in the furrows of unrighteousness, and thou shalt not reap the same sevenfold. Seek not of the lord pre-eminence, neither of the king the seat of honour. Justify not thyself before God, for He is the Beholder of hearts; and seek not to seem wise before the king.

First Responsory.

O Lord, Father and Governor, &c., (*p.* 337.)

Second Lesson.

SEEK not to be made a judge, unless thou hast strength to break down iniquity; lest at any time thou fear the person of the mighty, and lay a stumbling-block in the way of thine uprightness. Offend not against the multitude of a city, nor cast thyself down among the people, nor bind the one fault upon the other, for in one thou shalt not be unpunished. Be not faint-hearted in thy soul; pray, and forget not to give alms.

Second Responsory.

Great are Thy judgments, &c., (*p.* 337.)

Third Lesson.

SAY not: God will look upon the multitude of my oblations, and when I offer to the Most High God, He will accept it. Laugh no man to scorn in the bitterness of his soul; for there is One Which humbleth and exalteth, even God the Beholder. Devise not a lie against thy brother; neither do the like to thy friend. Use not to make any manner of lie; for the custom thereof is not good. Use not many words in a multitude of elders, and make not much repetition when thou prayest.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 337.)

*Tuesday.**Third Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (x. 1.)

A WISE judge will judge his people, and the government of a man of understanding is firm. As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein. An unwise king destroyeth his people, but through the prudence of them which are in authority the cities shall be inhabited. The power of the earth is in the hand of God, and in due time He will set over it one that is profitable. In the hand of God is the prosperity of man; and upon the person of the scribe shall He lay His honour.

First Responsory.

My son, give me thine heart, &c., (*p.* 338.)

Second Lesson.

BEAR not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices. Pride is hateful before God and man, and by both is the iniquity of the heathen held in abhorrence. Because of unrighteous dealings, injuries, insults, and divers deceits, the kingdom is translated from one people to another. There is not a more wicked thing than a covetous man. Why is earth and ashes proud? There is not a more wicked thing than for a man to love money; for such an one setteth his own soul to sale, because while he liveth he casteth away his bowels.

Second Responsory.

The fear of the LORD, &c., (*p.* 336.)

Third Lesson.

SHORT is the duration of all power. A long sickness is a weariness to the physician. The physician cutteth off a short disease; so also, he that is a king to-day, to-morrow shall die. For when a man is dead, he shall inherit creeping things, beasts, and worms. The beginning of pride is when one departeth from God; for his heart is turned away from his Maker. For pride is the beginning of all sin; he that hath it shall be filled with curses, and in the end it will destroy him. Therefore hath the Lord put to shame the assemblies of the wicked, and utterly overthrown them.

Third Responsory.

Lord, remove, &c., (*p.* 336.)

Wednesday.*Fourth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xiii. 1.)

HE that toucheth pitch shall be defiled therewith, and he that hath fellowship with a proud man will put on pride. He taketh a burden upon himself that hath fellowship with one that is more honourable than himself. Company not with one that is richer than thou. How agree the kettle and the earthen pot together? For if the one be smitten against the other, it shall be broken. The rich man hath done wrong, and yet he threateneth withal; the poor is wronged and holdeth his peace. If thou be for his profit, he will use thee; and if thou have nothing, he will forsake thee. If thou have anything, he will live with thee, yea, he will make thee bare, and will not be sorry for thee.

First Responsory.

O Lord, Father and God, &c., (*p.* 336.)

Second Lesson.

BEAR thyself lowly toward God, and watch for His hand. Beware that thou be not deceived and brought down to folly. Be not lowly in esteem of thy wisdom, lest in thy lowliness thou be led astray into folly. If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee. Press not upon him, lest thou be put back; and stand not far off, lest thou be forgotten. Affect not to be made equal unto him in talk, and believe not his many words. For with much communication will he tempt thee, and, smiling upon thee, will get

out thy secrets. Cruelly will his soul lay up thy words, and will not spare to do thee hurt and to put thee in prison.

Second Responsory.

Great are Thy judgments, &c., (*p.* 337.)

Third Lesson.

OBERVE, and take good heed unto what thou hearest, for thou walkest in peril of thy over-throwing. When thou hearest these things, look about thee as though thou wert asleep, and thou shalt watch well. Love God all thy life, and call upon Him when thou art in health. Every beast loveth his like, and every man loveth his neighbour. All flesh consorteth according to kind, and every man will cleave to his like. What fellowship hath the wolf with the lamb?—so, the sinner with the godly. What hath an holy man to do with a dog? And what portion is there alike to the rich and the poor?

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 337.)

Thursday.*Fifth Day.*

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xiv. 1.)

BLESSED is the man that hath not slipped with his mouth, and is not pricked with the sorrowful memory of sins. Happy is he whose conscience hath not condemned him, and who is not fallen from his hope. Riches are not comely for a niggard,

and what should an envious man do with money? He that gathereth by defrauding his own soul, gathereth for others, and another will spend his goods riotously. He that is evil to himself, to whom will he be good? He shall not take pleasure in his goods.

First Responsory.

God [possessed me], &c., (*p.* 334.)

Second Lesson.

THERE is none worse than he that envieth himself, and this is a recompense of his wickedness; and if he doth good he doth it unknowingly and unwillingly, and at the last he declareth his wickedness. The envious man hath a wicked eye, he turneth away his face, and is reckless of his own soul. The covetous man's eye is not satisfied with his ill-gotten portion; he will never be satisfied until he dry up his own soul and destroy it. A wicked eye looketh for wickedness; he will not satisfy himself with bread, but is a niggard and a sufferer at his own table.

Second Responsory.

I alone compassed, &c., (*p.* 335.)

Third Lesson.

MY son, if thou hast wherewith, do good to thyself, and give God worthy offerings. Remember that death will not be long in coming, and that the inheritance of the grave is clearly before thee, for the inheritance of this world is the certainty of death. Do good unto thy friend before thou die, and according to thy ability stretch out thine hand and give to the poor. Defraud not thyself of the good day,

and let not any part of a good gift overpass thee. Shalt thou not leave thy travails unto another, and thy labours to be divided by lot? Give and take, and sanctify thy soul. Work righteousness before thou diest, for there is no bread to be found in the grave.

Third Responsory.

O send out wisdom, &c., (*p.* 335.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xxi. 1.)

MY son, hast thou sinned? Do so no more, but ask pardon for thy former sins. Flee from sin as from the face of a serpent; for if thou comest too near it, it will bite thee; the teeth thereof are as the teeth of a lion, slaying the souls of men. All iniquity is as a two-edged sword; the wounds thereof cannot be healed. Reviling and insult destroy riches, and the house which is wealthy over-much is destroyed by its own pride; thus do the riches of the proud come to nought.

First Responsory.

Give me wisdom, &c., (*p.* 335.)

Second Lesson.

APRAYER out of a poor man's mouth reacheth to [God] His ears, and his judgment cometh speed-

ily. He that hateth to be reproved is in the way of sinners, and he that feareth God will repent from his heart. The masterful tongue of a braggart is known far and near, but a man of understanding knoweth to rid himself of him. He that buildeth his house with other men's money is like one that gathereth his stones in winter. The congregation of the wicked is like tow wrapped together, and the end of them is a flame of fire.

Second Responsory.

The fear of the Lord, &c., (*p.* 336.)

Third Lesson.

THE way of sinners is made plain with stones, but at the end thereof is hell, and darkness, and punishment. He that keepeth righteousness will get the understanding thereof. The end of the fear of God is wisdom and understanding. He that is not rightly wise will not be taught. But there is a wisdom which overfloweth with evil, and where there is bitterness there is no understanding. The knowledge of a wise man shall abound like a flood, and his counsel is like a constant fountain of life.

Third Responsory.

Lord, remove, &c., (*p.* 336.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xxxii. 1.)

HAVE they made thee a ruler? Lift not thyself up, but be among them as one of the rest. Take diligent care for them, and so be trustful; and when thou hast done all thine office, sit thee down, that thou mayest rejoice with them, and mayest receive a crown for an ornament of comeliness, and an acknowledgment that thou wert worthy to be besought of them. Speak, thou that art the elder, for the first word becometh thee, with careful knowledge, and hinder not music.

First Responsory.

O Lord, Father and God, &c., (*p.* 336.)

Second Lesson.

POUR not out words where there are none to heed thee, and magnify not thyself with wisdom out of time. A concert of music in a banquet of wine, is as a signet of carbuncle set in gold. As a signet of an emerald set in a work of gold, so is the melody of music with merriment and sufficiency of wine. Listen in silence, and thou shalt have a good name for thy modesty. Young man, scarcely speak concerning thine own matter. If thou be twice asked, let thine answer be short.

Second Responsory.

Great are Thy judgments, &c., (*p.* 337.)

Third Lesson.

CONCERNING many things, be as though thou knewest not, and listen, holding thy tongue, and as seeking instruction. If thou be among great men, thrust not thyself forward, and where ancient men are in place, use not many words. Before hail goeth lightning, and before a shame-faced man shall go favour, and thou shalt have a good name for thy

modesty. Rise up betimes and be not the last; but go unto thine own house the first, and there be called, and take thy pastime, and do what thou wilt, so it be not sin or proud words. And for all these things bless the Lord that made thee, and hath replenished thee with all His good things.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 337.)

VESPERS.

Antiphon at the Song of the Blessed Virgin, on Saturday evening before the First Lord's Day of September.

¹ When Job heard the words of the messengers, he suffered it patiently, * and said: What! shall we receive good at the hand of the Lord, and shall we not receive evil? In all this did not Job sin with his lips, nor charged God foolishly.

Prayer of the ensuing Sunday.

¹ Job ii. 10; i. 21, 22.

Prayers, Homilies, and Gospel Antiphons

For the Sundays after Pentecost,

From the Fourth to the Fifteenth, both inclusive.

Fourth Lord's Day after Pentecost.

Prayer.

GRANT, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (v. 1.)

AT that time: As the people pressed upon JESUS, to hear the word of God, He stood by the lake of Gennesareth. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk. iv. on Luke v.*)

When the Lord wrought so many works of healing, neither time nor place could restrain the people from

seeking health. Evening came, and they still followed Him; He went down to the lake, and they still pressed upon Him; and therefore He entered into Peter's ship. This is that ship, which spiritually up to this very hour, according to the expression of Matthew,¹ is buffeted by tempests, but still, according to Luke, is filled with fishes, this signifying, that, for a while, to labour is present to the Church, but, hereafter, it shall be to rejoice. The fishes are they which swim in the troublous waters of human life. In this ship also spiritually doth Christ, for His disciples, still sleep, and still command; for He sleepeth for the lukewarm, and watcheth for the perfect.

Eighth Lesson.

NO fear, then, for the ship where wisdom steereth, false teaching is not known, and faith swelleth the sails. How shall she be troubled, whose Lord is Himself the Church's sure Foundation? It is where faith is weak that there is fear; where love is perfect, there there is safety. To many it is commanded to loose their nets, but to Peter only to "Launch

¹ St Ambrose's version must in this respect have differed from the present Latin, which contains no such passage in Matthew.

out into the deep," that is, into the depths of doctrine. What indeed is there so deep, as to gaze upon the depth of all riches, to recognise the Son of God, and to take up the confession of His Divine generation? This is a thing which the mind is not able to grasp by the searchings of man's reason, but which is embraced by an hearty faith.

Ninth Lesson.

FOR albeit, it is not given unto me to know how He was born, yet that born He was, I may not be ignorant. What the order of His generation was, I know not, but the Source of His generation I acknowledge. None hath beheld the Begetting of the Son of God by the Father, but the Church hath stood by to hear the Father testify that this is His beloved Son. (Luke iii. 22.) If we believe not God, whom shall we believe? For whatsoever we believe cometh either by sight or by hearing; sight is oftentimes deceived, but "faith cometh by hearing." (Rom. x. 17.)

Antiphon at the Song of Zacharias.
JESUS entered into the ship, * and sat down, and taught the people. Alleluia.

Antiphon at the Song of the Blessed Virgin. Master, we have toiled all night, * and have taken nothing; nevertheless at Thy word I will let down the net.

Fifth Lord's Day after Pentecost.

Prayer.

O GOD, Who hast prepared for them that love thee such good things as pass man's understanding;

pour into our hearts such love toward Thee, that we, loving Thee in all things and above all things, may obtain Thy promises, which exceed all that we can desire. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 20.)

AT that time: JESUS said unto His disciples: Unless your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk. i. on the Lord's Sermon on the Mount, ch. 9.*)

"Thou shalt not kill," is of the righteousness of the Pharisees; "Thou shalt not be angry with thy brother without a cause," is of the righteousness of them which shall enter into the kingdom of heaven. The least therefore is: "Thou shalt not kill," and whosoever shall break this commandment, he shall be called the least in the kingdom of heaven. (v. 19.) But whosoever shall do it, and not kill, he is not therefore great, and meet for the kingdom of heaven; albeit, he hath risen a step; but he will have gotten farther, if he be not angry with his brother without a cause,—which, if he do, he will be the farther off from manslaughter. Wherefore, He Which teacheth us that we are not to be angry without a cause, destroyeth not the law, "Thou shalt not kill," but rather fulfilleth and increaseth it, making us not only to

be free of the sin of outward killing, but also clean of anger within.

Eighth Lesson.

IN sins of this kind there are divers steps. First, there is the swelling feeling of anger. When this feeling appeareth in a man's heart, he keepeth it. Then the inward disturbance wringeth forth words of indignation, not themselves meaning aught, but showing the trouble of him who is provoked. And this is something more than anger kept covered under silence. Next, this audible outburst of indignation may contain direct and open reviling of him who hath roused it. And it cannot be doubted that this is something more than an empty cry of anger.

Ninth Lesson.

BEHOLD here the three degrees of guilt open respectively to the judgment, to the council, and to hell-fire. In the judgment, there is still place for defence. In the council, albeit this also is in a sense a judgment, yet we may suppose this distinction from the judgment proper, that the council pronounceth sentence, not as the result of a trial whereat the accused is present, but as the result of a consultation among the judges, to what punishment he is to be sentenced of whom it is already established that he is guilty. When we get to hell-fire, there remaineth no longer any doubt about condemnation, as in the judgment, and no longer any doubt about sentence, as in the council. In hell-fire the condemnation and the pain of him that is condemned are alike certain.

Antiphon at the Song of Zacharias.

Ye have heard that it was said * by them of old time: Thou shalt not kill;

and whosoever shall kill shall be in danger of the judgment.

Antiphon at the Song of the Blessed Virgin. If thou bring thy gift to the Altar, * and there rememberest that thy brother hath aught against thee, leave there thy gift before the Altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Alleluia.

Sixth Lord's Day after Pentecost.

Prayer.

LORD of all power and might, Who art the Author and Giver of all good things, graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and, of Thy great mercy, keep us in the same. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (viii. 1.)

IN those days the multitude being very great, and having nothing to eat, JESUS called His disciples unto Him, and saith unto them: I have compassion on the multitude, because they have now been with Me for three days, and have nothing to eat. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk. vi. on Luke ix.*)

After that that woman, who is a type of the Church, was healed of the issue of blood (Luke viii. 43-48); after that the Lord had sent His disciples to preach the kingdom of God (ix. 2), His heavenly tenderness gave food. But consider who they were unto whom He gave it. He gave it—not to such as dwell at ease, not to men in cities, not to such as sit in places of worldly splendour,—but to men seeking Christ in a desert place. Such as are not given to niceness are they whom Christ receiveth, and unto whom the Word of God speaketh, not of earthly things, but of the kingdom of God (II.). And if any bear in them the running sores of fleshly passion, He healeth them.

Eighth Lesson.

AND then it came to pass that, as He had healed them that had need of healing, He fed their hunger with ghostly meat. Thus it is that no man taketh Christ's meat, unless he be first healed, and they, that are bidden to the supper, are first cured by the invitation. The lame receive the power to walk, that they may be able to come; the blind cannot see the door of the house of the Lord, unless light be given them.

Ninth Lesson.

EVERYWHERE is preserved the order of the Sacraments. The sinful soul is first healed by the remission of sins, and afterward is filled at the Table of the Lord—albeit this multitude now present is of such as do not yet feed on those strong meats, nor pasture their starving spirits upon the Body and Blood of Christ, as do they of a manlier faith. To use the words [of Paul], "I have fed you with milk and not with meat, for hitherto ye were not able to bear it,

neither yet now are ye able." (1 Cor. iii. 2.) The five loaves are, as it were, your milk; the stronger meat will be the Body of Christ; the more generous cup, the Blood of the Lord.

Antiphon at the Song of Zacharias. The multitude being very great, * and having nothing to eat, JESUS called His disciples unto Him, and saith unto them: I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat. Alleluia.

Antiphon at the Song of the Blessed Virgin. I have compassion on the multitude, * because they have now been with Me three days, and have nothing to eat; and if I send them away fasting, they will faint by the way. Alleluia.

Seventh Lord's Day after Pentecost.

Prayer.

O GOD, Whose never-failing Providence ordereth all things both in heaven and earth, we humbly beseech Thee to put away from us all hurtful things, and to give us those things which be profitable for us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (vii. 15.)

AT that time: JESUS said unto His disciples: Beware of false prophets, which come to you in

sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comment. on Matth. ch. vi.*)

The Lord here warneth us that we must rate the worth of soft words and seeming meekness, by the fruits which they that manifest such things bring forth in their works, and that we should look, in order to see what a man is, not at his professions, but at his deeds. For there are many in whom sheep's clothing is but a mask to hide wolfish ravening. But "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." Thus, the Lord teacheth us, is it with men also; evil men bring not forth good fruits, and hereby are we to know them. Lip-service alone winneth not the kingdom of heaven, nor is every one that saith unto Christ, "Lord, Lord," an heir thereof.

Eighth Lesson.

WHAT use is there in calling the Lord, Lord? Would He not be Lord all the same, whether or not we called Him so? What holiness is there in this ascription of a name, when the true way to enter into the kingdom of heaven is to do the will of our Father, Who is in heaven? "Many will say to Me in that day: Lord, Lord, have we not prophesied in Thy Name?" Already here doth the Lord rebuke the deceit of the false prophets, and the feigning of the hypocrites, who take glory to themselves because of the power of their words, their prophesying in teaching, their casting out of devils, and such-like mighty works.

Ninth Lesson.

BECAUSE of all these things they promised unto themselves that they shall enter into the kingdom of heaven—as though in their words and works any good thing were their own, and not all the mighty working of that God upon Whom they call, since reading bringeth knowledge of doctrine, and the Name of Christ driveth out devils. That which is needed on our part to win that blessed eternity, that of our own which we must give, is to will to do right, to turn away from all evil, to obey with our whole heart the commandments laid on us from heaven, and so to become the friends of God. It should be ours rather to do God's will, than to boast of God's power. And we must put off from us and thrust away such as are by their wicked works already estranged from His friendship.

Antiphon at the Song of Zacharias.

Beware of false prophets, * which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Alleluia.

Antiphon at the Song of the Blessed Virgin.

A good tree cannot bring forth evil fruit, * neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down and cast into the fire. Alleluia.

Eighth Lord's Day after Pentecost.

Prayer.

GRANT to us, Lord, we beseech Thee, the spirit to think and do always such things as be rightful,

that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xvi. 1.)

AT that time: JESUS spake this parable unto His disciples: There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Letter 151. To Algasia.*)

The lord commended the unjust steward, because he had done wisely though wickedly. The lord, although himself defrauded by it, could not but praise the shrewdness of his dishonest servant, because he had cheated him with profit to himself. How much more will our Master Christ, Who is above any defrauding by us, and is Himself the Great Forgiver, praise us if we [win a blessing from Him by] deal[ing] indulgently with those who are to believe in Him?

Eighth Lesson.

AFTER this parable the Lord saith: "Make to yourselves friends of the mammon of unrighteousness." This word "mammon" is a Syriac (not an Hebrew) word, signifying ill-gotten gains. If then even ill-gotten

gains can be so used by such as have them as to profit them, how much more can they who, like the Apostles, are "stewards of the mysteries of God," those true and blameless riches, how much more can they profit themselves, (1 Cor. iv. 1,) even everlastingly, by their right use of them?

Ninth Lesson.

THEREFORE it is immediately written: "He that is faithful in that which is least"—that is to say, in bodily things—"is faithful also in much"—that is to say, in spiritual things. "And he that is unjust in the least"—that is to say, by not giving to his needy brother succour of those things which are needful for the body, and which God hath made for all men, such an one—"is unjust also in much"—that is to say, he will deal out spiritual things unfairly, this to one and that to another, and not according to their true spiritual needs. "If therefore," saith the Lord, "ye have not been faithful in the" use of earthly riches which pass away, "who will commit to your trust the true and abiding riches," that is, the spiritual riches of the word of God?

Antiphon at the Song of Zacharias.

The lord said unto his steward: * How is it that I hear this of thee? Give an account of thy stewardship. Alleluia.

Antiphon at the Song of the Blessed Virgin.

What shall I do? * For my lord taketh away from me the stewardship. I cannot dig; to beg, I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. Alleluia.

Ninth Lord's Day after Pentecost.

Prayer.

LET Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 41.)

AT that time: When JESUS was come near to Jerusalem, He beheld the city, and wept over it, saying: If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!—but now they are hid from thine eyes. And so on.

Homily by Pope St Gregory [the Great.] (39th on the Gospels.)

No man that hath read the history of the destruction of Jerusalem by the Roman Princes Vespasian and Titus, can be ignorant that it was of that destruction that the Lord spoke when He wept over the ruin of the city. It is these Princes that are pointed at where it is said: "For the days shall come upon thee that thine enemies shall cast a trench about thee." The truth of what followeth: "They shall not leave in thee one stone upon another"—is even now fulfilled in the change of site of the city, which hath been re-built round about that place without the gates, where the Lord was

crucified, while the ancient city hath been, as I am told, rooted up from the very foundations.

Eighth Lesson.

WHAT the sin of Jerusalem was which brought upon her the punishment of this destruction, we find written after: "Because thou knewest not the time of thy visitation." The Maker of men, through the mystery of His Incarnation, was pleased to visit her, but she remembered not to fear and to love Him. Hence also the Prophet Jeremiah, rebuking the hardness of man's heart, calleth the birds of the air to testify against it, saying: "The stork in the heaven knoweth her appointed time; and the turtle, and the swallow, and the crane, observe the time of their coming; but my people know not the judgment of the LORD." (viii. 7.)

Ninth Lesson.

THE Saviour wept over the ruin of the unfaithful city, while she herself as yet knew not that it was coming. "If thou hadst known," said He, "even thou—" and we may understand Him to have meant—"thou wouldest thyself have wept, in place of making merry as thou now dost, knowing not what hangeth over thee." And hence He saith farther: "at least in this thy day, the things which belong unto thy peace." While she was giving herself up to fleshly pleasures, and casting no look ahead upon coming sorrows, she had still for a day in her power the things which might have brought unto her peace.

Antiphon at the Song of Zacharias.

When the Lord was come near to Jerusalem, He beheld the city, and wept * over it, saying: If thou hadst known, even thou! For the days

shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground—because thou knewest not the time of thy visitation. Alleluia.

Antiphon at the Song of the Blessed Virgin. It is written: My house is the house of prayer * for all nations; but ye have made it a den of thieves. And He taught daily in the Temple.

Tenth Lord's Day after Pentecost.

Prayer.

O GOD, Who declarest Thine Almighty power most chiefly in showing mercy and pity, mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xviii. 9.)

AT that time: JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the Temple to pray, the one a Pharisee, and the other a publican. And so on.

Homily by St Austin, Bishop [of

Hippo.] (*36th upon the Words of the Lord.*)

The Pharisee might at least have said, "I am not as many men are." But what meaneth "other men"? All other men except himself. "I," said he, "am righteous; others are sinners." "I am not as other men are, extortioners, unjust, adulterers,"—and then he took occasion, from the neighbourhood of the publican, to plume himself—"or even," quoth he, "as this publican." "I am alone," he thought, "that publican is one of the others. Mine own righteousness maketh the gulf between me and the wicked, such as he is."

Eighth Lesson.

I FAST twice in the week; I give tithes of all that I possess." If we look in his prayer to find what he went to the Temple to pray to God for, we shall find nothing. He went up to pray, but his prayer was not a request of anything from God, but a glorification of himself. It was little enough not to pray to God, but he also glorified himself and despised his neighbour. But the publican stood afar off—and yet drew nigh to God. Self-knowledge bade him keep at a distance, but his earnestness made him close. The publican stood afar off, but the Lord was at hand to hear him.

Ninth Lesson.

THOUGH the LORD be high, yet hath He respect unto the lowly; but the proud"—such as was this Pharisee—"He knoweth afar off." (Ps. cxxxvii. 6.) He knoweth the proud, all the same, but they are afar off from Him. Consider now the lowliness of the publican. It was not only that he stood afar off, but "he would not lift up so much as his eyes

unto heaven ;" he looked carefully lest he should look up ; he dared not to lift up his eyes unto heaven ; self-knowledge kept him down, though hope raised him up. Consider again, how that he "smote upon his breast." He afflicted himself, and therefore the Lord had compassion upon his acknowledgment of guilt. "He smote upon his breast, saying: Lord, be merciful to me a sinner." Harken here to a prayer ; and wonderest thou that when the sinner remembereth, God forgetteth ?

Antiphon at the Song of Zacharias. The publican, standing afar off, * would not lift up so much as his eyes unto heaven, but smote upon his breast, saying : God be merciful to me a sinner.

Antiphon at the Song of the Blessed Virgin. This man went down to his house * justified rather than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

Eleventh Lord's Day after Pentecost.

Prayer.

ALMIGHTY and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve, pour down upon us the abundance of Thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (vii. 31.)

AT that time : JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And so on.

Homily by Pope St Gregory [the Great.] (*Hom. x. Bk. i. on Ezekiel.*)

What signifieth it that when God, the Maker of all, would heal a deaf and dumb man, "He put His Fingers into his ears, and He spit, and touched his tongue ?" What is figured by the Fingers of the Redeemer but the gifts of the Holy Ghost ? Hence it is written in another place (Luke xi. 20) that after He had cast out an evil spirit, He said : "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you"—which words are thus given by another Evangelist (Matth. xii. 28):—"If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." By setting these two passages together we see that the Spirit is called the Finger. For our Lord, then, to put His Fingers into the deaf man's ears was by the gift of the Holy Spirit to enlighten his dark mind unto obedience.

Eighth Lesson.

WHAT signifieth it also that "He spit and touched his tongue ?" We receive spittle out of the Redeemer's mouth upon our tongues when we receive wisdom to speak God's truth. Spittle is a secretion of the head which floweth into the

mouth. And so, that wisdom, which is Himself, the great Head of His Church, as soon as it hath touched our tongue, doth straightway take the form of preaching. "And looking up to heaven, He sighed," not that He had any need to sigh, Who gave whatsoever He asked, but that He was fain to teach us to look up and sigh toward Him Whose throne is in heaven, confessing our need, that our ears should be opened by the gift of the Holy Spirit, and our tongue loosed by the spittle of our Saviour's Mouth, that is, by knowledge of His Divine Word, before we can use it to preach to others.

Ninth Lesson.

"AND He said unto him: Ephphatha—that is: Be opened. And straightway his ears were opened, and the string of his tongue was loosed." Herein we must remark the command, "Be opened" was addressed to the deaf ears, but the tongue also was immediately loosed. Just so, when the ears of a man's heart have been opened to learn the obedience of faith, the string of his tongue also is thereupon loosed, that he may exhort others to do the good things which himself doth. It is well added: "And he spake plain." He only doth well preach obedience to others who hath first learnt himself to obey.

Antiphon at the Song of Zacharias.
When the Lord had departed from the coasts of Tyre, * He made both the deaf to hear and the dumb to speak.

Antiphon at the Song of the Blessed Virgin. He hath done all things well, * He maketh both the deaf to hear and the dumb to speak.

Twelfth Lord's Day after Pentecost.

Prayer.

ALMIGHTY and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service, grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (x. 23.)

AT that time: JESUS said unto His disciples: Blessed are the eyes which see the things that ye see. For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*Bk. iii. ch. 43 on Luke x.*)

Blessed were the eyes—not of Scribes and Pharisees, which saw but the Body of the Lord,—but those eyes, eyes blessed indeed, which were able to see those things whereof it is written: "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Blessed are the eyes of those little ones unto whom it seemeth good in the eyes of the Son to reveal Himself and the Father also. Abraham rejoiced to see the day of Christ;

and he saw it, and was glad. (John viii. 56.) Isaiah, and Micah, and many among the Prophets, saw the glory of the Lord,—wherefore also they be called Seers,—but all they beheld it and hailed it afar off, seeing but as through a glass, darkly. (1 Cor. xiii. 12.)

Eighth Lesson.

OTHERWISE were the Apostles, who saw the Lord face to Face, eating with Him, and learning from Him by asking whatsoever they listed. For them there was no need to be taught by Angels, or the shifting fabric of visions. They whom Luke doth call Prophets and kings, Matthew nameth as "Prophets and righteous men" (xiii. 17.) Righteous men are indeed mighty kings, who know how to lord it over their own rebellious temptations, instead of falling under them to become their slaves.

Ninth Lesson.

"AND, behold, a certain lawyer stood up, and tempted Him, saying: Master, what shall I do to inherit eternal life?" This lawyer, who stood up to ask the Lord a tempting question touching eternal life, took the subject of his asking, as I think, from the words which the Lord had just uttered, when He said: "Rejoice, because your names are written in heaven" (20.) But his attempt was a proof of the truth of that which the Lord immediately added: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes!"

Antiphon at the Song of Zacharias.
Master, what shall I do * to inherit eternal life? He said unto him:

What is written in the law? How readest thou? And he, answering, said: Thou shalt love the Lord thy God with all thy heart. Alleluia.

Antiphon at the Song of the Blessed Virgin. A certain man went down from Jerusalem * to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

Thirteenth Lord's Day after Pentecost.

Prayer.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity, and that we may worthily obtain that which Thou dost promise, make us to love that which Thou dost command. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xvii. 11.)

IT came to pass, as JESUS went to Jerusalem, that He passed through the midst of Samaria and Galilee. And, as He entered into a certain village, there met Him ten men that were lepers. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk. ii. Gospel Questions, ch. 40.*)

The ten lepers "lifted up their voices and said: JESUS, Master, have mercy on us. And when He saw

them, He said unto them: Go, show yourselves unto the Priests. And it came to pass that, as they went, they were cleansed." Question: why did the Lord send them unto the Priests, that, as they went, they might be cleansed? Lepers were the only class among those upon whose bodies He worked mercy, whom we find that He sent unto the Priests. It is written in another place that He said to a leper whom He had cleansed: "Go, and show thyself to the Priest, and offer for thy cleansing according as Moses commanded, for a testimony unto them" (Luke v. 14, Lev. xiv. 1 *et seq.*) We ask then, of what leprosy was a type, whereof they that were ridded were called, not "healed," but "cleansed." It is a disease which doth first appear in the skin, but destroyeth not immediately the strength, nor the use of feeling and the limbs.

Eighth Lesson.

BY lepers, therefore, we may not absurdly suppose such to be figured as have not the knowledge of the true faith, but do show forth divers parti-coloured teachings of error. They hide not their witlessness, but do use all such wit as they have to make it manifest, and proclaim it in high-sounding phrases. There is no false doctrine but hath some truth mixed up with it. A man's discourse then, with some truths in it unequally mingled with falsehoods, and all confounded in one mass, is like to the body of one that is stricken with leprosy, whereon all manner of foul colours do appear in this and that place along with the true colour of skin.

Ninth Lesson.

SUCH men as these are banished out of the walls of the Church, to the end that haply when they stand

afar off they may lift up their voices and cry to Christ for pardon, just as those ten men that were lepers, which stood afar off, outside the village, lifted up their voices and said: "JESUS, Master, have mercy on us." That they styled Him Master, by which title I know not if any besought the Lord for bodily healing, I think doth sufficiently show that leprosy signifieth false doctrine, whereof the Good Master doth cleanse us.

Antiphon at the Song of Zacharias. As JESUS passed through * a certain village, there met Him ten men that were lepers, which stood afar off; and they lifted up their voices, and said: "JESUS, Master, have mercy on us."

Antiphon at the Song of the Blessed Virgin. And one of them, * when he saw that he was healed, turned back, and with a loud voice glorified God. Alleluia.

Fourteenth Lord's Day after Pentecost.

Prayer.

KEEP, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy, and because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (vi. 24.)

AT that time: JESUS said unto His disciples: No man can serve two masters. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk. ii. on the Lord's Sermon on the Mount, ch. xiv.*)

"No man can serve two masters," and this is further explained—"for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." These words we ought carefully to weigh, for the Lord sheweth straightway who be the two masters whom we have choice of: "Ye cannot serve God and Mammon." Mammon is a term which the Hebrews are said to use for riches. It is also a Carthaginian word; for the Punic for "gain" is "mammon."

Eighth Lesson.

HE which serveth mammon, serveth that evil one who hath perversely chosen to be lord of these earthly things, and is called by the Lord "the prince of this world." (*John xiv. 30.*) Of these two masters, either a man will hate the one and love the other, that is God—or he will hold to the one and despise the other. He which serveth mammon holdeth to an hard and destroying master, for he is led captive by his lust, and sold a slave to the devil, and him loveth no man—is there any man that loveth the devil? And yet there be that hold to him.

Ninth Lesson.

"THEREFORE, I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on"—lest, albeit such things are not idle, but needful to be sought after, yet the seeking for things even needful should divide the heart; and

our intention should be corrupted when we do something as it were mercifully; that is, lest, when we would seem to be seeking another's good, it should be profit to ourselves, rather than benefit to him, that we seek; and therefore we seem not to ourselves to sin, because we would seek things not idle, but needful.

Antiphon at the Song of Zacharias.
Take no thought, saying: What shall we eat? * or, What shall we drink? For your Father knoweth what things ye have need of. Alleluia.

Antiphon at the Song of the Blessed Virgin. Seek ye first the kingdom of God * and His righteousness, and all these things shall be added unto you. Alleluia.

Fifteenth Lord's Day after Pentecost.

Prayer.

O LORD, we beseech Thee, let Thy continual pity cleanse and defend Thy Church, and because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (*vii. 11.*)

AT that time: JESUS went into a city called Nain; and His disciples went with Him, and much people. And so on.

Homily by St Austin, Bishop [of Hippo.] (*44th Discourse on the Words of the Lord.*)

That her son was called again to life was the joy of that widowed mother; that souls of men are every day called to life is the joy of our Mother the Church. He was dead in body; they have been dead in mind. His death was outward, and was outwardly bewailed; their inward death hath been neither mourned for nor seen. But He hath sought for them, Who hath seen that they are dead, and He only hath seen that they are dead, Who hath been able to make them alive. If He had not come to raise the dead, the Apostle had not said:—"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. v. 14.)

Eighth Lesson.

WE find written how the Lord raised from the dead three persons visibly, but thousands invisibly. But how many they may have been whom He raised visibly, who knoweth? For all the things which He did are not written. John saith thus:—"There are also many other things which JESUS did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." (xxi. 25.) There were then, doubtless, many more raised to life, but it is not meaningless that three are recorded. For our Lord JESUS Christ hath willed that those things which He did carnally, we should understand also spiritually. He worked not miracles only for the sake of working wonders, but that His works might be at once wonderful to them that beheld, and true to them that understand them.

Ninth Lesson.

EVEN as one that looketh upon a scroll right fairly written, and knoweth not how to read therein, praiseth the hand of the old scribe when he seeth the beauty of the points, but what it saith, what those points mean, he knoweth not, and praiseth by the eye, without understanding by the mind,—and as, on the other hand, he that can not only gaze on it, as can all men, but also can read it, praiseth the penmanship, and catcheth the sense likewise, which the unlearned cannot do: even so, there were some that saw the miracles which Christ did, and understood not what they meant, nor what they, as it were, hinted to such as did understand them, and these only marvelled to see them wrought. And other some there were which saw the works, and marvelled, and understood them, and profited by them. And it is as these last that we ought to be in the school of Christ.

Antiphon at the Song of Zacharias.
JESUS went into a city called Nain; * and, behold, there was a dead man carried out, the only son of his mother.

Antiphon at the Song of the Blessed Virgin. A great prophet is risen up among us; * and God hath visited His people.

Sixteenth Lord's Day after Pentecost.

Prayer.

LORD, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The Common of Saints.

OFFICES FOR THE FEASTS OF THE SAINTS, ACCORDING TO THE CLASS TO WHICH EACH SAINT BELONGS, AND COMMON TO ALL THE SAINTS OF EACH CLASS RESPECTIVELY.

I. Apostles' Eves.

The Office is of the Week-day, begins at Mattins, and ends at None. What is not of the Week-day and what is not specially given in its own place is as follows.

First Lesson.

The Lesson is taken from the Holy Gospel according to John (xv. 12.)

AT that time : JESUS said to His disciples : This is My commandment, That ye love one another, as I have loved you. And so on.

Homily by Pope St Gregory [the Great.] (27th on the Gospels.)

All the holy words of the Lord are full of His commandments. Why, then, speaketh the Lord of the commandment to love one another as if He gave no other commandment? "This," saith He, "is My commandment, That ye love one another." Is it not because love

is the one object of all His commandments, and all His commandments are one? For, even as a tree, having but one root, bringeth forth many branches, so, if the root be love, many virtues do spring therefrom. Neither is the branch of good works green, if it abide not in the root of love.

Second Lesson.

THEREFORE the commandments of the Lord are manifold, and yet one. Manifold, indeed, by the diversity of working, but one, as concerning the root of love. And how it behoveth us to keep fast hold on that root of love, we know from Him, Who in sundry places of His holy Scripture, moveth us to love our friends in Him, and our enemies for Him. He truly abideth in love, who loveth his friend in God, and his enemy for God. For there are some who love their neighbour indeed, but by an affection

engendered of kinship and of the flesh: such love the Scripture forbiddeth not: but it is one thing to love our neighbour with that love whereto nature doth freely move us, and another thing to love him with that love whereto we are obliged, if we would do whatsoever the Lord commandeth us.

Third Lesson.

HE, then, that loveth his neighbour naturally, loveth him indeed, but attaineth not unto that great reward of love, for he loveth him, not after the spirit, but after the flesh. Therefore, when the Lord saith: "This is My commandment, That ye love one another," He saith also, "as I have loved you,"—even as though He said openly, "Love ye one another, with that aim wherewith I have loved you." And in this matter, dearly beloved brethren, it behoveth us to watch; for he that

hateth us of old time, even while he draweth our mind to love the things which are seen and temporal, rouseth up against us our neighbour who is weaker than we are, to take from us that which we love.

Prayer at Lauds and during the day.

GRANT, we beseech Thee, O Almighty God, that the worshipful Feast of Thy blessed Apostle, [*here insert the name of the Saint,*] on the eve whereof we now stand, may avail us to the increase both of godliness toward Thee, and of health to our own souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The Long Preces are said at Lauds and Prime, and the corresponding short ones at Terce, Sext, and None, kneeling.

II. For Apostles and Evangelists.

Everything as on Sundays except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Hymn from Lauds.

The Prayer is always Proper.

Last Psalm.

O praise the LORD, &c., (Ps. cxvi., p. 186.)

Verse. ¹ Their sound is gone out through all the earth.

¹ Ps. xviii. 5.

Answer. And their words to the end of the world.

Antiphon at the Song of the Blessed Virgin. ² For they will deliver you up to the councils, and they will scourge you in their synagogues, and ye shall be brought before kings and governors for My sake, for a testimony against them and the Gentiles.

MATTINS.

Invitatory. The Lord, He is the King of the Apostles. * O come, let us worship Him!

² Matth. x. 17, 18.

Hymn.¹

THE Lord's eternal gifts,
The Apostles' mighty praise,
Their victories, and high reward,
Sing we in joyful lays.

Lords of the Churches they;
Triumphant Chiefs of war;
Brave Soldiers of the Heavenly Camp;
True Lights for evermore.

Theirs was the Saint's high faith;
And quenchless hope's pure glow;
And perfect charity, which laid
The world's fell tyrant low.

In them the Father shone;
In them the Son o'ercame:
In them the Holy Spirit wrought,
And filled their hearts with flame.

Praise to the Father, Son,
And Spirit, One and Three;
As evermore hath been before,
And shall for ever be. Amen.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. Their sound is gone out through all the earth, and their words to the ends of the world.

Psalm XVIII.

[Intituled "A Psalm of David," with the same further obscure superscription, as in Pss. xii. and xiii.]

THE heavens declare the glory
of God, * and the firmament
showeth His handy-work.

Day unto day uttereth speech,

* and night unto night showeth knowledge.

There is no speech nor language,
* where their voice is not heard.

Their sound is gone out through all the earth: * and their words to the ends of the world.

He hath set His tabernacle in the sun:² * which is as a bridegroom coming out of his chamber.

He rejoiceth as a strong man to run a race: * his going forth is from the end of the heaven.

And his circuit unto the ends of it: * and there is nothing hid from the heat thereof.

The law of the LORD is perfect, converting the soul: * the testimony of the LORD is sure, making wise the simple.

The statutes of the LORD are right, rejoicing the heart: * the commandment of the LORD is clear, giving light unto the eyes.

The fear of the LORD is holy, enduring for ever and ever: * the judgments of the LORD are true, righteous altogether.

More to be desired are they than gold and store of precious stones, * sweeter also than honey and the honeycomb.

Verily, Thy servant keepeth them: * in keeping of them there is great reward.

Who can understand his errors?
Cleanse Thou me from secret faults:

¹ Part of an hymn by St Ambrose, or by one of the Ambrosian school; slightly altered; translation by the Rev. E. Caswall.

² So the LXX., as well as the Vulgate. Cf. Ps. cii. 19; ciii. 2, 3. The sense seems to be that the physical source of the light and life of this system is represented as a kind of celestial counterpart of the tabernacle, which was the centre of the Divine authority as revealed upon earth. The Hebrew, however, which is supported by St Jerome, reads, "In them (*i.e.*, the starry heavens) hath He set a tabernacle for the sun," and this reading seems to commend itself to Archbishop Kenrick, who suggests that the "tabernacle" may signify the region below the horizon, into which the sun retires nightly, as into a tent, to sleep, and from which he issues in renewed glory every morning. Targum:—"In them hath He set splendour as a tabernacle for the sun."

* preserve Thy servant also from the sins of others.

If they get not dominion over me, then shall I be undefiled: * and I shall be cleansed from the great transgression.

Let the words of my mouth, and the meditation of mine heart, * be acceptable in Thy sight for ever,

O LORD mine Helper, * and my Redeemer!

Second Antiphon. The righteous cry, and the LORD heareth.

Psalm XXXIII.

[Intituled "Of David, when he changed his behaviour before Abimelech, who drove him away and he departed." This incident is thus described in 1 Kings (Sam.) xxi. 10. "And David arose and fled that day for fear of Saul, and went to Achish" (otherwise called Abimelech) "the King of Gath. And the servants of Achish said unto him: Is not this David the King of the land? Did they not sing one to another of him in dances saying, 'Saul hath slain his thousands, and David his ten thousands'? And David laid up these words in his heart, and was sore afraid of Achish the King of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrambled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish to his servants: Lo, ye see the man is mad; wherefore have you brought him to me? Have I need of madmen, that ye have brought this fellow to play the madman in my presence? Shall this fellow come into mine house? xxii. David therefore departed thence, and escaped to the cave of Adullam." This Psalm is A B C Darian.]

I WILL bless the LORD at all times: * His praise shall continually be in my mouth.

My soul shall make her boast in the LORD: * the humble shall hear thereof, and be glad.

O magnify the LORD with me: * and let us exalt His Name together.

I sought the LORD, and He heard

me, * and delivered me from all my distress.

Draw near unto Him, and be lightened, * and your faces shall not be ashamed.

This poor man cried, and the LORD heard him, * and saved him out of all his troubles.

The angel of the LORD encampeth round about them that fear Him, * and delivereth them.

O taste and see that the LORD is good: * blessed is the man that trusteth in Him.

O fear the LORD, all ye His Saints: * for there is no want to them that fear Him.

The mighty lack and suffer hunger: * but they that seek the LORD shall not want any good thing.

Come, ye children, hearken unto me: * I will teach you the fear of the LORD.

What man is he that desireth life, * that loveth to see good days?

Keep thy tongue from evil, * and thy lips from speaking guile.

Depart from evil and do good: * seek peace and pursue it.

The eyes of the LORD are upon the righteous: * and His ears are open unto their cry.

But the face of the LORD is against them that do evil, * to cut off the remembrance of them from the earth.

The righteous cry and the LORD heareth, * and delivereth them out of all their troubles.

The LORD is nigh unto them that are of a broken heart, * and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: * but the LORD will deliver them out of all.

The Lord keepeth all their bones: * not one of them shall be broken.

The death of sinners is grievous : * and they that hate the righteous shall be guilty.

The LORD redeemeth the souls of His servants : * and none of them that trust in Him shall be guilty.

Third Antiphon. Thou shalt make them princes over all the earth : they shall be mindful of Thy Name, O Lord.

Psalm XLIV.

[This Psalm has a long superscription, the exact meaning of which is not now certain. It seems to have been a marriage-song written to be sung by the Korahites. The Targum ascribes it to the time of Moses, but it seems rather to belong to that of the Jewish Monarchy.]

MINE heart is overflowing with a good matter : * I speak of my works unto the king.

My tongue is the pen * of a ready writer.

Thou art fairer than the children of men, grace is poured into thy lips : * therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, * O most mighty !

In thy comeliness, and thy beauty, * go forward, fare prosperously, and reign,

Because of truth, and meekness, and righteousness : * and thy right hand shall lead thee wonderfully.

Thine arrows are sharp — (the people shall fall under thee) — * into the heart of the King's enemies.

¹ Thy throne, O God, is for ever and ever : * the sceptre of Thy kingdom is a right sceptre.

Thou hast loved righteousness,

and hated iniquity : * therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, * whereby kings' daughters among thine honourable women have made thee glad.

Upon thy right hand did stand the queen in a vesture of gold, * bedecked with divers colours.

Hearken, O daughter, and consider, and incline thine ear : * forget also thine own people, and thy father's house :

And the King shall greatly desire thy beauty : * for He is the Lord thy God,² and Him shall they worship.

And the daughters of Tyre shall entreat thy favour * with gifts, even all the rich among the people.

The King's daughter is all glorious within, * in a vesture of gold, clad in divers colours.

After her shall virgins be brought unto the King : * her fellows shall be brought unto thee.

With gladness and rejoicing shall they be brought : * they shall enter into the King's palace.

Instead of thy fathers shall be thy children : * thou shalt make them princes over all the earth.

They shall be mindful of thy name, * unto all generations.

Therefore shall the people praise thee for ever, * yea, for ever and ever.

Verse. Their sound is gone out through all the earth.

Answer. And their words to the ends of the world.

¹ So are these words translated in Heb. i. 8, 9.

² The word "God" is not in the Hebrew, and the original meaning, addressed to the bride, is, "He is thy lord, and bow thou to him." So also St Jerome.

The following Lessons are not read if Proper Lessons are assigned instead.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (iv. 1.)

LET a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. It is required of stewards here, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing against myself: yet am I not hereby justified: but He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come: Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

First Responsory.

¹ Behold, I send you forth as sheep in the midst of wolves, saith the Lord; be ye therefore wise as serpents, and harmless as doves.

Verse. ² While ye have light, believe in the light, that ye may be the children of light.

Answer. Be ye therefore wise as serpents, and harmless as doves.

Second Lesson.

AND these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes, that ye might learn in us not to think of men above that which is

written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich: ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the Apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to Angels, and to men.

Second Responsory.

³ Take My yoke upon you, saith the Lord, and learn of Me, for I am meek and lowly in heart; for My yoke is easy, and My burden is light.

Verse. And ye shall find rest unto your souls.

Answer. For My yoke is easy, and My burden is light.

Third Lesson.

WE are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the earth, and are the off-scouring of all things unto this day. I write not these things to shame you, but as

¹ Matth. x. 16.

² John xii. 36.

³ Matth. xi. 29.

my beloved sons, I warn you. For though ye have ten thousand instructors in Christ; yet have ye not many fathers. For in Christ JESUS I have begotten you through the Gospel.

Third Responsory.

¹ When ye stand before kings and governors, take no thought how or what ye shall speak; for it shall be given you in that same hour, what ye shall speak.

Verse. For it is not ye that speak, but the Spirit of your Father, Which speaketh in you.

Answer. For it shall be given you in that same hour, what ye shall speak.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For it shall be given you in that same hour, what ye shall speak.

SECOND NOCTURN.

First Antiphon. The princes of the people are gathered together with the God of Abraham.

Psalm XLVI.

[Intituled "A Psalm of the sons of Korah," with another (now uncertain) direction.]

O CLAP your hands, all ye people: * shout unto God with the voice of triumph.

For the LORD Most High is terrible: * He is a great King over all the earth.

He hath subdued the people under us, * and the nations under our feet.

¹ Matth. x. 18-20.

He hath chosen His own inheritance for us, * the excellency of Jacob, whom He loved.²

God is gone up with a shout, * and the LORD with the sound of a trumpet.

Sing praises to our God, sing praises: * sing praises unto our King, sing praises.

For God is the King of all the earth: * sing ye praises with understanding.

God reigneth over the heathen: * God sitteth upon the throne of His holiness.

The princes of the people are gathered together with the God of Abraham: * for the mighty ones of the earth are greatly exalted.

Second Antiphon. Thou hast given the heritage to those that fear Thy Name, O Lord.

Psalm LX.

[Intituled "of David." It has also a musical (?) superscription now of uncertain meaning.]

HEAR my cry, O God: * attend unto my prayer.

From the ends of the earth I cried unto Thee: * when mine heart was overwhelmed, Thou didst lift me up upon a rock.

Thou didst lead me, for Thou hast been a shelter for me, * a strong tower from the enemy.

I will abide in Thy tabernacle for ever: * I will make my refuge in the covert of Thy wings.²

For Thou, O God, hast heard my vows: * Thou hast given the heritage to those that fear Thy name.

Thou wilt prolong the King's

² SLH.

life: * and his years to many generations.

He shall abide before God for ever: * who will seek for His mercy and truth?

So will I sing praise unto Thy name for ever: * that I may daily perform my vows.

Third Antiphon. They declared the work of God, and understood His doings.

Psalm LXIII.

[Intituled "A Psalm of David" with a farther superscription of meaning now uncertain.]

HEAR my voice, O God, in my prayer: * preserve my life from fear of the enemy.

Thou hast hidden me from the secret counsel of the wicked, * from the insurrection of the workers of iniquity.

For they whet their tongue like a sword: * they bend their bow, even bitter words, that they may shoot in secret at the perfect.

Suddenly do they shoot at him and fear not: * they encourage themselves in evil purpose.

They commune of laying snares privily: * they say: Who shall see them?

They search out iniquities: * they accomplish a diligent search.

Man shall attain to thoughts that are very deep: * but God shall [still] be exalted.

The arrows of babes have pierced them: * and their tongues are weakened against them.

All that saw them were moved: * and all men feared,

And declared the work of God, * and understood His doings.

The righteous shall be glad in the LORD, and shall trust in Him: * and all the upright in heart shall glory.

Verse. ¹ Thou shalt make them princes over all the earth.

Answer. They shall be mindful of Thy Name, O Lord.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Gregory [the Great.] (*30th on the Gospels.*)

IT is written: "By His Spirit the Lord hath garnished the heavens." (Job xxvi. 13.) Now the garniture of the heavens are the godly powers of preachers, and this garniture, what it is, Paul teacheth us thus:—"To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as He will. (1 Cor. xii. 8.)

Fourth Responsory.

² I saw men standing together, clad in shining raiment, and the Angel of the Lord spake unto me,

¹ Ps. xlv. 17, 18.

² This Responsory reads like a quotation, but neither the translator nor any whom he has consulted have succeeded in discovering its source. It is not in Scripture.

saying: These men are holy, for they are the friends of God.

Verse. ¹ I saw a strong Angel of God fly into the midst of heaven, saying with a loud voice—

Answer. These men are holy, for they are the friends of God.

Fifth Lesson.

SO much power then as have preachers, so much garniture have the heavens. Wherefore again it is written: "By the word of the LORD were the heavens made." (Ps. xxxii. 6.) For the Word of the Lord is the Son of the Father. But, to the end that all the Holy Trinity may be made manifest as the Maker of the heavens, (that is, of the Apostles,) it is straightway added touching God the Holy Ghost: "and all the host of them by the Breath of His mouth." Therefore the might of the same heavens is the might of the Spirit, for they had not braved the powers of this world, unless the strength of the Holy Ghost had comforted them. For we know what manner of men the Teachers of the Holy Church were before the coming of this Spirit: and since He came we see in Whose strength they are made strong.

Fifth Responsory.

² Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake; rejoice, and be exceeding glad, for great is your reward in heaven.

¹ Cf. Apoc. viii. 13.

² Matth. v. 11, 12.

³ Luke vi. 22.

⁴ St Peter, buried in the Vatican Basilica, where this sermon seems to have been preached.

Verse. ³ When men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake.

Answer. Rejoice, and be exceeding glad, for great is your reward in heaven.

Sixth Lesson.

VERILY, if we ask of the damsel that kept the door, she will tell us what was the measure of weakness and of strength in that Shepherd⁴ of the Church nigh to whose most holy body we are now sitting, before that the Spirit came. He was so stricken by the words of one woman, that for fear of death, he denied Life. And we may well remember that Peter denied in captivity Him, Whom the thief confessed, even when He was lifted up upon the Cross. But let us hear what that craven was after that the Spirit came. When the rulers and elders were gathered together, the Apostles were beaten, and commanded not to speak at all nor teach in the name of Jesus. And Peter answered with great boldness, "We ought to obey God rather than men." (Acts v. 42.)

Sixth Responsory.

These are they which have conquered, and are become the friends of God, who recked not of the commandments of princes, and earned the everlasting reward. And now have they crowns on their heads, and palms in their hands.

Verse. ¹ These are they which came out of great tribulation, and have washed their robes in the blood of the Lamb.

Answer. And now have they crowns on their heads, and palms in their hands.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And now have they crowns on their heads, and palms in their hands.

THIRD NOCTURN.

First Antiphon. The horns of the righteous shall be exalted. Alleluia.

Psalm LXXIV.

[Intituled "A Psalm—A Song of Asaph," with a superscription of meaning now uncertain, but, in part, indicating the tune "Destroy not." The Targum says that it was composed as a thanksgiving at the time when David said "Destroy not thy people," and the occasion meant is probably that of the plague provoked by David's numbering of the people, as related in the last chapter of 2 Kings (Sam.)]

UNTO Thee, O God, will we give thanks : * we will give thanks and call upon Thy name.

We will declare Thy wondrous works : * when I shall take a set time, I will judge uprightly.

The earth and all the inhabitants thereof are dissolved : * I bear up the pillars of it.²

I said unto the wicked : Deal not wickedly : * and to the evil-doers : Lift not up your horn on high.

Lift not up your horn on high :

* speak not wickedness against God.

For neither from the east, nor from the west, nor from the desert mountains : * for God is the judge :

He putteth down one, and setteth up another : * for in the hand of the LORD there is a cup of strong wine full of mixture.³

And he turneth it this way and that : surely the dregs thereof are not wrung out : * all the wicked of the earth shall drink them.

But I will declare for ever : * I will sing praises to the God of Jacob.

All the horns of the wicked also will I break : * and the horns of the righteous shall be exalted.

Second Antiphon. Light is sprung up for the righteous. Alleluia : and gladness for the upright in heart. Alleluia.

Psalm XCVI.

[The Vulgate and the LXX. have the superscription "[A Psalm] of David when his country was re-established"—perhaps meaning after the usurpation of Absalom.]

THE LORD reigneth ; let the earth rejoice : * let the multitude of isles be glad thereof.

Clouds and darkness are round about Him : * righteousness and judgment are the foundation of His throne.

A fire shall go before Him, * and burn up His enemies round about.

His lightnings enlightened the world : * the earth saw and trembled.

The hills melted like wax at the presence of the LORD, * at

¹ Apoc. vii. 14, cf. 9.

² SLH.

³ Aromatic herbs, &c., were mixed with wine to make it more intoxicating. See Smith's Dict. of the Bible,—Wine.

the presence of the Lord of the whole earth.

The heavens declared His righteousness, * and all the people saw His glory.

Confounded be all they that worship graven images, * and that boast themselves of idols.

Worship Him, all ye His Angels! * Zion heard, and was glad.

And the daughters of Judah rejoiced, * because of Thy judgments, O LORD!

For thou, LORD, art high above all the earth: * Thou art exalted far above all gods.

Ye that love the LORD, hate evil: * the Lord preserveth the souls of His saints; He delivereth them out of the hand of the wicked.

Light is sprung up for the righteous, * and gladness for the upright in heart.

Rejoice in the LORD, ye righteous, * and give thanks to the memorial of His holiness!

Third Antiphon. They kept His testimonies, and the ordinance that He gave them. Alleluia.

Psalm XCVIII.

[The Vulgate and the LXX. ascribe this Psalm to David.]

THE LORD reigneth, be the people never so impatient: * He sitteth upon the Cherubim, be the earth never so unquiet.

The LORD is great in Zion: * and He is high above all people.

Let them praise Thy great and terrible Name, for it is holy: * and the King's majesty loveth judgment.

Thou dost establish equity: *

Thou executest judgment and righteousness in Jacob.

Exalt ye the LORD our God, and worship at His footstool: * for it is holy.

Moses and Aaron among His priests, * and Samuel among them that call upon His name.

They called upon the LORD, and He answered them. * He spake unto them in the cloudy pillar:

They kept His testimonies, * and the ordinance that He gave them.

Thou answeredst them, O LORD our God! * O God, Thou forgavest them, though Thou tookest vengeance of their inventions.

Exalt the LORD our God and worship at His holy hill: * for the LORD our God is holy.

Vers. ¹ O God, Thy friends are exceeding honourable.

Answer. Their power is waxen right strong.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 27.)

AT that time: Peter said unto JESUS: Behold, we have forsaken all, and followed Thee: what shall we have therefore? And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk. iii. on Matth. xix.*)

Peter was a fisherman, he was not rich, he earned his bread by his hand and skill, and nevertheless he is thus bold, and saith confidently: "We have forsaken all." And because it sufficeth not to forsake only,

he addeth that which to do is to be perfect: "and followed Thee." "We have done that which Thou hast commanded us, what reward therefore wilt Thou give us?" "And JESUS said unto them: Amen I say unto you, that ye which have followed Me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israël." He said not, "Ye which have forsaken all," for this did even Crates the philosopher,¹ and they which have set nothing by riches are many, but, "Ye which have followed Me." This did the Apostles, and this do believers do.

Seventh Responsory.

These are they who while yet they lived in the flesh, planted the Church in their own blood; ² they drank of the Lord's cup, and became the friends of God.

Verse. Their sound is gone out through all the earth, and their words to the ends of the world.

Answer. They drank of the Lord's cup, and became the friends of God.

Eighth Blessing.

He (*or* they) whose feast-day we are keeping,

Be our Advocate (*or* Advocates) with God.

Eighth Lesson.

"IN the regeneration, when the Son of Man shall sit in the throne of His glory, and when the dead shall rise again from corruption

incorruptible, (1 Cor. xv. 53,) ye also shall sit upon twelve thrones of judgment, condemning the twelve tribes of Israël, because, when ye believed in Me, they would not. (John iii. 18.) And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life." This place agreeth well with that other where the Saviour saith: "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." (Matth. x. 34.) Every one, therefore, that hath set no store by affection, and riches, and the pleasures of the world, for Christ's faith's sake, and the preaching of the Gospel, shall receive an hundred-fold, and shall inherit everlasting life.

Eighth Responsory.

These men are saints, whom the Lord hath chosen in love unfeigned, and hath given them glory everlasting. These are they by the light of whose teaching the Church is glorified, even as the moon is glorified by the light of the sun.

Verse. ³ The saints through faith subdued kingdoms, wrought righteousness.

Answer. By the light of whose teaching the Church is glorified, even as the moon is glorified by the light of the sun.

¹ A Greek cynic, remarkable for his self-denial, who flourished at Athens about B.C. 300.

² Cf. Matth. xx. 22, 23.

³ Heb. xi. 33.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. By the light of whose teaching the Church is glorified, even as the moon is glorified by the light of the sun.

Ninth Lesson.

BY reason of these words, "an hundredfold," some will have it that there shall be a thousand years after the resurrection, wherein they that have forsaken all things shall receive an hundredfold of those things which they have forsaken, and shall inherit everlasting life. Such men consider not that though in other things this were worthy, as touching wives it is unseemly: for it becometh us not to think that he that hath forsaken one wife in this world, shall receive an hundred wives in that which is to come. But the meaning is this, that every one that for the Saviour's sake hath forsaken earthly things, shall receive spiritual things: which things, being rightly weighed against earthly things, are as though an hundredfold were weighed against one.

The Hymn, "We praise Thee, O God, &c.," is said.

LAUDS.

First Antiphon. ¹This is My commandment, * That ye love one another, as I have loved you.

Second Antiphon. ¹Greater love hath no man than this, * that a man lay down his life for his friends.

Third Antiphon. ¹Ye are My friends, * if ye do whatsoever I command you, saith the Lord.

Fourth Antiphon. ²Blessed are the peace-makers, blessed are the pure in heart, for they shall see God.

Fifth Antiphon. ³In your patience * possess ye your souls.

Chapter. (Eph. ii. 19.)

BRETHREN, now ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God: and are built upon the foundation of the Apostles and Prophets, JESUS Christ Himself being the chief corner-stone.

*Hymn.*⁴

NOW let the earth with joy resound,
And Heaven the chant re-echo round;

Nor Heaven nor earth too high can raise
The great Apostles' glorious praise.

O ye who, throned in glory dread,
Shall judge the living and the dead!
Lights of the world for evermore!
To you the suppliant prayer we pour.

Ye close the sacred gates on high;
At your command apart they fly:
O loose for us the guilty chain
We strive to break, and strive in vain.

Sickness and health your voice obey;
At your command they go or stay:
From sin's disease our souls restore;
In good confirm us more and more.

So when the world is at its end,
And Christ to judgment shall descend,
May we be called those joys to see,
Prepared from all eternity.

Praise to the Father, with the Son,
And Holy Spirit, Three in One;
As ever was in ages past,
And so shall be while ages last.

Amen.

¹ John xv. 12-14.

² Matth. v. 9, 8.

³ Luke xxi. 19.

⁴ Of tenth to fifteenth century; author unknown; translation by the Rev. E. Caswall.

Verse. ¹ They declared the work of God.

Answer. And understood His doings.

Antiphon at the Song of Zacharias.
² Ye which have forsaken all, and have followed Me, shall receive an hundredfold, and shall inherit everlasting life.

The Prayer throughout the Office is always special.

PRIME.

Antiphon. This is My commandment, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Acts v. 41.)

THE Apostles departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for the sake of the name of JESUS.

TERCE.

Antiphon. Greater love, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Their sound is gone out through all the earth.

Answer. Their sound is gone out through all the earth.

Verse. And their words to the ends of the world.

Answer. Through all the earth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Their sound is gone out through all the earth.

¹ Ps. lxiii. 10.

Verse. Thou shalt make them princes over all the earth.

Answer. They shall be mindful of Thy Name, O Lord.

SEXT.

Antiphon. Ye are My friends, &c., (*Third Antiphon at Lauds.*)

Chapter. (Acts v. 12.)

AND by the hands of the Apostles were many signs and wonders wrought among the people.

Short Responsory.

Thou shalt make them princes over all the earth.

Answer. Thou shalt make them princes over all the earth.

Verse. They shall be mindful of Thy Name, O Lord.

Answer. Over all the earth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou shalt make them princes over all the earth.

Verse. O God, Thy friends are exceeding honourable.

Answer. Their power is waxen right strong.

NONE.

Antiphon. In your patience, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

O God, Thy friends are exceeding honourable.

Answer. O God, Thy friends are exceeding honourable.

² Matth. xix. 27-29.

Verse. Their power is waxen right strong.

Answer. Exceeding honourable.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O God, Thy friends are exceeding honourable.

Verse. They declared the work of God.

Answer. And understood His doings.

SECOND VESPERS.

First Antiphon. The LORD hath sworn, and will not repent: Thou art a Priest for ever.

Ps. cix. The LORD said, &c., (*p.* 176.)

Second Antiphon. That the Lord may set him with the princes of His people.

Ps. cxii. Praise the LORD, O ye His servants, &c., (*p.* 178.)

Third Antiphon. O Lord, Thou hast loosed my bonds: I will offer to Thee the sacrifice of thanksgiving.

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

I BELIEVED, therefore have I spoken: * but I was greatly afflicted.

I said in my haste: * All men are liars.

What shall I render unto the LORD * for all His benefits toward me?

I will take the cup of salvation, * and call upon the name of the LORD.

I will pay my vows unto the LORD in the presence of all His people. * Precious in the sight of the LORD is the death of His Saints.

O LORD, truly I am Thy servant: * I am Thy servant, and the son of Thine handmaid:

Thou hast loosed my bonds. * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD, in the presence of all His people: * in the courts of the LORD's house, in the midst of thee, O Jerusalem!

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Fourth Antiphon. They went forth weeping, sowing their seed.

Psalm CXXV.

[Intituled "A Song of Degrees."]

WHEN the LORD turned again the captivity of Zion, * we were like them that come again from sickness.

Then was our mouth filled with laughter, * and our tongue with singing.

Then said they among the heathen: * The LORD hath done great things for them.

The LORD hath done great things for us: * whereof we are glad.

Turn again our captivity, O LORD, * as the streams in the south.

They that sow in tears * shall reap in joy.

They go forth weeping, * sowing their seed;

They shall doubtless come again with rejoicing, * bringing their sheaves with them.

Fifth Antiphon. O God, Thy friends are honourable; their power is waxen right strong.

Psalm CXXXVIII.

[Intituled "A Psalm of David," with a musical (?) direction, the meaning of which is not now certain.]

O LORD, Thou hast searched me, and known me: * Thou knowest my down-sitting and mine up-rising:

Thou understandest my thoughts afar off. * Thou searchest my path, and my line,

And art acquainted with all my ways: * before there is a word on my tongue.

Lo, O LORD, Thou knowest all things both new and old: * Thou hast made me, and laid Thine hand upon me.

Such knowledge is too wonderful for me: * it is high, and I cannot attain unto it.

Whither shall I go from Thy Spirit? * or whither shall I flee from Thy presence?

If I ascend up into heaven, Thou are there: * if I go down into hell, Thou art there.

If I take the wings of the morning, * and dwell in the uttermost parts of the sea;—

Even there shall Thine hand lead me, * and Thy right hand shall hold me.

If I say: Surely the darkness shall cover me: * even the night shall be light about me in my pleasures.

For the darkness is not darkness to Thee: and the night shineth as the day: * the darkness and the light to Thee are both alike.

For Thou didst form my reins: * Thou hast upholden me from my mother's womb.

I will praise Thee, for Thy greatness is terrible: * marvellous are Thy works: and that my soul knoweth right well.

My bones were not hid from Thee, when Thou madest me in secret: * nor my substance in the lower parts of the earth.

Thine eyes beheld my substance yet being imperfect: and in Thy book all were written: * day by day were they to be fashioned, when as yet there was none of them.

But to me, O God, Thy friends are exceeding honourable: * their power is waxen right strong.

If I should count them, they are more in number than the sand: * I arose, and am still with Thee.

Surely Thou wilt slay the wicked, O God: * depart from me, ye bloody men.

For ye say in thought: * In vain shall Thy people take Thy cities.

Do not I hate them, O LORD, that hate Thee? * and am not I grieved at those that rise up against Thee?

I hate them with perfect hatred: * they are to me as enemies.

Search me, O God, and know mine heart: * try me and know my thoughts.

And see if there be any wicked way in me: * and lead me in the way everlasting.

Chapter, Hymn, and Verse and Answer from Lauds.

Antiphon at the Song of the Blessed Virgin. Wax valiant in fight, and strive against the old serpent: and ye shall receive an everlasting kingdom. Alleluia.

Other Lessons for the Feasts of the Apostles.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the Eighty-sixth Psalm by St Austin, Bishop [of Hippo.]

HER foundation is in the holy mountains: the LORD loveth the gates of Zion." Wherefore hath the city twelve foundations, and in them the names of the Prophets and of the Apostles of the Lamb?¹ Because their authority is the foundation whereon our weakness resteth. Wherefore are they the gates?² Because through them we enter in unto the kingdom of God, since they have preached the same unto us, and when we enter in through their preaching, we enter in by Christ, Who is Himself The Door. (John x. 7.) And, whereas it is written that the city hath twelve gates, and, again, that Christ is the one Door, Christ is all the twelve: and therefore were twelve Apostles chosen. There lieth a great mystery in the sig-

nification of this number, Twelve. "Ye shall sit," saith the Lord, "upon twelve thrones, judging the twelve tribes of Israël."

Fifth Lesson.

IF then there be set there twelve thrones of judgment, (Ps. cxxi. 5.) Paul, in that he is the thirteenth Apostle, hath not where to sit, nor wherein to judge. Nevertheless, he hath said of himself that he will judge not men only, but angels. "Know ye not," saith he, "that we shall judge angels?" (1 Cor. vi. 3.)—that is, the fallen angels. Then might they have answered him: "Wherefore boastest thou thyself to be a judge? For where is thy seat? The Lord hath said that for the twelve Apostles there shall be twelve thrones: one of the twelve, even Judas, is indeed fallen, but holy Matthias is chosen into his place; for the twelve thrones there are still twelve to sit thereon: first find whereon thou shalt sit, and afterward give thyself out for a judge." Let us see, then, what is the meaning of these twelve thrones. By them is signified in a mystery the whole world, since the Church shall be through all the earth, whence this building is called to be built up together in Christ.

Sixth Lesson.

THEREFORE is it said that there shall be twelve thrones, because from all quarters shall there come men to be judged; even as it is

¹ A sort of quotation from or allusion to Apoc. xxi. 14, but there the Prophets are not mentioned.

² Apoc. xxi. 12, says that on the gates were written the names of the twelve tribes of Israël.

said that the city hath twelve gates, because from all quarters shall the nations of them which are saved, enter into it. So, not the twelve only, and the Apostle Paul, but all, as many as shall judge, have part in these twelve thrones, this signifying, that they shall judge all men; even as all that enter into the city, have part in her twelve gates. For there are four quarters of the world, the East, and the West, and the North, and the South: of which four quarters is mention often made in the Scriptures. From the four winds shall the elect be gathered together, as saith the Lord in the Gospel: "And He shall send His Angels with a great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of heaven to the other." (Matth. xxiv. 31.) From the four winds, therefore, is the Church called together; and how are they called? Everywhere are they called in the Trinity; for they are called no otherwise than by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. (Matth. xxvii. 19.) Now four being multiplied by three is twelve.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 27.)

AT that time: Peter said unto JESUS: Behold, we have forsaken all, and followed Thee: what shall we have therefore? And so on.

Homily by the Venerable Bede, Priest [at Jarrow and Doctor of the Church.] (*Homily for St Benedict's Birth-day.*)

"If thou wilt be perfect," saith Christ, "go and sell that thou hast, and give to the poor, and come and follow Me: and thou shalt have treasure in heaven." (Matth. xix. 21.) Yea, treasure that passeth not away! Unto such saith JESUS, at the questioning of Peter: "Amen I say unto you, that ye which have followed Me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israël." He taught them, which work for His Name's sake in this life, to look for their reward in another life: that is, in the regeneration. "In the regeneration!"—when we who have been born dying creatures into a dying life, shall in the resurrection be born again into an undying life.

Eighth Lesson.

AND soothly, it is a just retribution, that they, who, while they were yet here, have for Christ's sake set no store by being great among men, should there by Christ be singularly glorified to be the assessors of His judgment-seat, even they whom nothing here could turn aside from being the followers of His footsteps. Nevertheless, let there be no man that believeth that the twelve Apostles only, among whom Matthias holdeth that place from which Judas by transgression fell, (Acts i. 25,) that they only

shall judge, even as the twelve tribes of Israël shall not alone be judged: for then were the tribe of Levi, which is the thirteenth, undjudged.

Ninth Lesson.

MOREOVER, then, were Paul, who is the thirteenth Apostle, deprived of all part in the judgment; whereas he saith of himself: "Know ye not that we shall judge angels? How much more things that pertain to this life?" But it behoveth us to know that every one who hath forsaken all and followed Christ, as did the Apostles, shall also come with Him to judgment, even as every man shall stand at His judgment seat. And the Scriptures use often to signify all by this number twelve; by the twelve thrones of the Apostles are signified the thrones of all them that shall judge; and by the twelve tribes of Israël, the whole number of them that shall be judged.

Other Lessons for the Feasts of Evangelists.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of the Prophet Ezekiel (i. 1.)

AND it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the

heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of King Jehoiachim's captivity, the word of the LORD came unto Ezekiel, the son of Buzi, the Priest, in the land of the Chaldeans, by the river Chebar, and the hand of the LORD was there upon him. And I looked, and, behold, a whirlwind came out of the North, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof, (that is, out of the midst of the fire,) as the colour of amber.

Second Lesson.

ALSO in the midst thereof the likeness of four living creatures; and this was their appearance, they had the likeness of a man. And every one had four faces, and every one had four wings. Their feet were straight feet, and the sole of their feet was like the sole of a calf's foot, and they sparkled like the colour of glowing brass. And they had the hands of a man under their wings on their four sides, and they had faces and wings on four sides. And the wings of one were joined to the wings of another; they turned not when they went; they went every one straight forward.

Third Lesson.

AS for the likeness of their faces, they four had the face of a man and the face of a lion on the right side, and they four had the face of an ox on the left side, and

they four had the face of an eagle above. Thus were their faces, and their wings were stretched upward, two wings of every one were joined one to another, and two covered their bodies; and they went every one straight forward. Whither the spirit was to go, they went, and they turned not when they went.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the Book of the Prophet Ezekiel by Pope St Gregory [the Great.] (*Hom. 3, Bk. i.*)

THE Prophet writeth very minutely touching the four holy living creatures, whom he saw in the spirit as being to come. He saith: "Every one had four faces, and every one had four wings." What signifieth the face save likeness whereby we are known? or wings, save the power to fly? since it is by the face that man is known from man, and by their wings that the birds' bodies are carried up into the air. So the face pertaineth to certitude,¹ and the wings to contemplation. With certitude we are known of God Almighty, Who saith: "I am the Good Shepherd; and know My sheep, and am known of Mine." (John x. 14.) And again: "I know whom I have chosen." (xiii. 18.) And by contemplation, whereby we rise above ourselves, we as it were fly heavenwards.

Fifth Lesson.

"EVERY one had four faces" —four faces, that is, and one body. If thou seek to know what Matthew teacheth concerning the Incarnation of the Lord, he teacheth no other doctrine than teacheth Mark, or Luke, or John. If thou seek to know what John teacheth, it is beyond all doubt that his doctrine is the doctrine of Matthew, and Mark, and Luke. If thou ask concerning Mark, he hath that which hath Matthew, and John, and Luke. If thou wilt know of Luke, know that he teacheth as doth Matthew, and Mark, and John. Therefore every one hath four faces, for God knoweth and seeth in them but one faith, which thou mayest see in each and in all.

Sixth Lesson.

"AND every one had four wings." For they do all with one accord preach our Lord JESUS Christ, the Son of Almighty God: toward Whose Godhead lifting up the eyes of their mind, they do lift the wings of contemplation, and do fly. In the Evangelists, the face pertaineth to the Lord's Manhood, and the wings to His Godhead: for they turn their face toward Him Whom they see in bodily shape: but when they say that He is, as touching His Godhead, Incomprehensible, and Incorporeal, the wings of their contemplation do, in a manner, carry them in flight heavenward. Because, then, they have all one faith in the Incarnation, and all equally look by contempla-

¹ Text, *ad fidem.*

tion toward the Godhead: it is well written of them, "Every one had four faces, and every one had four wings."

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (x. 1.)

AT that time: The Lord appointed other seventy - two also, and sent them two and two before His face into every city and place, whither He Himself would come. And so on.

Homily by Pope St. Gregory [the Great.] (*17th on the Gospels.*)

Dearly beloved brethren, our Lord and Saviour doth sometimes admonish us by words, and sometimes by works. Yea, His very works do themselves teach us: for that which He doth silently His example still moveth us to copy. Behold how He sendeth forth His disciples to preach by two and two: since there are two commandments to love, that is, a commandment to love God, and a commandment to love our neighbour: and where there are not two, the one, being alone, hath not whereon to do the Lord's commandment. And no man can properly be said to love himself: for love tendeth outward toward our neighbour, if it be the love whereto the Gospel doth oblige us.

Eighth Lesson.

BEHOLD, the Lord sendeth forth His disciples to preach by two and two: and thus doing, He doth silently teach us that whosoever loveth not his neighbour, such an one it behoveth not to take upon him the office of a preacher. Well also is it said that He sent them before His face into every city and place whither He Himself would come. The Lord followeth His preachers: first cometh preaching, and then the Lord Himself cometh to the house of our mind, whither the word of exhortation hath come before: and so cometh the truth into our mind.

Ninth Lesson.

THEREFORE to preachers saith Isaiah: "Prepare ye the way of the LORD, make straight an highway for our God." (xl. 3.) And again the Psalmist saith: "Spread a path before Him That rideth upon the West." (lxxvii. 4.) The Lord rideth upon the West; above that from which in death He veiled His glory hath He royally exalted that glory that excelleth, even the glory of His rising again. He rideth upon the West, Who, being risen again from the dead, is throned high above the death to which He bowed. Before Him, therefore, That rideth upon the West, we spread a path, when we set forth His glory before the eyes of your mind, to the end that He Himself may come after, and Himself enlighten the same your minds by His presence and His love.

III. For Feasts of One Martyr.

Everything as on Sundays, except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

O praise the LORD, &c., (Ps. cxvi., p. 186.)

Hymn.¹

O GOD, of Thy soldiers
the Portion and Crown,
Spare Thy people, who hymn
the Praise of the Blest;
Earth's bitter joys,
its lures and its frown,
He scanned them and scorned,
and so is at rest.

Thy Martyr, he ran
all valiantly o'er
An highway of blood
for the prize Thou hast given.
We kneel at Thy feet
and meekly implore,
That our pardon may wait
on his triumph in heaven.

Honour and praise
To the Father and Son
And the Spirit be done
Now and always. Amen.

Verse. ² Thou hast crowned him
with glory and honour, O Lord.

Answer. And madest him to
have dominion over the works of
Thy hands.

Antiphon at the Song of the Blessed Virgin. ³ This man is
holy, * for he hath striven for the

law of his God even unto death, and
hath not feared for the words of the
ungodly: for he had his foundation
upon a strong rock.

MATTINS.

Invitatory. The Lord He is the
King of the Martyrs. * O come, let
us worship Him!

Hymn as at First Vespers.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. His delight *
was in the law of the LORD day
and night.

Ps. i. Blessed is the man, &c.,
(p. 4.)

Second Antiphon. The Lord hath
set him * upon His holy hill, to
declare His decree.

Ps. ii. Why do the heathen,
&c., (p. 4.)

Third Antiphon. I cried unto
the LORD * with my voice, and
He heard me out of His holy
hill.

Ps. iii. LORD, how are they in-
creased, &c., (p. 5.)

Verse. Thou hast crowned him
with glory and honour, O Lord.

Answer. And madest him to
have dominion over the works of
Thy hands.

¹ Abridged from an hymn of the Ambrosian school; translation by Cardinal Newman.

² Ps. viii. 7.

³ Ecclus. iv. 33; 1 Macc. ii. 62; Matth. vii. 25.

The following Lessons are not read if other Lessons are assigned instead, (either special, or from Scripture according to the Season,) or if the Martyr whose Feast is being kept was not a Bishop. In the latter case, failing other Lessons, are read those from Rom. viii. 12, given on p. 421.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xx. 17.)

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them: Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying-in-wait of the Jews: how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Gentiles, repentance toward God, and faith toward our Lord JESUS Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me at Jerusalem. But none of these things move me, neither count I my life dear unto myself: so that I might finish my course with joy, and the ministry which I have received of the Lord JESUS, to testify the Gospel of the grace of God.

First Responsory.

This man is holy, for he hath striven for the law of his God even unto death, and hath not feared for the words of the ungodly; for he had his foundation upon a strong rock.

Verse. ¹ This is he which loved not his life in this world, and is come unto an everlasting kingdom.

Answer. For he had his foundation upon a strong rock.

Second Lesson.

AND now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you Bishops to shepherd the Church of God, which He hath purchased with His Own Blood. I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that, by the space of three years, I ceased not to warn every one of you night and day with tears.

Second Responsory.

² The righteous shall grow as the lily; yea, he shall flourish in the presence of the Lord for ever.

Verse. ³ Those that be planted

¹ Cf. John xii. 25.

² Hos. xiv. 6; Isa. xvii. 11, &c.

³ Ps. xci. 14.

in the house of the LORD, shall flourish in the courts of the house of our God.

Answer. Yea, he shall flourish in the presence of the Lord for ever.

Third Lesson.

AND now I commend you to God, and to the word of His grace, Which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel, as ye yourselves know: for these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord JESUS, how He said: It is more blessed to give than to receive. And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Third Responsory.

This is he which knew righteousness, and saw great wonders, and made his prayer unto the Most High; and he is numbered among the Saints.

Verse. This is he which loved not his life in this world, and is come unto an everlasting kingdom.

Answer. And he is numbered among the Saints.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And he is numbered among the Saints.

SECOND NOCTURN.

First Antiphon. O ye sons of men, * know that the LORD hath set apart him that is holy for Himself.

Psalm IV.

[Intituled "A Psalm of David," with a musical (?) direction of (now) uncertain meaning.]

WHEN I called, the God of my righteousness heard me: * Thou hast enlarged me when I was in distress:

Have mercy upon me, * and hear my prayer.

O ye sons of men, how long will ye be dull of heart? * Why will ye love vanity, and seek after leasing? ¹

But know that the LORD hath set apart for Himself him that is holy: * the LORD will hear me when I call unto Him.

Be ye angry and sin not: * what ye speak in your heart, repent upon your bed. ¹

Offer the sacrifices of righteousness, and put your trust in the LORD. * There be many that say: Who will show us any good?

LORD, Thou hast set upon us the light of Thy countenance. * Thou hast put gladness in my heart,

More than in the time that their corn, and wine, and oil * increased.

I will both lay me down in peace, * and sleep,

¹ SLH.

For Thou, LORD, only * makest me to dwell in safety.

Second Antiphon. O LORD, Thou hast compassed him * with Thy favour as with a shield.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto my words, O LORD, * consider my supplication.

Hearken unto the voice of my cry, * my King and my God!

For unto Thee will I pray. * O LORD, in the morning Thou shalt hear my voice:

In the morning will I stand before Thee and look up. * For Thou art not a God that hath pleasure in wickedness:

Neither shall the evil dwell with Thee, * nor the unrighteous stand in Thy sight:

Thou hatest all workers of iniquity. * Thou shalt destroy all them that speak leasing:

The LORD abhorreth the bloody and deceitful man. * But as for me, in the multitude of Thy mercy

I will come into Thine house: * I will worship toward Thine holy temple in Thy fear.

Lead me, O LORD, in Thy righteousness, * because of mine enemies; make my way straight before Thy face.

For there is no faithfulness in their mouth: * their inward part is very wickedness.

Their throat is an open sepulchre; they flatter with their tongue. * Judge Thou them, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, * for they have rebelled against Thee, O Lord!

And let all those that put their trust in Thee, rejoice: * let them ever shout for joy, because Thou dwellest in them:

Let them also that love Thy Name be joyful in Thee. * For Thou wilt bless the righteous.

O LORD, Thou hast compassed us * with Thy favour as with a shield.

Third Antiphon. Thou hast crowned him * with glory and honour in all the earth.

Psalm VIII.

[Intituled "A Psalm of David." It has also a title which seems to show that it was a song for the vintage.]

O LORD, our Lord, * how excellent is Thy Name in all the earth!

For Thy glory is exalted * above the heavens.

¹ Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine heavens, the work of Thy fingers: * the moon and the stars which Thou hast ordained:

What is man, that Thou art mindful of him? * or the son of man, that thou visitest him?

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine hands.

¹ This verse was quoted by our Lord, concerning those who cried Hosannah on Palm Sunday, Matt. xxi. 16.

Thou hast put all things under his feet, * all sheep and oxen, yea, and the beasts of the field.

The fowl of the air, and the fish of the sea, * that pass through the paths of the sea.

O LORD, our Lord, * how excellent is Thy Name in all the earth !

Verse. O Lord, Thou hast set a crown of precious stones—

Answer. Upon his head.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (44th on the Saints.)

THE illustrious day whereon the blessed Martyr N. (*here insert his name*) conquered, doth this day come round to us again : and as the Church doth rejoice with him in his glory, so doth she set before us his footsteps to be followed. For if we suffer, we shall also reign with him. In his glorious battle we have two things chiefly to consider : the hardened cruelty of the tormentor, and the unconquered patience of the Martyr : the cruelty of the tormentor, that we may abhor it ; the patience of the Martyr, that we may imitate it. Hear what the Psalmist saith, complaining against sin : "Fret not thyself because of the evil-doers, for they shall soon dry up like the grass." (xxxvi. 1.) But touching the patience which is to be shown against the evil-doers, hear the word wherewith the Apostle moveth us : "Ye have need of patience, that ye may receive the promise." (Heb. x. 36.)

Fourth Responsory.

¹ The Lord made him honourable, and defended him from his enemies, and kept him safe from those that lay in wait for him, and gave him perpetual glory.

Verse. He went down with him into the pit, and left him not in bonds.

Answer. And gave him perpetual glory.

Fifth Lesson.

SO the patience of the blessed Martyr was crowned, and the unchastened spite of the tormentor is given over to everlasting torture. Christ's glorious champion looked for this during his battle, and shrank not from prison. Like his Head, he bore reproach, underwent mocking, and feared not for scourges : and as many sufferings as for Christ's sake he bore before he died, so many offerings did he make unto Him of himself. He had drunk in the Apostles' word and kept it deep in him : "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," (Rom. viii. 18,) "for our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. iv. 17.) Being lifted up above earthly things by the love of this promise, and tasting beforehand the sweetness of the heavenly peace, he was unspeakably moved, and said with the Psalmist : "What have I in heaven, and what is there upon earth that I desire beside Thee? My flesh and my heart faileth : Thou art the God of my heart, and God is my portion for ever." (lxxii. 26.)

¹ Wisd. x. 11-14, substituting "Lord" for "Wisdom."

Fifth Responsory.

¹O Lord, Thou hast given him his heart's desire, and hast not withholden the request of his lips.

Verse. For Thou hast prevented him with the blessings of sweetness : Thou hast set a crown of precious stones upon his head.

Answer. And hast not withholden the request of his lips.

Sixth Lesson.

FOR he considered, as far as man's weakness is able, through this darkness, to fix the eyes of his mind upon the eternal things, what is the gladness of the city above : and being not able to tell it, he cried out wondering : "What have I in heaven?" As though he would have said : "It passeth my strength, it passeth the power of my utterance, it goeth beyond the reach of my understanding, what is that beauty, what is that glory, what is that exaltation, wherein, when He hath hidden us from the troubling of men, in the secret of His presence, our Lord JESUS Christ shall change our vile body, that it may be fashioned like unto His glorious Body!" (Ps. xxx. 21, Phil. iii. 21.) In sight of this perfect liberty he shrank from no danger, and quailed before no suffering : and if he could have died a thousand times, he would not have thought himself to have bought it at a price high enough.

Sixth Responsory.

²The Lord hath put on him a robe of honour, and put about his head a crown of joy.

¹ Ps. xx. 2, 3.

Verse. With the bread of life and understanding hath the Lord fed him, and given him the water of health and wisdom to drink.

Answer. And put about his head a crown of joy.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And put about his head a crown of joy.

THIRD NOCTURN.

First Antiphon. The righteous LORD * loveth righteousness : His countenance doth behold uprightness.

Psalm X.

[Intituled "Of David." There is also a superscription perhaps musical, but now of uncertain meaning.]

IN the LORD put I my trust ;
how say ye to my soul, *
Flee as a bird to the mountain?

For lo, the wicked bend their bow,
they make ready their arrows in the quiver, * that they may privily shoot at the upright in heart.

For they have destroyed that which Thou hast established : *
and what hath the righteous done?

The LORD is in His holy temple :
* the LORD's throne is in heaven.

His eyes behold the poor : * His eyelids try the children of men.

The LORD trieth the righteous and the wicked : * but he that loveth iniquity hateth his own soul.

Upon the wicked He shall rain snares : * fire, and brimstone, and an horrible tempest, this shall be the portion of their cup.

For the righteous LORD loveth

³ Altered from Eccclus. vi. 32 ; xv. 3.

righteousness: * His countenance doth behold uprightness.

Second Antiphon. He shall dwell * in Thy tabernacle, He shall rest upon Thy holy hill.

Psalm XIV.

[Intituled "A Psalm of David,"]

LORD, who shall abide in Thy tabernacle? * who shall dwell in Thine holy hill?

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth not with his tongue.

He that hath not done evil to his neighbour, * nor taken up a reproach against his neighbour.

In whose eyes a vile person is despised: * but he honoureth them that fear the LORD.

He that sweareth to his neighbour, and deceiveth him not, * he that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things, * shall never be moved.

Third Antiphon. O Lord, Thou hast set a crown * of precious stones upon his head.

Psalm XX.

[This Psalm also bears the same title as the xviith.]

THE king shall joy in Thy strength, O LORD: * and in Thy salvation how greatly shall he rejoice!

Thou hast given him his heart's desire, * and hast not withholden the request of his lips.¹

¹ SLH.

For Thou hast met him with the blessings of sweetness: * Thou hast set a crown of precious stones upon his head.

He asked life of Thee: * and Thou gavest him length of days for ever and ever.

His glory is great in Thy salvation: * honour and great majesty shalt Thou lay upon him.

For Thou wilt give him to be a blessing for ever: * Thou shalt make him exceeding glad with Thy countenance.

For the king trusteth in the LORD, * and, through the mercy of the Most High, he shall not be moved.

Thine hand shall find out all thine enemies: * thy right hand shall find out all those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger: * the LORD shall cut them off in His wrath, and the fire shall devour them.

Their fruit shalt thou destroy from the earth, * and their seed from among the children of men.

For they intended evil against thee: * they imagined a device, which they were not able to perform.

Therefore shalt thou cast them behind thee: * thou shalt leave their faces lying in thy track.

Be Thou exalted, O LORD, in Thine own strength: * we will sing and praise Thy power.

Verse. ² His glory is great in Thy salvation.

Answer. Honour and great majesty shalt Thou lay upon him.

² Ps. xx. 4.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xiv. 26.)

AT that time: JESUS said unto the multitudes: If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And so on.

Homily by Pope St Gregory [the Great,] (37th on the Gospels.)

Dearly beloved brethren, if we consider what and how great things are promised unto us in heaven, all things which are upon earth grow poor to our mind. For when this world's goods are reckoned against the gladness above, they are found to be a clog rather than an help. This present life being compared to life eternal, ought rather to be called death than life. For what is the daily failing of our corruption but, as it were, a creeping death? But what tongue is there that can tell, or what understanding that can comprehend how great is the rejoicing in the city above, where they have part with the choirs of Angels, where they stand with the most blessed spirits before the glory of the Creator, where they see the face of God present, where they behold the Incomprehensible Light, where they have no fear of death, and where they rejoice eternally incorruptible?

Seventh Responsory.

¹ A crown of gold upon his head, wherein is engraved Holiness,

¹ Altered from Eccclus. xlv. 14.

² Wisd. x. 10, again substituting "the Lord" for "Wisdom."

an ornament of honour, a costly work.

Verse. For Thou hast prevented him with the blessings of sweetness, Thou hast set a crown of precious stones upon his head.

Answer. Wherein is engraved Holiness, an ornament of honour, a costly work.

Eighth Blessing.

He whose feast-day we are keeping
Be our Advocate with God.

Eighth Lesson.

WHEN we hear these things our hearts burn within us; and we long to be already there, where we hope to rejoice for ever. But we cannot attain unto great rewards, save through great labour. Therefore saith the excellent preacher Paul: "He is not crowned, except he strive lawfully." (2 Tim. ii. 5.) The greatness of the reward doth delight our mind; let not the throes of the struggle dishearten us. Therefore the Truth saith unto every one that cometh unto Him: "If any man come to Me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple."

Eighth Responsory.

This is a Martyr indeed, who shed his blood for Christ's Name's sake; who feared not for the threats of judges, nor sought to be great with the glory of this world, but pressed on unto the kingdom of heaven.

Verse. ² The Lord guided the

righteous in right paths, and showed him the kingdom of God.

Answer. Who feared not for the threats of judges, nor sought to be great with the glory of this world, but pressed on unto the kingdom of heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Who feared not for the threats of judges, nor sought to be great with the glory of this world, but pressed on unto the kingdom of heaven.

Upon a few occasions, instead of the above, the following is the Eighth Responsory.

¹O Lord, Thou hast prevented him with the blessings of sweetness; Thou hast set a crown of precious stones upon his head.

Verse. He asked life of Thee, and Thou gavest him length of days for ever and ever.

Answer. Thou hast set a crown of precious stones upon his head.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou hast set a crown of precious stones upon his head.

Ninth Lesson.

BUT it may be asked how we are commanded in one place to hate our parents, and them that are near us in the flesh, and in another place to love even our enemies. And, verily, the Truth hath said, as touching a wife: "What God hath joined together, let not man

put asunder." (Matth. xix. 6.) And Paul saith: "Husbands, love your wives, even as Christ also loved the Church." (Eph. v. 25.) Behold, the disciple commandeth a man to love his wife, and the Master saith: "If any man hate not his wife, he cannot be My disciple." Doth the judge, then, order one proclamation, and the crier make another? or can the man both love and hate? If we consider well the force of the commandment, we shall be able in wisdom to do both. Let us love wife, and kindred, and neighbour, as touching their nearness in the flesh; but as touching the way of God, if they withstand us therein, let us not know them, but hate them and flee from them.

The Hymn, "We praise Thee, O God, &c.," is said.

LAUDS.

First Antiphon. ² Whosoever shall confess Me * before men, him will I confess also before My Father.

Second Antiphon. ³ He that followeth Me * walketh not in darkness, but shall have the light of life, saith the Lord.

Third Antiphon. ⁴ If any man serve Me, * let him follow Me; and where I am, there shall also My servant be.

Fourth Antiphon. ⁴ If any man serve Me, * him will My Father, Who is in heaven, honour.

Fifth Antiphon. ⁴ Father, I will * that where I am, there shall also My servant be.

¹ Ps. xx. 4.

³ John viii. 12.

² Matth. x. 32.

⁴ John xii. 25, 26; xvii. 24.

Chapter. (James i. 12.)

BLESSED is the man that endureth temptation: for, when he is tried, he shall receive the crown of life, which God hath promised to them that love Him.

Hymn.¹

MARTYR of unconquer'd might,
Follower of th' Incarnate Son!
Who, victorious in the fight,
Hast celestial glory won;

By the virtue of thy prayer,
Let no evil hover nigh;
Sin's contagion drive afar;
Waken drowsy lethargy.

Loosen'd from the fleshly chain
Which detain'd thee here of old,
Loose us from the bonds of sin,
From the fetters of the world.

Glory to the Father be:
Glory to th' Incarnate Son;
Glory, Holy Ghost, to Thee,
While eternal ages run. Amen.

Verse. ² The righteous shall flourish like the palm-tree.

Answer. He shall grow like a cedar in Lebanon.

Antiphon at the Song of Zacharias.

³ He that hateth his life * in this world, shall keep it unto life eternal.

If the Prayer is not special there is said one of the following, which is also used throughout the whole Office of the Saint.

1. Prayer for one Martyr, who was a Bishop.

MERCIFULLY consider our weakness, O Almighty God, and whereas by the burden of our sins we are sore let and hin-

dered, may it please Thee, that the prayers of Thy blessed and glorious Martyr and Bishop (*here insert his name*) may shield us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

2. Another Prayer for the same.

O GOD, Who year by year dost gladden us by the solemn feast-day of Thy blessed Martyr and Bishop, (*here insert his name,*) mercifully grant that we who keep his birthday, may ever feel the joyful effects of his protection. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

3. Prayer for a Martyr not a Bishop.

GRANT, we beseech Thee, O Almighty God, that we who keep the birthday of Thy blessed Martyr, (*here insert his name,*) may be so holpen by his prayers, that we may ever grow more and more in love toward Thy holy Name. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

4. Another for the same.

GRACIOUSLY hear us, we beseech Thee, O Almighty God, and, at the petition of Thy blessed

¹ Author unknown (tenth to thirteenth century); hymn slightly altered; translation by the Rev. E. Caswall.

² Ps. xci. 13.

³ John xii. 25, 26; xvii. 24.

Martyr, (*here insert his name,*) be mercifully pleased to deliver us from all things which may hurt our bodies, and from all evil thoughts which may defile our souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Whosoever, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Ecclus. xxxix. 6.)

THE righteous hath given his heart to resort early to the Lord That made him, and will pray before the Most High.

TERCE.

Antiphon. He that followeth Me, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Thou hast crowned him with glory and honour, O Lord.

Answer. Thou hast crowned him with glory and honour, O Lord.

Vers. And madest him to have dominion over the works of Thy hands.

Answer. With glory and honour, O Lord.

Vers. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou hast crowned him with glory and honour, O Lord.

Vers. O Lord, Thou hast set a crown of precious stones—

Answer. Upon his head.

SEXT.

Antiphon. If any man serve Me, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xv. 3.)

WITH the bread of life and understanding hath the Lord our God fed him, and given him the water of health and wisdom to drink.

Short Responsory.

O Lord, Thou hast set a crown of precious stones—

Answer. O Lord, Thou hast set a crown of precious stones—

Vers. Upon his head.

Answer. A crown of precious stones.

Vers. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O Lord, Thou hast set a crown of precious stones—

Vers. His glory is great in Thy salvation.

Answer. Honour and great majesty shalt Thou lay upon him.

NONE.

Antiphon. Father, I will, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

His glory is great in Thy salvation.

Answer. His glory is great in Thy salvation.

Vers. Honour and great majesty shalt Thou lay upon him.

Answer. In Thy salvation.

Verse. The righteous shall flourish like the palm-tree.

Answer. He shall grow like a cedar in Lebanon.

SECOND VESPERS.

Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

I BELIEVED, therefore have I spoken : * but I was greatly afflicted.

I said in my haste : * All men are liars.

What shall I render unto the LORD * for all His benefits toward me ?

I will take the cup of salvation, * and call upon the name of the LORD.

I will pay my vows unto the LORD in the presence of all His people. * Precious in the sight of the LORD is the death of His Saints.

O LORD, truly I am Thy servant : * I am Thy servant, and the son of Thine handmaid :

Thou hast loosed my bonds. * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD, in the presence of all His people : * in the courts of the LORD's house, in the midst of thee, O Jerusalem !

Hymn as at First Vespers.

Antiphon at the Song of the Blessed Virgin. ¹ If any man will come after Me, * let him deny himself, and take up his cross, and follow Me.

Other Lessons for Feasts of One Martyr.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the hundred-and-eighteenth Psalm by St Ambrose, Bishop [of Milan.] (*21st Sermon.*)

"PRINCES have persecuted me without a cause ; but my heart standeth in awe of Thy word." These are rightly the words of a martyr, who beareth unjustly the torments of the persecutors, who hath robbed no man, who hath violently oppressed no man, who hath shed the blood of no man, who hath imagined to defile the bed of no man, who is debtor to the laws in nothing, and who is punished more grievously than if he were a robber : who speaketh righteousness, and there is none that will hear : who speaketh salvation, and all men fight against him : who is able to say : "When I spoke unto them, they fought against me without a cause." (Ps. cxix. 7.) They fight against him without a cause, who can lay no sin to his charge ; they fight against him as an evil-doer, who is by their own acknowledgment righteous : they fight against him as a warlock, who glorieth in the name of the Lord, and who doeth all things well because he doeth all things for God's sake.

Fifth Lesson.

THEY fight against him in vain who is accused of ungodliness among the ungodly and the

¹ Matth. xvi. 24.

unfaithful, because he teacheth Faith. Verily, him that is fought against without a cause it behoveth to be strong and patient. Wherefore then saith he: "My heart standeth in awe of Thy word?" Awe is the mark of the weak, the timid, and the fearful. But there is also a weakness unto salvation, there is a fear which is an holy fear. "O fear the LORD, all ye His Saints." (Ps. xxxiii. 10.) And again: "Blessed is the man that feareth the LORD." (Ps. cxi. 1.) And wherefore is he blessed? because he "delighteth greatly in His commandments."

Sixth Lesson.

THINK, then, how the martyr standeth between two dangers. On the one hand the wild beasts, roaring for his blood, do indeed strike terror; he heareth the hissing of the plates of white-hot metal, and seeth surging up the flames of the fiery furnace; behind him is the clanking of fetters, and beside him the executioner, stained with fresh blood; think of him there, face to face with the apparatus of death—but think again—of what thinketh he? Of the Law of God, of the everlasting fire, of the eternal flames, wherein the unbelieving shall burn for ever, of that torture whereof the agony is for ever new. And then indeed his heart faileth for fear, lest by giving way under torment here, he should give himself up to everlasting torment hereafter: then indeed he trembleth, when Faith maketh to glitter before his eyes the awful sword of the judgment to come. And in this, the faithful trembling of the true-hearted, are

there not both unshaken hope of the eternal things, and awe of the things of God?

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xvi. 24.)

AT that time: JESUS said unto His disciples: If any man will come after Me, let him deny himself, and take up his cross, and follow Me. And so on.

Homily by Pope St Gregory [the Great.] (*32nd on the Gospels.*)

Our Lord and Redeemer came into the world a new Man, and gave the world new commandments. For against the ways of our old life, brought and bred up in sin, He set the contrast of His new life. It was the old way, according to the knowledge of the carnal man, for every man to keep his own goods, and, if he were able to do it, to take his neighbour's goods also, and, if he were not able to take them, at least to lust after them. But the Heavenly Physician hath medicines wherewith to meet all the diseases of sin. For, even, as by the art of the physician, things hot are healed by things cold, and things cold by things hot, so doth our Lord set against sin holiness; ordaining for the lecherous purity, for the miserly munificence, for the hot-tempered meekness, and for the proud lowliness.

Eighth Lesson.

SO the Lord, when He would give a new commandment unto them that came to Him, said:

"Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple," (Luke xiv. 33.)—as though He had said openly: "All ye that according to the old man lust after your neighbour's goods, must, according to the zeal of the new man, give away even that which is your own." But let us hear again what He saith in this place: "If any man will come after Me, let him deny himself." First He saith that we must deny to ourselves that which is our own, and now that we must even deny ourselves to ourselves. Perchance it is not hard for a man to give up that which is his own, but it is exceeding hard to give up himself. To deny himself his possessions is little: but to deny himself himself is a denial exceeding great.

Ninth Lesson.

YET when we come unto Him the Lord will have us deny to ourselves even ourselves, since as many of us as are entered into the battle of faith, are entered into a contention against evil spirits. But the evil spirits have nothing of their own in this world, and therefore must we wrestle with them, naked with naked. For if he that is clothed, wrestle with him that is naked, he faileth swiftly, because he hath whereon he that is naked taketh hold. And what are all things earthly but things where-with the soul is clothed upon? whosoever therefore will wrestle with Satan, let him cast away his clothes, lest he be thereby endangered.

Again other Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 26.)

AT that time: JESUS said unto His disciples: There is nothing covered, that shall not be revealed, and hid, that shall not be known. And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comm. on Matth. Chap. 10.*)

The Lord pointeth to the day of judgment, that day wherein the hidden counsels of the hearts shall be made manifest, and those things which are dark now shall be the subject of all men's knowledge. Therefore He warneth us not to fear threats, nor persuasions, nor the power of such as fight against us; since in the day of judgment it will be manifest that all these things are null and void. "And what I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops." We read not that the Lord's use was to speak by night, or to tell His doctrine in darkness, but that to the carnal all His words were darkness, and to the unbelieving all His discourse night.

Eighth Lesson.

THEREFORE willeth He that that which He hath spoken, should be freely proclaimed in faith and in confession. Therefore com-

mandeth He that that which He hath told in darkness shall be spoken in light, and that that which He hath made to be heard in the ear should be preached upon the house-tops, that is, with loud and high words. For it becometh us ever to make God known, and to speak in the light of Apostolic preaching the dark things of the Gospel message, having no fear of them which have power over bodies, but none over our souls, but rather fearing God, Which is able to destroy both body and soul in hell.

Ninth Lesson.

“**F**EAR not them which kill the body.” Therefore we need fear nothing which may chance to our bodies, nor sorrow because of the destruction of the flesh, when, according to the laws of our nature and that from whence we are taken, we are unclothed upon, and become a pure spirit. And, since it becometh us who are rooted in such a doctrine, freely and constantly to confess God, even were it only because of the alternative whereby we are bound, He saith further: “Whosoever shall confess Me before men, him will I confess also before My Father, Which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father, Which is in heaven.” Such witnesses as He hath seen us to have been here to His name before men, such a Witness shall we find Him to be hereafter to our names before His Father Which is in heaven.

For Simple Feasts of One Martyr.

The Office is as on a Semi-double, with the following exceptions.

FIRST VESPERS.

The Office is of the Week-day, till the Chapter exclusive.

The Office of the Saint begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer are all as given, (p. 404.) The Common Commemorations are said or not according to the season.

At Compline are said Preces.

MATTINS.

The Invitatory and Hymn are as just given.

Then follow the Week-day Psalms, with their own Antiphons.

On Mondays and Thursdays.

Verse. Thou hast crowned him with glory and honour, O Lord.

Answer. And madest him to have dominion over the works of Thy hands.

Absolution.

Graciously hear, &c.

On Tuesdays and Fridays.

Verse. O Lord, Thou hast set a crown of precious stones—

Answer. Upon his head.

Absolution.

May His loving-kindness, &c.

On Wednesdays.

Verse. His glory is great in Thy salvation.

Answer. Honour and great majesty shalt Thou lay upon him.

Absolution.

May the Almighty, &c.

First Blessing.

May His blessing be upon us,
Who doth live and reign for ever.

First Lesson from Scripture according to the Season, being either the first part, or, if the Saint have two Lessons, the whole read as one, at will.

First Responsory.

On Mondays and Thursdays.

This man is holy, &c., (*First Responsory in the preceding Office.*)

On Tuesdays and Fridays.

The Lord made him honourable, &c., (*Fourth Responsory in the preceding Office.*)

On Wednesdays.

A crown of gold, &c., (*Seventh Responsory in the preceding Office.*)

Second Blessing.

He whose feast-day we are keeping
Be our Advocate with God.

Second Lesson is the first of the Legend of the Saint, if there be two; if not, it is the second from Scripture, to which the third may be added at will.

Second Responsory.

On Mondays and Thursdays.

The righteous shall grow, &c.,

(*Second Responsory in the preceding Office;*) with this addition:

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Yea, he shall flourish in the presence of the Lord for ever.

On Tuesdays and Fridays.

O Lord, Thou hast given him, &c., (*Fifth Responsory in the preceding Office;*) with this addition:

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And hast not withholden the request of his lips.

On Wednesdays.

This is a martyr indeed, &c.
Or, O Lord, Thou hast prevented, &c., (*Eighth Responsory in the preceding Office.*)

Third Blessing.

May He That is the Angels' King

To that high realm His people bring.

Third Lesson is the whole or the second part of the Legend of the Saint, if there is one, or else the special Lesson assigned.

Then the Hymn, "We praise Thee, O God, &c.," is said, and so end Mattins.

The rest of the Office is as on a Semi-double, as just given; it ends at None, inclusive; Preces are said at Prime, and the Common Commemorations are made at Lauds or not, according to the season.

IV. For Feasts of Many Martyrs.

Everything as on Sundays, except what is otherwise given here.

Answer. And shout for joy, all ye that are upright in heart.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

O praise the LORD, &c., (Ps. cxvi., p. 186.)

*Hymn.*¹

THE triumphs of the martyred saints

The joyous lay demand,
The heart delights in song to dwell
On that victorious band :
Those whom the senseless world abhorred,

Who cast the world aside,
Deemed fruitless, worthless, for the sake

Of Christ, their Lord and Guide.

For Thee they braved the tyrant's rage,
The scourge's cruel smart :
The wild beast's claw their bodies tore,

But vanquished not the heart :
Like lambs before the sword they fell,
Nor cry nor plaint expressed :
For patience kept the conscious mind,
And armed the fearless breast.

What tongue can tell Thy crown prepared

To wreath the martyr's head ?

What voice Thy robe of white to clothe
His limbs with torture red ?

Vouchsafe us, Lord, if such Thy will,
Clear skies and seasons calm :

If not, the martyr's cross to bear,
And win the martyr's palm. Amen.

Verse. ² Be glad in the LORD,
and rejoice, ye righteous.

Antiphon at the Song of the Blessed Virgin. ³ For theirs is the kingdom of heaven, who loved not their lives in this world, and have attained unto the reward of the kingdom, and have washed their robes in the blood of the Lamb.

MATTINS.

Invitatory. The Lord, He is the King of the Martyrs. * O come, let us worship Him !

*Hymn.*⁴

NOW, comrades, sing we the strife
and the victory,
Sing we the triumph, the joy, and the majesty,
Fain be our lips when the theme for their utterance
Tells of martyrdom glorified.

Wisdom was theirs which was reckoned
as foolishness,
Lost on a world which esteemed their
end honourless
While in the might of Thy Spirit they
followed Thee,
Jesus, heaven's eternal King.

Courage was theirs which no mocking
nor threatening
Daunted, nor all the inventions of
cruelty
Broke, when the conquerors, strong
under agony,
Crushed the power of the torturer.

¹ Author unknown (sixth to ninth century) ; hymn altered at some places ; translation by the late Dr Mant.

² Ps. xxxi. 11.

³ Cf. Matth. v. 10 ; John xii. 25 ; Apoc. vii. 14.

⁴ The original is a hymn of the Ambrosian school, perhaps by St Ambrose himself.

Mute as the lamb that is led to the
slaughtering
Died they, no cry and no violence
uttering :
Peace in their hearts from the peace
of eternity
Only witnessing all was well.

Glory is theirs and unspeakable happiness,
Bright with the light of unaltering
blessedness,
Stored up in heaven for such as have
died for Thee
By our minds inconceivable.

Praise be to Thee, their faith's Author
and Finisher,
Only-begotten with Him Who begetteth
Thee,
And to the Spirit, Who, with Thee, co-
equally
Reigns eternally magnified. Amen.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. By the rivers of
water * hath the Lord planted the
vineyard¹ of the righteous, and in
His Law do they meditate day and
night.

Ps. i. Blessed is the man, &c.,
(p. 4.)

Second Antiphon. ²As gold in
the furnace * hath the Lord tried His
chosen ones, and received them for
ever as a burnt-offering.

Ps. ii. Why do the heathen, &c.,
(p. 4.)

Third Antiphon. ²Though the
elect be punished * in the sight of
men, yet is their hope full of immor-
tality for ever.

¹ Cf. Isa. v. 7.

² In Apoc. xxi. 4, from which this beautiful Responsory is taken, the words are, "And there shall be no more death, neither sorrow, &c." The mention of "death" seems to be omitted because the Church will not apply that word to the glorious transit of her Martyrs, which she habitually styles their "natalitia," or Birthday Festival.

Ps. iii. LORD, how are they in-
creased, &c., (p. 5.)

Verse. Be glad in the LORD, and
rejoice, ye righteous.

Answer. And shout for joy, all
ye that are upright in heart.

First Lesson.

The Lesson is taken from the Epistle
of Blessed Paul the Apostle to
the Romans (viii. 12.)

BRETHREN, we are debtors, not
to the flesh, to live after the
flesh. For if ye live after the flesh,
ye shall die : but if ye through the
Spirit do mortify the deeds of the
body, ye shall live. For as many
as are led by the Spirit of God, they
are the sons of God. For ye have
not received the spirit of bondage
again to fear, but ye have received
the Spirit of adoption, whereby we
cry : Abba ! (Father.) For the Spirit
Itself beareth witness with our spirit
that we are the children of God.
And if children, then heirs ; heirs of
God, and joint-heirs with Christ ; if
so be that we suffer with Him, that
we may be also glorified together.
For I reckon that the sufferings of
this present time are not worthy to be
compared with the glory which shall
be revealed in us. For the earnest
expectation of the creature waiteth
for the manifestation of the sons of
God.

First Responsory.

God shall wipe away all tears
from the eyes of His Saints, and
there shall be no more ³sorrow,

³ Wisd. iii. 6, 4.

nor crying, neither shall there be any more pain; for the former things are passed away.

Verse. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

Answer. For the former things are passed away.

Second Lesson. (28.)

AND we know that all things work together for good to them that love God, to them who are called to be Saints, according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What then shall we say to these things? If God be for us, who can be against us? He That spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God That justifieth. Who is He that condemneth? It is Christ JESUS, That died, yea, rather, That is risen again, Who is even at the right hand of God, Who also maketh intercession for us.

Second Responsory.

These men are holy, who have gloriously shed their blood for the Lord's sake, yea, who loved Christ in

their lives, and were made like unto Him in their flesh, and therefore they have earned crowns of victory.

Verse. One spirit, and one faith was in them.

Answer. And therefore they have earned crowns of victory.

Third Lesson.

WHO then shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or peril, or persecution, or sword? As it is written: For Thy sake we are killed all the day long, we are accounted as sheep for the slaughter.¹ Nay, in all these things we are more than conquerors, through Him That loved us. For I am persuaded that neither death, nor life, nor angels, nor Principalities, nor Powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ JESUS our Lord.

Third Responsory.

They gave their bodies for God's sake to death; and gained the everlasting crown.

Verse. ²These are they which came out of great tribulation, and have washed their robes in the Blood of the Lamb.

Answer. And gained the everlasting crown.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And gained the everlasting crown.

¹ Ps. xliii. 22.

² Apoc. vii. 14.

SECOND NOCTURN.

First Antiphon. ¹ I will give unto My Saints a place * in the kingdom of My Father, every one by his own name, saith the Lord.

Psalm XIV.

[Intituled "A Psalm of David."]

LORD, who shall abide in Thy tabernacle? * who shall dwell in Thine holy hill?

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth not with his tongue.

He that hath not done evil to his neighbour, * nor taken up a reproach against his neighbour.

In whose eyes a vile person is despised: * but he honoureth them that fear the LORD.

He that sweareth to his neighbour, and deceiveth him not, * he that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things, * shall never be moved.

Second Antiphon. To the Saints that are in the earth * Thou hast made all my counsels admirable.

Psalm XV.

[Intituled a work "of David," but the specifically descriptive word is not now of certain meaning.]

PRESERVE me, O Lord, for in Thee do I put my trust: * I have said unto the LORD: Thou art my God, for Thou hast no need of my goods.

¹ Cf. John xiv. 2.

To the Saints that are in His land, * He hath made all my will admirable.

Their sorrows are multiplied, * that hasten after [a strange god.]

In their assemblies for bloodshedding will I have no part: * nor mention their names with my lips.

The LORD is the portion of mine inheritance, and of my cup: * Thou art He That shalt restore mine inheritance unto me.

The lines are fallen unto me in pleasant places: * yea, I have a goodly heritage.

I will bless the LORD, Who hath given me counsel: * my reins also instruct me in the night seasons.

I have set the LORD always before my face: * because He is at my right hand, I shall never be moved.

Therefore mine heart is glad, and my tongue rejoiceth: * my flesh also shall rest in hope,

For Thou wilt not leave my soul in hell: * neither wilt Thou suffer Thine Holy One to see corruption.

Thou hast shown me the path of life, Thou shalt fill me with joy in Thy presence: * at Thy right hand there are pleasures for evermore.

Third Antiphon. ² The Saints that wait upon the LORD * shall renew their strength; they shall mount up with wings as eagles, they shall fly and not faint.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

THE earth is the LORD's and the fulness thereof; * the world, and they that dwell therein.

² Isa. xl. 31.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the mountain of the LORD? * or who shall stand in His holy place?

He that hath clean hands and a pure heart, * who hath not lifted up his soul unto vanity, nor sworn deceitfully unto his neighbour.

He shall receive a blessing from the LORD, * and mercy from the God of his salvation.

This is the generation of them that seek Him, * that seek the face of the God of Jacob.¹

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD strong and mighty, the LORD mighty in battle.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD of hosts, He is the King of glory.¹

Verse. ² Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (47th on the Saints.)

DEARLY beloved brethren, as often as we keep the Feasts of the holy Martyrs, we look to obtain of the Lord, by their inter-

cession, such good things in this life that thereby we, following them, may gain better in that which is to come. For they only do truly keep Holiday on the Feasts of the Martyrs, who follow after the Martyrs' example. These Feasts of the Martyrs are the Martyrs' preaching, whereby to stir us up to imitate what we are not loath to honour.

Fourth Responsory.

³ Thy Saints, O Lord, have passed a wonderful way, serving Thy commandments, that they might be found without hurt in the midst of the mighty waters. Dry land appeared, and, out of the Red Sea, a way without impediment.

Verse. ⁴ He smote the rock, and the waters gushed out, and the streams overflowed.

Answer. Dry land appeared, and, out of the Red Sea, a way without impediment.

Fifth Lesson.

BUT we, who would fain rejoice with the Saints, would fain not share with them the persecution of the world. Whosoever will not take ensample of the holy Martyrs, as far as lieth in him, such an one cannot attain unto their blessedness. Thus preacheth the Apostle Paul, when he saith: "As ye are partakers of the sufferings, so shall ye be also of the consolation." (2 Cor. i. 7.) Yea, the Lord Himself saith in the Gospel: "If the world hate you, ye know that it hated Me before it hated you." (John xv. 18.) He will not be of

¹ SLH.

² Ps. lxvii. 4.

³ Wisd. xix. 5-7; Neh. ix. 11.

⁴ Ps. lxxvii. 20.

the body, who will not be hated with the Head.

Fifth Responsory.

The Saints of God shrank not from the stripes of the executioners, but died for Christ's Name's sake; that they might be made joint-heirs in the house of the Lord.

Verse. They gave their bodies for God's sake to death.

Answer. That they might be made joint-heirs in the house of the Lord.

Sixth Lesson.

BUT some man will say: "And who is he that can tread in the footsteps of the blessed Martyrs?" To such an one I answer that, by the Lord's help, we are able, if we so will, to tread in the footsteps, not of the blessed Martyrs only, but even of the same Lord Himself. Harken, not to me, but to the same Lord, Who crieth unto all men: "Learn of Me, for I am meek and lowly in heart." (Matth. xi. 29.) Hear also with what words the Apostle Peter warneth us: "Christ suffered for us, leaving us an example, that we should follow His steps." (1 Pet. ii. 21.)

Sixth Responsory.

¹ As gold in the furnace hath the Lord tried His chosen ones, and received them as a burnt-offering, and yet a while, and they shall be regarded; for the grace of God, and His peace, are with His chosen.

Verse. They that put their trust in Him shall understand the truth:

¹ Wisd. iii. 6-9.

and such as be faithful in love shall abide with Him.

Answer. For the grace of God, and His peace, are with His chosen.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For the grace of God, and His peace, are with His chosen.

THIRD NOCTURN.

First Antiphon. ² The righteous live * for evermore; their reward also is with the Lord.

Psalm XXXII.

[The Vulgate and the LXX. ascribe this psalm "to David."]

REJOICE in the LORD, O ye righteous: * praise is comely for the upright.

Praise the LORD with harp: * sing unto Him with the psaltery of ten strings.

Sing unto Him a new song: * play skilfully unto Him with a loud noise.

For the word of the LORD is right: * and all His works are done in truth.

He loveth mercy and judgment: * the earth is full of the goodness of the LORD.

By the word of the LORD were the heavens made, * and all the host of them by the breath of His mouth.

He gathereth the waters of the sea together as an heap: * He layeth up the depths in storehouses.

Let all the earth fear the LORD: * let all the inhabitants of the world stand in awe of Him.

² Wisd. v. 16.

For He spake, and it was done :

* He commanded, and it was made.

The LORD bringeth the counsel of the heathen to nought : * He maketh the devices of the people of none effect, and setteth aside the counsel of princes.

But the counsel of the LORD standeth for ever, * the thoughts of His heart to all generations.

Blessed is the nation whose God is the LORD, * the people He hath chosen for His own inheritance.

The LORD looketh from heaven :

* He beholdeth all the sons of men.

From the set place of His habitation * He looketh upon all the inhabitants of the earth.

He fashioneth the heart of every one of them : * He considereth all their works.

There is no king saved by the multitude of an host : * a mighty man is not delivered by much strength.

An horse is a vain thing for safety : * by his great strength he shall not escape.

Behold, the eyes of the LORD are upon them that fear Him, * and upon them that hope in His mercy.

To deliver their soul from death, * and to feed them in time of famine.

Our soul waiteth for the LORD : * for He is our help and our shield.

For our heart shall rejoice in Him : * because we have trusted in His holy Name.

Let Thy mercy, O LORD, be upon us, * according as we hope in Thee.

Second Antiphon. They gave up their bodies unto death * rather than serve idols : and therefore have they crowns on their heads and palms in their hands.¹

Psalm XXXIII.

[Intituled "Of David, when he changed his behaviour before Abimelech, who drove him away and he departed." This incident is thus described in 1 Kings (Sam.) xxi. 10 : "And David arose and fled that day for fear of Saul, and went to Achish" (otherwise called Abimelech) "the King of Gath. And the servants of Achish said unto him : Is not this David the King of the land? Did they not sing one to another of him in dances saying, 'Saul hath slain his thousands, and David his ten thousands'? And David laid up these words in his heart, and was sore afraid of Achish the King of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish to his servants : Lo, ye see the man is mad ; wherefore have you brought him to me? Have I need of madmen, that ye have brought this fellow to play the madman in my presence? Shall this fellow come into mine house? xxii. David therefore departed thence, and escaped to the cave of Adullam." This Psalm is A B C Darian.]

I WILL bless the LORD at all times : * His praise shall continually be in my mouth.

My soul shall make her boast in the LORD : * the humble shall hear thereof, and be glad.

O magnify the LORD with me : * and let us exalt His Name together.

I sought the LORD, and He heard me, * and delivered me from all my distress.

Draw near unto Him, and be lightened, * and your faces shall not be ashamed.

This poor man cried, and the LORD heard him, * and saved him out of all his troubles.

The angel of the LORD encampeth round about them that fear Him, * and delivereth them.

O taste and see that the LORD is

¹ Apoc. vii. 9.

good: * blessed is the man that trusteth in Him.

O fear the LORD, all ye His Saints: * for there is no want to them that fear Him.

The mighty lack and suffer hunger: * but they that seek the LORD shall not want any good thing.

Come, ye children, hearken unto me: * I will teach you the fear of the LORD.

What man is he that desireth life, * that loveth to see good days?

Keep thy tongue from evil, * and thy lips from speaking guile.

Depart from evil and do good: * seek peace and pursue it.

The eyes of the LORD are upon the righteous: * and His ears are open unto their cry.

But the face of the LORD is against them that do evil, * to cut off the remembrance of them from the earth.

The righteous cry and the LORD heareth, * and delivereth them out of all their troubles.

The LORD is nigh unto them that are of a broken heart, * and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: * but the LORD will deliver them out of all.

The Lord keepeth all their bones: * not one of them shall be broken.

The death of sinners is grievous: * and they that hate the righteous shall be guilty.

The LORD redeemeth the souls of His servants: * and none of them that trust in Him shall be guilty.

Third Antiphon. Behold, how great with God is the reward * of His Saints:¹ yea, they who died

for Christ's sake shall live for ever and ever.

Ps. xlv. God is our refuge, &c.,
(p. 97.)

Verse. The righteous live for evermore.

Answer. Their reward also is with the Lord.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xxi. 9.)

AT that time: JESUS said unto His disciples: When ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. And so on.

Homily by Pope St Gregory [the Great.] (35th on the Gospels.)

Our Lord and Redeemer will-eth us to know what shall be the signs that the end of the world is at hand, to the end that ye may be the less terrified, when that cometh whereof ye have already had warning. Darts strike less which are seen coming: and the plagues of the earth will be to us more bearable, if we are harnessed against them with the shield of foreknowledge. Behold, how He saith: "When ye shall hear of wars and commotions be not terrified: for these things must first come to pass; but the end is not by and by." It behoveth us to ponder these words of our Redeemer, wherein He warneth us of suffering, from without, and from

¹ Matth. v. 12.

within. Wars are the work of a foreign enemy, commotions of the citizens. Therefore, that He may let us know that we shall be troubled from within and from without, He showeth that our wrestling shall be in part against strangers, and in part against our brethren.

Seventh Responsory.

Because of the covenant of the Lord, and the laws of their fathers, the Saints of God abode in brotherly love, for one spirit and one faith was ever in them.

Verse. ¹ Behold how good and how pleasant it is for brethren to dwell together in unity.

Answer. For one spirit and one faith was ever in them.

Eighth Blessing.

They whose feast-day we are keeping

Be our Advocates with God.

Eighth Lesson.

BUT, when these woes come, the end is not by and by. And He saith further: "Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and pestilences, and famines, and fearful sights and great signs shall there be from heaven." Before the last tribulation cometh, shall come many other tribulations: and, by the many woes which shall come first, shall be foreshadowed the everlasting woe which shall come in the end. And therefore, after wars and commotions, the end is not yet by

and by: many woes must come first, to give warning of the woe that hath no end.

Eighth Responsory.

O ye My Saints, who, being in the flesh, didst have striving — I will render unto you a reward of your labours.²

Verse. ³ Come, ye blessed of My Father, inherit the kingdom!

Answer. I will render unto you a reward of your labours.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will render unto you a reward of your labours.

On the Feasts of Martyrs who were brothers the following is the Second or Eighth Responsory.

Theirs is a brotherhood indeed, whose tie no storms availed to sever: together they followed the Lord in the shedding of their blood. Together they set at nought the Royal Palace; together they attained unto the kingdom of heaven.

Verse. Behold how good and how pleasant it is for brethren to dwell together in unity.

Answer. Together they set at nought the Royal Palace; together they attained unto the kingdom of heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Together they set at nought the Royal Palace; together they attained unto the kingdom of heaven.

¹ Ps. cxxxii. 1.

² Wisd. x. 17.

³ Matth. xxv. 34.

Ninth Lesson.

BUT, forasmuch as the signs and troubles whereof the Lord speaketh are so manifold, we must needs shortly consider each: for, of necessity, we must suffer some things from heaven, some from the earth, some from the powers of nature, and some from men. For where He saith: "Nation shall rise against nation"—He speaketh concerning the troubling of men: where: "great earthquakes shall be in divers places"—concerning wrath from above: where: "and pestilences"—concerning the frailty of the body: where: "and famines"—concerning the barrenness of the earth: where: "fearful signs from heaven," and tempests—concerning commotions of the air. As, then, all things shall have an end, so, before the end, shall all things be troubled: and we who have sinned and come short in all things, shall in all things be afflicted, that it may be fulfilled that is written: "and the world shall fight with Him against the unwise." (Wisd. v. 21.)

The Hymn, "We praise Thee, O God, &c.," is said.

LAUDS.

First Antiphon. O how many torments have all the Saints suffered, * that they might attain safely unto the palm of martyrdom!

Second Antiphon. The Saints have attained unto the kingdom, * with palms in their hands; they have earned crowns of Majesty from the Lord's hand.

Third Antiphon. ¹The bodies of the Saints are buried in peace, * and their name liveth for evermore.

Fourth Antiphon. O all ye Martyrs of the Lord, bless ye the Lord * for ever.

Fifth Antiphon. O ye Martyrs, * praise ye the LORD from the heavens, praise Him with the dance—Alleluia.

The Chapter. (Wisd. iii. 1.)

THE souls of the righteous are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die: but they are in peace.

*Hymn for many Martyrs.*²

O THOU, the Martyrs' glorious King,

Of Confessors the crown and prize;
Who dost to joys celestial bring
Those who the joys of earth despise!

By all the praise Thy Saints have won;
By all their pains in days gone by;
By all the deeds which they have done;
Hear Thou Thy suppliant people's cry.

Thou dost amid Thy Martyrs fight;
Thy Confessors Thou dost forgive;
May we find mercy in Thy sight,
And in Thy sacred presence live.

To God the Father glory be,
And to His sole-begotten Son;
And glory, Holy Ghost, to Thee!
While everlasting ages run. Amen.

Verse. ³Let the Saints be joyful in glory.

Answer. Let them sing aloud upon their beds.

¹ Ecclus. xlv. 14.

² The original hymn, written between the tenth and thirteenth centuries, is slightly altered in the Breviary.

³ Ps. cxlix. 5.

Antiphon at the Song of Zacharias.

¹ Even the very hairs of your head are all numbered: * fear not therefore; ye are of more value than many sparrows.

If the Prayer is not special there is said one of the following, which is also used throughout the whole Office of the Saints.

Prayer for many Martyrs, who were Bishops.

O LORD, we beseech Thee, that the feast of Thy blessed Martyrs and Bishops (*here insert their names*) may keep us, and their worshipful prayers commend us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Prayer for many Martyrs, not Bishops.

O GOD, by Whose mercy we here keep the birthday of Thy holy Martyrs, (*here insert their names*), grant us hereafter to rejoice in their blessed company for all eternity. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Another for the same.

O GOD, Who, year by year, dost gladden us by the solemn feast-day of Thy holy Martyrs, (*here insert their names*), mercifully grant, that we who rejoice because of their worthy deeds, may be also stirred up to follow after their ex-

ample. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. O how many torments, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Wisd. iii. 7.)

THE righteous shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

TERCE.

Antiphon. The Saints have attained, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

² Be glad in the LORD, and rejoice, ye righteous.

Answer. Be glad in the LORD, and rejoice, ye righteous.

Verse. And shout for joy, all ye that are upright in heart.

Answer. And rejoice, ye righteous.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Be glad in the LORD, and rejoice, ye righteous.

Verse. Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

¹ Luke xii. 7.

² Ps. xxxi. 11.

SEXT.

Antiphon. The bodies of the Saints, &c., (*Third Antiphon at Lauds.*)

Chapter. (Wisd. x. 17.)

THE Lord hath rendered to the Saints a reward of their labours, and guided them in a marvellous way: and was unto them for a cover by day, and a light of stars in the night season.

Short Responsory.

Let the righteous rejoice before God.

Answer. Let the righteous rejoice before God.

Verse. Yea, let them exceedingly rejoice.

Answer. Before God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Let the righteous rejoice before God.

Verse. The righteous live for evermore.

Answer. Their reward also is with the Lord.

NONE.

Antiphon. O ye Martyrs, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

The righteous live for evermore.

Answer. The righteous live for evermore.

Verse. Their reward also is with the Lord.

Answer. For evermore.

¹ Heb. xi. 33.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The righteous live for evermore.

Verse. Let the Saints be joyful in glory.

Answer. Let them sing aloud upon their beds.

SECOND VESPER.

First Antiphon. These men are holy, * for they have given up their bodies unto death for the sake of the covenant of their God, and have washed their robes in the Blood of the Lamb.

Second Antiphon. ¹The Saints through faith subdued kingdoms, * wrought righteousness, obtained promises.

Third Antiphon. ²The youth of the Saints shall be renewed * like the eagle's: they shall grow as the lily in the city of the Lord.

Fourth Antiphon. God shall wipe away all tears from the eyes of His Saints: * and there shall be no more sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

Fifth Antiphon. In the heavenly kingdoms, * there is the dwelling of the Saints: there shall be their rest for ever and ever.

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

I BELIEVED, therefore have I spoken: * but I was greatly afflicted.

I said in my haste: * All men are liars.

² Ps. cii. 5; lxxi. 16; Isa. xxxv. 1.

What shall I render unto the LORD * for all His benefits toward me?

I will take the cup of salvation, * and call upon the name of the LORD.

I will pay my vows unto the LORD in the presence of all His people. * Precious in the sight of the LORD is the death of His Saints.

O LORD, truly I am Thy servant : * I am Thy servant, and the son of Thine handmaid :

Thou hast loosed my bonds. * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD, in the presence of all His people : * in the courts of the LORD's house, in the midst of thee, O Jerusalem !

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Chapter, and Verse and Answer from Lauds.

Hymn from First Vespers.

Antiphon at the Song of the Blessed Virgin. In heaven do rejoice the souls of the Saints * who have followed the steps of Christ ; and because they shed their blood for the love of Christ, therefore shall they be made glad for ever with Christ.

Other Lessons for the Feasts of Many Martyrs.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (1st on the Martyrs. Tom. iii.)

EVERY man knoweth how, by the good Providence of God, the divers glories of His Martyrs are held in such esteem by His people, that the same His Saints in all places receive worthy honour, and before us is set, by the favour of Christ, the noble ensample of their courage : thus are we stirred up to consider, on the occasion of these Holidays, how great glory doth abide them in heaven, whose birthdays are thus kept upon earth : thereby, also, we are roused to strive to be like them, brave, godly, and true : so that, in the strength of Christ, we, like them, may wrestle with, and conquer our enemy, and, when we have gained the same victory that they gained, may with them at last be glorified in the kingdom of heaven.

Fifth Lesson.

FOR what man is there willing to share their reward, that if he do not first lay hold on their steadfastness, follow after the ensample of their faith, and imitate their brave patience, can either seek or find their glory by likeness to their lives ? But whosoever doth so follow them, let him not doubt but that, though in very deed he gain not the crown of martyrdom, he is yet able by good works to make himself meet therefor. For we have a most merciful God, Which either giveth Martyrdom unto such as be willing, or, without Martyrdom, doth make them joint heirs with the Saints in the kingdom of God.

Sixth Lesson.

FOR even as afflictions unman the ungodly, so do trials harden the righteous. Even thus

did the Saints strive against sin; but the work braced their muscles, and in death they were more than conquerors. Of such as run in a race, no man saith that they are strong, unless they run, and none can be crowned, unless he conquer. No soldier prevaileth against his enemy, unless he fight; or winneth the Emperor's favour, unless he have warred. Christian! the needful arms are thine! In thy hands are the strong weapons, wherewith thou canst conquer the enemy!

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (vi. 17.)

AT that time: JESUS came down from the mountain, and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea, and Jerusalem, and from the sea coast of Tyre and Sidon. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk. v. on Luke vi.*)

Mark well how JESUS goeth upward with His disciples, and downward to the multitude. How should the multitude behold Christ, save in a lower place? Such go not up to the things which are above; such attain not to the things which are high. And when JESUS cometh down, He findeth such as are diseased: for such like go not up to the heights. Hence also Matthew

saith that there were there "all sick people," (iv. 23.) Of these every man had need of healing, that, when he had received strength, by and by, he might go up into the mountain. And therefore, being Himself come down, He healeth them in the plain, that is to say, He calleth them away from their lust, and freeth them of their blindness. He cometh down to our wounds, to the end that by a certain use of His nature, and by the abundance thereof, He might make us joint-heirs of the kingdom of heaven.

Eighth Lesson.

"BLESSED be ye poor, for your's is the kingdom of God." Saint Luke giveth us but four of the Lord's Beatitudes, and Saint Matthew eight: but in those eight are contained these four, and in these four those eight. For in these four are embraced the cardinal virtues: and in those eight they are set forth in a number full of mystery. It is written at the head of more than one of the Psalms that they are "for the octave," and thou hast received the commandment: "Give a portion to seven, and also to eight"—to seven or eight what? Perchance degrees of blessedness. For as this eighth [Beatitude] doth name the most glorious realization of our hope—"the kingdom of Heaven"—so doth it also name the most royal exertion of our strength—"blessed are they which are persecuted."¹

¹ The latter half of this Lesson, from the words "It is written," &c., is one of the most difficult passages in the Breviary, and seems to require a short note, especially as it is so often recited in the Church Service. (I.) "For the octave" is meant as a translation of the Hebrew words "Alhashsh'minith," found in the superscription of Pss. vi. and xi. The real meaning of these words seems to have been lost for at least two thousand years,

Ninth Lesson.

BUT let us first consider the fuller of the forms of these Beatitudes. "Blessed be ye poor, for your's is the kingdom of God." Both of the Evangelists give to this Beatitude the first place. Yea, surely, for poorness, at least in spirit, is the first in order, the mother, and procreatrix of virtues; since he that setteth no store by temporal things, winneth toward eternal things; neither is any man able to gain the kingdom of heaven, on whom the love of this present world doth so press, that he cannot rid himself thereof.

*Another Homily.**Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xii. 1.)

AT that time: JESUS said unto His disciples: Beware of the leaven of the Pharisees, which is hypocrisy. And so on.

Homily by the Venerable Bede, Priest [at Jarrow and Doctor of the Church.] (*Bk. iv. on Luke, Cap. lii.*)

and conjectures on the subject have exercised the various ingenuity of the learned, who are widely disagreed. It is, however, a pretty general idea that the phrase is a technical musical direction, and has something to do with the number 8. Gesenius believes it to correspond to the Italian "basso," and to imply a composition intended for men's voices. (2.) Eccles. xi. begins thus: "Cast thy bread upon the waters, for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth." This latter verse the Rev. T. P. Dale, in his profound translation and Commentary upon Ecclesiastes, renders, "Give a share all round, and to some one else beside, for thou dost not know what sort of mischief shall be in the earth," and he says, "It is equivalent to our 'everybody and some one else.'" The whole would seem to be an exhortation to almsgiving full even to abundance: seven, as the "perfect" number, being chosen to imply a full number generally. Cf. Job v. 19; Micah v. 5; Matth. xviii. 22. (3.) benedictionibus. Sicut enim spei nostræ octava perfectio est, ita octava summa virtutum est." The translator confesses to great uncertainty as to the meaning, but, upon full and repeated consideration, at the interval of years, he is inclined to think that "octava" agrees with "benedictio" understood, and that the paraphrase in the text is the most probable sense.

Touching this leaven the Apostle warneth us: "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (1 Cor. v. 8.) For even as a little leaven doth infect the whole lump wherein it is put, and the savour thereof doth spread all abroad therein, so doth hypocrisy, when once it hath tainted the soul, drive out from it all sincerity and truth. The meaning, therefore, of this passage is this: "Beware, lest ye be as the hypocrites, for yet a little while, and all men shall see that ye are good, and they are evil."

Eighth Lesson.

AS touching what followeth: "For there is nothing covered that shall not be revealed, neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light." These words are true, not only as concerning the world which is to come, wherein the secrets of all hearts shall be made manifest, but even as concerning this present world, since

now that which the Apostles spake and suffered in the darkness of persecution, and the gloom of dungeons, is, since that the Church is glorified, told of them for a memorial of them, wherever their acts are read throughout the whole world. "Be not afraid of them that kill the body," for they that persecute the righteous, when they have killed the body, "after that, have no more that they can do." Truly, it is a childish folly which maketh such men to cast the dead limbs of the martyrs to birds and beasts, while yet they have no strength to withstand the Almighty of God, whereby He will surely quicken the same limbs and raise them up again.

Ninth Lesson.

OF persecutors there are two kinds: first, of such as do openly rage in cruelty against us; and, secondly, of such as do seek, by cunning wiliness and lying, to beguile us. Against both these the Saviour willesh to guard and strengthen us, in one place warning us to be not afraid of them that kill the body, and, in another place, to beware of the leaven of the Pharisees: since, when we are dead, neither the cruelty of the one class, nor the falsehood of the other, will be able any more to touch us. "Are not five sparrows sold for two farthings?" If God, saith the Lord, if God cannot forget the least of the works of His hands that hath life, the little birds that fly hither and thither in the air, if He cannot forget them, wherefore should ye, who are made in the image and likeness of your Maker, wherefore

should ye be afraid of them that kill the body? He that is the careful Lord of the beasts, which think not, how much more shall He be careful of man which hath a reasonable soul?

For Simple Feasts of Many Martyrs.

The Office is as on a Semi-double, with the following exceptions.

FIRST VESPERS.

The Office is of the Week-day, till the Chapter, exclusive.

The Office of the Saints begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer are all as just given, (p. 420.) The Common Commemorations are said or not according to the season.

At Compline are said Preces.

MATTINS.

The Invitatory and Hymn are as just given.

Then follow the Week-day Psalms, with their own Antiphons.

On Mondays and Thursdays.

Verse. Be glad in the Lord, and rejoice, ye righteous.

Answer. And shout for joy, all ye that are upright in heart.

Absolution.

Graciously hear, &c.

On Tuesdays and Fridays.

Verse. Let the righteous rejoice in the presence of God.

Answer. Yea, let them be exceeding glad.

Absolution.

May His loving-kindness, &c.

On Wednesdays.

Verse. The righteous live for evermore.

Answer. Their reward also is with the Lord.

Absolution.

May the Almighty, &c.

First Blessing.

May His blessing be upon us,
Who doth live and reign for ever.

First Lesson from Scripture, according to the Season, being either the first part, or, if the Saints have two Lessons, the whole read as one, at will.

*First Responsory.**On Mondays and Thursdays.*

God shall wipe away, &c., (*First Responsory in the preceding Office.*)

On Tuesdays and Fridays.

Thy Saints, O Lord, &c., (*Fourth Responsory in the preceding Office.*)

On Wednesdays.

Because of the covenant, &c., (*Seventh Responsory in the preceding Office.*)

Second Blessing.

They whose feast-day we are keeping,

Be our Advocates with God.

Second Lesson is the First of the Legend of the Saint, if there be two; if not, it is the Second from Scripture, to which the Third may be added, at will.

*Second Responsory.**On Mondays and Thursdays.*

These men are holy, &c., (*Second Responsory in the preceding Office,*) with the following addition :

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And therefore they have earned crowns of victory.

On Tuesdays and Fridays.

The Saints of God shrank not, &c., (*Fifth Responsory in the preceding Office,*) with the following addition :

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That they might be made joint-heirs in the house of the Lord.

On Wednesdays.

O ye, My Saints, &c., (*Eighth Responsory in the preceding Office.*)

Third Blessing.

May He That is the Angels' King,
To that high realm His people bring.

Third Lesson is the whole or the Second part of the Legend of the Saints, if there is one, or else the special Lesson assigned.

Then the Hymn, "We praise Thee, O God," &c., is said, and so end Mattins.

The rest of the Office is as on a Semi-double, as just given; it ends at None, inclusive; Preces are said at Prime, and the Common Commemorations are made at Lauds or not, according to the season.

V. For Feasts of one Bishop and Confessor.

Everything as on Sundays, except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

O praise the LORD, &c., (Ps. cxvi., p. 186.)

*Hymn.*¹

1.

SAFE now for ever, JESU'S true
Confessor,
Whose happy festal here His people
keep,
Doth of his labours for his mighty
Blessor,
Rich harvest reap.

2.

Gentle was he, wise, pure, and lowly-
hearted,
Sober and modest, ever foe to
strife,
While in his frame there flowed as yet
unparted
Currents of life.

3.

Ofttimes hath He Whose face he sees
in heaven,
Being entreated for His servant's
sake,
To us on earth the same for healer
given
Sick whole to make.

4.

Wherefore our choir, in thankfulness
adoring,
Lifteth its voice with melody of laud,
While he on high for us his prayer is
pouring
Unto his God.

5.

Glory and honour, virtue and salvation
Be unto Him, Who, in His might
divine,
Ruleth supremely over all creation,
One and yet Trine. Amen.

Verse. ² The Lord loved him
and beautified him.

Answer. He clothed him with
a robe of glory.

Antiphon at the Song of the Blessed Virgin. O thou Priest and Bishop,
* thou worker of mighty works,
thou good shepherd over God's
people, pray for us unto the Lord.

For Doctors.

O right excellent Teacher, Light
of the Holy Church, N. (*here insert
his name*) blessed lover of the
Divine Law, pray for us to the
Son of God.

MATTINS.

Invitatory. The Lord, He is
the King of the Confessors. * O
come, let us worship Him.

Hymn as at First Vespers.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. Blessed is the
man * that doth meditate in the
law of the Lord: his delight is
therein day and night, and what-
soever he doeth shall prosper.

¹ Hymn of the Middle Ages, after the manner of the Ambrosian school, but very much altered; translation by the Rev. Dr Littledale, except the first verse, and the third.

² Ecclus. xlv. 9.

Ps. i. Blessed is the man, &c.,
(*p.* 4.)

Second Antiphon. Blessed and holy is he * that putteth his trust in the Lord, that declareth the decree of the Lord, and is set upon His holy hill.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

Third Antiphon. Thou, O Lord, art my glory, * Thou art a shield for me: Thou art the Lifter-up of mine head, and Thou hast heard me out of Thy holy hill.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

Verse. The Lord loved him and beautified him.

Answer. He clothed him with a robe of glory.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to Timothy (iii. 1.)

THIS is a true saying: If a man desire the office of a Bishop, he desireth a good work. A Bishop, then, must be blameless, the husband of one wife, sober, prudent, of good behaviour, modest, given to hospitality, apt to teach, not given to wine, no striker, but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God? Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil.

¹ Matth. xxv. 21, 20.

Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil.

First Responsory.

¹ Well done, thou good and faithful servant, thou hast been faithful over a few things. I will make thee ruler over many things; enter thou into the joy of thy Lord.

Verse. Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more.

Answer. Enter thou into the joy of thy Lord.

Second Lesson.

The Lesson is taken from the Epistle to Titus (i. 7.)

FOR a Bishop must be blameless, as the steward of God: not proud, not soon angry, not given to wine, no striker, not given to filthy lucre: but a lover of hospitality, courteous, sober, just, holy, temperate, holding fast the faithful word, as he hath been taught: that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly, vain talkers, and deceivers, specially they of the circumcision, whose mouths must be stopped: who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

Second Responsory.

² Behold an high priest, who in his days pleased God: therefore the Lord assured him by an oath that He would multiply his seed among His people.

² Eccclus. xlv. 16, 22, 25.

Verse. He hath made him a blessing unto all nations, and hath established His covenant upon his head.

Answer. Therefore the Lord assured him by an oath that He would multiply his seed among His people.

Third Lesson. (ii. i.)

BUT speak thou the things which become sound doctrine: that the aged men be sober, chaste, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, sober, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober-minded. In all things show thyself a pattern of good works, in doctrine, in incorruptness, in gravity, sound speech, that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of us.

Third Responsory.

¹ The LORD hath sworn and will not repent: Thou art a Priest for ever after the order of Melchisedek.

Verse. The LORD said unto my Lord: Sit Thou at My right hand.

Answer. Thou art a Priest for ever after the order of Melchisedek.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou art a Priest for ever after the order of Melchisedek.

SECOND NOCTURN.

First Antiphon. When His holy one called, * the Lord heard him, yea, the Lord heard him, and gave him peace.

Psalm IV.

[Intituled "A Psalm of David," with a musical (?) direction of (now) uncertain meaning.]

WHEN I called, the God of my righteousness heard me: * Thou hast enlarged me when I was in distress:

Have mercy upon me, * and hear my prayer.

O ye sons of men, how long will ye be dull of heart? * Why will ye love vanity, and seek after leasing? ²

But know that the LORD hath set apart for Himself him that is holy: * the LORD will hear me when I call unto Him.

Be ye angry and sin not: * what ye speak in your heart, repent upon your bed. ²

Offer the sacrifices of righteousness, and put your trust in the LORD. * There be many that say: Who will show us any good?

LORD, Thou hast set upon us the light of Thy countenance. * Thou hast put gladness in my heart,

More than in the time that their corn, and wine, and oil * increased.

I will both lay me down in peace, * and sleep,

¹ Ps. cix. 5, i.

² SLH.

For Thou, LORD, only * makest me to dwell in safety.

Second Antiphon. Let all those that put their trust in Thee rejoice, O Lord, for Thou hast blessed the righteous; * Thou hast compassed him with Thy favour as with a shield.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto my words, O LORD, * consider my supplication.

Hearken unto the voice of my cry, * my King and my God!

For unto Thee will I pray. * O LORD, in the morning Thou shalt hear my voice:

In the morning will I stand before Thee and look up. * For Thou art not a God that hath pleasure in wickedness:

Neither shall the evil dwell with Thee, * nor the unrighteous stand in Thy sight:

Thou hatest all workers of iniquity. * Thou shalt destroy all them that speak leasing:

The LORD abhorreth the bloody and deceitful man. * But as for me, in the multitude of Thy mercy

I will come into Thine house: * I will worship toward Thine holy temple in Thy fear.

Lead me, O LORD, in Thy righteousness, * because of mine enemies; make my way straight before Thy face.

For there is no faithfulness in their mouth: * their inward part is very wickedness.

Their throat is an open sepulchre;

they flatter with their tongue. * Judge Thou them, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, * for they have rebelled against Thee, O Lord!

And let all those that put their trust in Thee, rejoice: * let them ever shout for joy, because Thou dwellest in them:

Let them also that love Thy Name be joyful in Thee. * For Thou wilt bless the righteous.

O LORD, Thou hast compassed us * with Thy favour as with a shield.

Third Antiphon. O LORD, our Ruler, * how excellent is Thy Name in all the earth! Who hast crowned Thine holy one with glory and honour, and madest him to have dominion over the works of Thy hands.

Psalm VIII.

[Intituled "A Psalm of David." It has also a title which seems to show that it was a song for the vintage.]

O LORD, our Lord, * how excellent is Thy Name in all the earth!

For Thy glory is exalted * above the heavens.

¹ Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine heavens, the work of Thy fingers: * the moon and the stars which Thou hast ordained:

¹ This verse was quoted by our Lord, concerning those who cried Hosannah on Palm Sunday, Matthew xxi. 16.

What is man, that Thou art mindful of him? * or the son of man, that Thou visitest him?

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine hands.

Thou hast put all things under his feet, * all sheep and oxen, yea, and the beasts of the field.

The fowl of the air, and the fish of the sea, * that pass through the paths of the sea.

O LORD, our Lord, * how excellent is Thy Name in all the earth!

Verse. ¹ The Lord hath chosen him for a Priest unto Himself.

Answer. To offer up unto Him the sacrifice of praise.

Fourth Lesson.

The Lesson is taken from the Sermons of St Maximus, Bishop [of Turin.] (*59th Hom., being the 2nd on St Eusebius of Vercelli.*)

IT is idle to strive to add anything to the praise of our holy and most blessed Father N., (*here insert the name of the Saint whose Feast is being kept,*) whose Feast is this day kept. The beauty of his life ought not to be the subject of panegyrics, so much as the object of imitation. The Scripture saith: "A wise son is the glory of his father,"²—truly then will he be honoured by such as, by doing after his ensample, show themselves to be his children

—"for in Christ JESUS hath he begotten us through the Gospel." (1 Cor. iv. 15.)

Fourth Responsory.

³ I have found David My servant, with My holy oil have I anointed him; for My hand shall help him.

Verse. The enemy shall prevail nothing against him, nor the son of wickedness afflict him.

Answer. For My hand shall help him.

Fifth Lesson.

WHATSOEVER, therefore, of virtue and grace there may be in this holy people, all the bright streams thereof do flow from him, as from a most clear fountain. By his manly chastity, by his sternly noble temperance, by the graceful courtesy which marked him, he drew all men's love to God: and by his eminent ministry in his Bishoprick he hath left behind him in his disciples, many heirs of his priesthood.

Fifth Responsory.

³ I have laid help upon one that is mighty, and have exalted one chosen out of My people; for My hand shall help him.

Verse. I have found David My servant, with My holy oil have I anointed him.

Answer. For My hand shall help him.

¹ Cf. Eccclus. xlv. 20.

² There does not appear to be any such passage in Scripture. Prov. x. 1 is something like it.

³ Ps. lxxxviii. 21, 20.

Sixth Lesson.

IT is very meet and right that upon this day, which is made a joyful day for us because it is the day whereon our blessed Father N., (*here insert his name,*) passed away to heaven, I say it is very meet and right that on this day we should sing that verse of the Psalms: "The righteous shall be in everlasting remembrance." (cx. 7.) His memory is rightly honoured among men who is at this present making glad among Angels. The word of God saith: "Judge none blessed before his death," (Ecclus. xi. 30,) as though it were said, "Judge him blessed when life is ended, praise him when he is made perfect." For there are two main reasons why it is better to praise a dead man than a living, since, if thou call him holy and worthy after his death, thou dost it when neither canst thou be corrupted by being a flatterer, nor he by being flattered.

Sixth Responsory.

This is he which wrought great wonders before God, and the whole earth is full of his teaching. ¹ May he pray for all people, that their sins may be forgiven unto them!

Verse. This is he which loved not his life in this world, and hath attained unto the kingdom of heaven.

Answer. May he pray for all people, that their sins may be forgiven unto them!

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. May he pray for all people, that their sins may be forgiven unto them!

THIRD NOCTURN.

First Antiphon. Lord, this Thy Saint * shall dwell in Thy tabernacle, and this that hath worked righteousness shall abide upon Thy holy hill.

Psalm XIV.

[Intituled "A Psalm of David."]

LORD, who shall abide in Thy tabernacle? * who shall dwell in Thine holy hill?

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth not with his tongue.

He that hath not done evil to his neighbour, * nor taken up a reproach against his neighbour.

In whose eyes a vile person is despised: * but he honoureth them that fear the LORD.

He that sweareth to his neighbour, and deceiveth him not, * he that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things, * shall never be moved.

Second Antiphon. He asked life of Thee, * and Thou, O Lord, gavest it: honour and great majesty hast Thou laid upon him: Thou hast set a crown of precious stones upon his head.

Psalm XX.

[This Psalm also bears the same title as the xviiiith.]

THE king shall joy in Thy strength, O LORD: * and in Thy salvation how greatly shall he rejoice!

¹ Cf. 2 Macc. xv. 14.

Thou hast given him his heart's desire, * and hast not withholden the request of his lips.¹

For Thou hast met him with the blessings of sweetness: * Thou hast set a crown of precious stones upon his head.

He asked life of Thee: * and Thou gavest him length of days for ever and ever.

His glory is great in Thy salvation: * honour and great majesty shalt Thou lay upon him.

For Thou wilt give him to be a blessing for ever: * Thou shalt make him exceeding glad with Thy countenance.

For the king trusteth in the LORD, * and, through the mercy of the Most High, he shall not be moved.

Thine hand shall find out all thine enemies: * thy right hand shall find out all those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger: * the LORD shall cut them off in His wrath, and the fire shall devour them.

Their fruit shalt thou destroy from the earth, * and their seed from among the children of men.

For they intended evil against thee: * they imagined a device, which they were not able to perform.

Therefore shalt thou cast them behind thee: * thou shalt leave their faces lying in thy track.

Be Thou exalted, O LORD, in Thine own strength: * we will sing and praise Thy power.

Third Antiphon. He shall receive * a blessing from the LORD, and mercy from the God of his

salvation: for this is the generation of them that seek the Lord.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

THE earth is the LORD's and the fulness thereof; * the world, and they that dwell therein.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the mountain of the LORD? * or who shall stand in His holy place?

He that hath clean hands and a pure heart, * who hath not lifted up his soul unto vanity, nor sworn deceitfully unto his neighbour.

He shall receive a blessing from the LORD, * and mercy from the God of his salvation.

This is the generation of them that seek Him, * that seek the face of the God of Jacob.¹

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD strong and mighty, the LORD mighty in battle.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD of hosts, He is the King of glory.¹

Verse. ²Thou art a Priest for ever.

Answer. After the order of Melchisedek.

¹ SLH.

² Ps. cix. 5.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 14.)

AT that time: JESUS spake unto His disciples this parable: A man, travelling into a far country, called his own servants, and delivered unto them his goods. And so on.

Homily by Pope St Gregory [the Great.] (*9th on the Gospels.*)

Dearly beloved brethren, this Lesson from the Holy Gospel moveth us to take good heed lest we, who are seen in this world to have received more than others, should thereby bring ourselves into greater condemnation from the Maker of this world. To whom much is given, of the same is much required. Therefore, let him that receiveth much, strive to be all the more lowly, and all the more ready to do God service, for his very gifts' sake, knowing that he will be obliged to give account thereof. Behold, a man, travelling into a far country, calleth his own servants, and delivereth unto them talents, to the end that they may trade therewith. After a long time, the lord of those servants cometh, and reckoneth with them, and to them that have done well He rendereth a reward of their labours, but that servant which was careless of his master's work He condemneth.

Seventh Responsory.

The Lord loved him and beautified him; He clothed him with a

¹ 1 Thess. v. 8.

robe of glory, and crowned him at the gates of Paradise.

Verse. The Lord hath put on him the breast-plate of faith,¹ and hath adorned him.

Answer. And crowned him at the gates of Paradise.

Eighth Blessing.

He whose feast-day we are keeping
Be our Advocate with God.

Eighth Lesson.

WHAT other, then, is that man travelling into a far country but our Redeemer, Who is gone up from us into heaven in that Flesh Which He had taken into Himself? For the earth is the home of the Flesh, Which travelleth into a far country—when our Redeemer giveth It a place in heaven. But that man travelling into a far country delivered unto his servants his goods; and so doth our Redeemer give spiritual gifts unto His faithful people. “And unto one he gave five talents, to another two, and to another one.” There are five bodily senses; that is, sight, hearing, taste, smell, and touch. By the five talents therefore are signified the five senses, that is, outward knowledge. By the two, wit and work. And by the figure of the one talent, understanding, which is alone.

Eighth Responsory.

² Let your loins be girded about, and your lights burning, and ye

² Luke xii. 35, 36.

yourselves like unto men that wait for their lord, when he will return from the wedding.

Verse. ¹ Watch therefore, for ye know not what hour your Lord doth come.

Answer. And ye yourselves like unto men that wait for their lord, when he will return from the wedding.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And ye yourselves like unto men that wait for their lord, when he will return from the wedding.

Eighth Responsory for Doctors.

² In the midst of the congregation did the Lord open his mouth. And filled him with the spirit of wisdom and understanding.

Verse. He made him rich with joy and gladness.

Answer. And filled him with the spirit of wisdom and understanding.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And filled him with the spirit of wisdom and understanding.

Ninth Lesson.

“AND so he that had received five talents, gained other five talents”—for some there be who, while yet they are not able to go on unto things inward and mystic, do yet so desire our Fatherland which is above, that they teach

well all whom they can, and of those very outward things which they have received make gain double. These are they which keep themselves clean from the unruly motions of the flesh, and from the lust of the world, and from the delight of things which are seen, and, by their preaching, keep other men also clean from all these things. And some there are who receive, as their two talents, the power to think and the power to work. These are they which inwardly understand dark things, and outwardly work wonders. And these, since they preach unto others, both through their understanding and their works, gain, as it were, double, for the talents which they have received.

The Hymn, “We praise Thee, O God, &c,” is said.

LAUDS.

First Antiphon. ³ Behold an high priest, * who in his days pleased God, and was found righteous.

Second Antiphon. ³ None was found like unto him, * to keep the Law of the Most High.

Third Antiphon. ³ Therefore the Lord assured him * by an oath that He would multiply his seed among His people.

Fourth Antiphon. O all ye Priests of God, * bless ye the Lord: O all ye servants of the Lord, sing praises unto our God. Alleluia.

Fifth Antiphon. Good and faithful servant, * enter thou into the joy of thy Lord.

¹ Matth. xxiv. 42.

² Eccus. xv. 5, 6.

³ Eccus. xlv. 16, 17, 20, 22.

Chapter. (Ecclus. xlv. 17.)

BEHOLD an high priest, who in his days pleased God, and was found righteous, and in the time of wrath he made a propitiation.

*Hymn.*¹

JESU, the world's Redeemer, hear !
Thy Bishops' fadeless crown, draw near !

Accept with gentler love to-day
The prayers and praises that we pay !

The day that crowned with deathless fame

This meek Confessor of Thy Name,
Whose yearly feast, in solemn state,
Thy faithful people celebrate.

The world, and all its boasted good,
As vain and passing, he eschewed ;
And therefore, with Angelic bands,
In endless joys for ever stands.

Grant then that we, O gracious God,
May follow in the steps he trod ;
And freed from ev'ry stain of sin,
As he hath won, may also win.

To Thee, O Christ, our loving King,
All glory, praise, and thanks we bring :
All glory, as is ever meet,
To Father and to Paraclete. Amen.

Verse. ² The Lord guided the
just in right paths.

Answer. And showed him the
kingdom of God.

Antiphon at the Song of Zacharias.
Well done, thou good and faithful
servant ; * thou hast been faithful
over a few things, I will make thee
ruler over many things, saith the
Lord.

*If the Prayer is not special, there is
said one of the following, which is also
used throughout the whole Office of the
Saint.*

¹ Author unknown ; hymn of the tenth to thirteenth centuries, with alterations ; translation by J. D. Chambers, Esq.

Prayer.

GRANT, we beseech Thee, O Almighty God, that the worshipful Feast of Thy blessed Confessor and Bishop N., (*here insert his name,*) may avail us to the increase both of godliness toward Thee, and healthfulness to our own souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Another Prayer.

HEAR, O Lord, we beseech Thee, the prayers which we offer Thee on this the solemn Feast-day of Thy blessed Confessor and Bishop N., (*here insert his name,*) and, for the sake of him who so nobly served Thee, forgive us our trespasses. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

For Doctors.

O GOD, Who didst give unto Thy people Thy blessed servant N., (*here insert his name,*) to feed them with the bread of eternal life, grant, we beseech Thee, that even as on earth he showed unto us Thy lively word, so in heaven we may worthily be holpen by the succour of his prayers to Thee on our behalf. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity

² Wisd. x. 10.

of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer throughout the day.

PRIME.

Antiphon. Behold, an high priest, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Ecclus. xlv. 19.)

TO execute the office of the Priesthood, and to be honoured for His Name's sake, and to offer to Him the incense which He had chosen, for a sweet savour.

TERCE.

Antiphon. None was found, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

The Lord loved him, and beautified him.

Answer. The Lord loved him, and beautified him.

Verse. He clothed him with a robe of glory.

Answer. And beautified him.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord loved him, and beautified him.

Verse. The Lord hath chosen him for a Priest unto Himself.

Answer. To offer up unto Him the sacrifice of praise.

SEXT.

Antiphon. Therefore the Lord, &c., (*Third Antiphon at Lauds.*)

VOL. III.

Chapter. (Ecclus. xlv. 20.)

NONE was found like unto him, to keep the Law of the Most High; therefore the Lord assured him by an oath, that He would multiply his seed among His people.

Short Responsory.

The Lord hath chosen him for a Priest unto Himself.

Answer. The Lord hath chosen him for a Priest unto Himself.

Verse. To offer up unto Him the sacrifice of praise.

Answer. A Priest unto Himself.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord hath chosen him for a Priest unto Himself.

Verse. Thou art a Priest for ever.

Answer. After the order of Melchisedek.

NONE.

Antiphon. Good and faithful, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Thou art a Priest for ever.

Answer. Thou art a Priest for ever.

Verse. After the order of Melchisedek.

Answer. For ever.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou art a Priest for ever.

Verse. The Lord guided the just in right paths.

Answer. And showed him the kingdom of God.

SECOND VESPERS.

*Antiphons, Chapter, and Verse and Answer from Lauds.
Hymn from First Vespers.*

Last Psalm.

Psalm CXXXI.

[Intituled: "A Song of Degrees." It reads like a Processional for some translation of the Sacred Ark, perhaps that described in 3 (1) Kings vii. (Saturday before 8th Sunday after Pentecost.)]

LORD, remember David, * and all his meekness:

How he sware unto the LORD: * he vowed a vow unto the God of Jacob;—

Surely I will not come into the tabernacle of mine house, * nor go up into my bed;

I will not give sleep to mine eyes, * or slumber to mine eyelids;

I will not give the temples of mine head any rest, until I find out a place for the LORD, * an habitation for the God of Jacob.

¹ Lo, we heard of it at Ephratah: * we found it in the fields of "the Wood."

We will go into His tabernacle: * we will worship in His foot-prints.

Arise, O LORD, into Thy rest, * Thou and the ark of Thine holiness.

Let Thy priests be clothed with righteousness, * and let Thy Saints shout for joy.

For Thy servant David's sake, * turn not away the face of Thine Anointed.

The LORD hath sworn in truth unto David, and He will not turn

from it: * Of the fruit of thy body will I set upon thy throne.

If thy children will keep My covenant, * and My testimony that I shall teach them,

Then their children for ever * shall sit upon thy throne.

For the LORD hath chosen Zion: * He hath chosen it for His habitation.

This is My rest for ever: * here will I dwell, for I have chosen it.

I will abundantly bless her widows: * I will satisfy her poor with bread.

I will clothe her Priests with salvation: * and her Saints shall shout aloud for joy.

There will I make the horn of David to bud: * I have ordained a lamp for Mine Anointed.

His enemies will I clothe with shame: * but upon him shall My sanctification flourish.

Antiphon at the Song of the Blessed Virgin. The Lord loved him * and beautified him; He clothed him with a robe of glory, and crowned him at the gates of Paradise.

But if the Saint were a Pope, the following is said instead:

Being made the Chief Bishop, * he dreaded not earthly things, but pressed on gloriously unto the kingdom of heaven.

For Doctors.

O right excellent Teacher, Light of the Holy Church, N. (*here insert his name*) blessed lover of the Divine Law, pray for us to the Son of God.

¹ This verse relates to the fetching of the ark from Kirjath-jearim, (literally "The town-of-the-woods,") which stood at the borders of the territory of Ephraim, here called Ephratah. See 2 Kings (Sam.) vi. (Thursday, 5th week after Pentecost.)

Other Lessons for Feasts of One Bishop and Confessor.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Maximus, Bishop [of Turin.] (*59th Homily, being the 2nd on St Eusebius of Vercelli.*)

OUR Blessed Father N., (*here insert the name of the Saint whose Feast is being kept,*) is safe now, and we may safely praise his great deeds. He that kept such a manful hand upon the tiller of faith, hath now cast the anchor of hope in moorings of great calm, and brought his ship, heavy laden with heavenly riches and everlasting merchandise, safe into the haven where he would be. Thus fareth it now with him who never fainted, but for so long time held up ever the shield of the fear of God against all that did beset him. What was his whole life but one long fight against an enemy that never slept?

Fifth Lesson.

HOW many blinded souls there were, that had wandered away from the path of the Truth, and were hanging from the edge of the precipice over the pit, when he gave them sight again, and opened their eyes that they might see Christ! How many deaf ears were there, stopped up with unbelief and condemnation, when he opened them to hear that voice of commandment that speaketh from heaven, and gave them that precious hearing that heareth God calling us

to be forgiven, so that they obeyed, and answered! How many wounded spirits were there, to whom his tongue, persuading them and praying for them like the tongue of an angel, brought health again!

Sixth Lesson.

HOW God wrought in him to cleanse and pardon, by discipline and exhortation, many a stricken soul, long distempered, and, as it seemed, incurably foul with sin, covered all over with virulent leprosy! How many souls there were, dwelling in living bodies, but dead, and crushed and buried under the sense of sin, whom he quickened again for God, by calling them to amendment as to light, souls dead to God, in which that great follower of his Lord killed sin by the same Lord's life-giving death.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiv. 42.)

AT that time: JESUS said unto His disciples: Watch, for ye know not what hour your Lord doth come. And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comment. on Matth. chap. 26.*)

To the end that we may know that our ignorance of that day whereof no man knoweth is not without use, the Lord moveth us to watch for the coming of the thief, to be ever instant in prayer, and ever busy in

such works as He commandeth. He showeth how that the devil is that thief who watcheth ever how he may spoil our goods, breaking into the house of our body; that, while we are dwelling therein careless and heavy with sleep, he may dig through our walls with the arms of his craft and temptations. Us, therefore, it behoveth to be ready, who have ever our ignorance concerning that day to be unto us a reason of watchfulness.

Eighth Lesson. (Chap. 27.)

“WHO then is a faithful and wise servant, whom his Lord hath made ruler over His household?” Although the Lord doth move us all in common to weary not in carefulness and watching, He layeth more especially upon the rulers of His people, that is, the Bishops, this duty, to look always for His coming. For such an one is that faithful and wise servant, made ruler over his Lord’s household, who ever seeketh such things as be convenient and useful for the people unto him committed. Such an one, if he hear this word, and do that which he is commanded, that is, if he strengthen by seasonable and sound doctrine such things as be weak, if he bind together that which is sundered, if he make straight again what is become crooked, and give to the household the lively Word which is able to feed them unto life eternal, if such an one do thus, and meanwhile the hour which he knoweth not come upon him, he shall obtain glory of the Lord, as a faithful steward and an useful overseer: that is, he shall have

glory with God, for in all things he shall have of that which is best.

Ninth Lesson.

BUT if that servant despise the longsuffering of God, Which waiteth to give salvation unto all men, and begin to wax wanton against his fellow-servants, and to give himself over to the evil and the vices of this present world, having all his care for the worship of his belly: the Lord of that servant shall come in a day when he looketh not for Him, and shall cut him off from the goods wherewith he was entrusted, and appoint him his portion with the hypocrites, in everlasting punishment, because he hath disobeyed the commandments, because he hath minded the things of this present world, because he hath lived the life of an heathen, because being unmindful of the judgment to come, he hath afflicted with hunger, and thirst, and stripes, the flock committed to his care.

If it should be that several Bishops and Confessors are to be honoured by one Feast, the Office is the same as that just given, except as follows:

1. *In the Common Prayer the words “Thy Blessed Confessor and Bishop N.” are altered into “Thy blessed Confessors and Bishops N. and N.”*

2. *In the Sermons by St Maximus of Turin everything said of the Saint in the Singular Number is altered into the Plural. For example: “Our Blessed Fathers N. and N. are safe now, and we may safely praise their great deeds. They that kept such manifold hands upon the tiller, &c. &c. &c.”*

3. *The following Lessons may be read in the First Nocturn.*

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xliv. 1.)

LET us now praise famous men, and our fathers that begat us. The Lord hath wrought great glory by them through His great power from the beginning. Such as did bear rule in their kingdoms, men renowned for their power and their understanding, showing forth among the Prophets the dignity of Prophets, and still ruling over the people that now is, and by the strength of wisdom instructing the people in most holy words. Such as by their skill sought out musical tunes, and published canticles of the Scriptures.

Second Lesson.

MEN rich in virtue, studying comeliness, living at peace in their houses. All these were honoured in their generations, and were the glory of their times. They that were born of them have left a name behind them, that their praises might be reported. And some there be which have no memorial; who are perished as though they had never been; who also were born as though they had not been born, and their children after them.

Third Lesson.

BUT these were merciful men, whose righteousness hath not been forgotten: with their seed shall continually remain a good inheritance, their children have an holy heritage: their seed also abideth firm in the covenant, and their children for their sakes remain for

ever. Their seed, and their glory, shall not be blotted out. Their bodies are buried in peace, but their name liveth for evermore. Let the people tell of their wisdom, and the congregation show forth their praise.

For a Simple Feast of a Bishop and Confessor.

The Office is as on a Semi-double, with the following exceptions.

FIRST VESPERS.

The Office is of the Week-day, till the Chapter, exclusive. The Office of the Saint begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer are all as just given, (p. 437 et seq.) The Common Commemorations are said or not according to the season.

At Compline are said Preces.

MATTINS.

The Invitatory and Hymn are as just given.

Then follow the Week-day Psalms, with their own Antiphons.

On Mondays and Thursdays.

Verse. The Lord loved him and beautified him.

Answer. He clothed him with a robe of glory.

Absolution.

Graciously hear, &c.

On Tuesdays and Fridays.

Verse. The Lord hath chosen him for a Priest unto Himself.

Answer. To offer up unto Him the sacrifice of praise.

Absolution.

May His loving-kindness, &c.

On Wednesdays.

Verse. Thou art a Priest for ever.

Answer. After the order of Melchisedek.

Absolution.

May the Almighty, &c.

First Blessing.

May His blessing be upon us,
Who doth live and reign for ever.

First Lesson from Scripture, according to the Season, being either the first part, or, if the Saint have two Lessons, the whole read as one, at will.

*First Responsory.**On Mondays and Thursdays.*

Well done, &c., (*First Responsory in the preceding Office.*)

On Tuesdays and Fridays.

I have found David, &c., (*Fourth Responsory in the preceding Office.*)

On Wednesdays.

The Lord loved him, &c., (*Seventh Responsory in the preceding Office.*)

Second Blessing.

They whose feast-day we are keeping,

Be our Advocates with God.

Second Lesson is the First of the Legend of the Saint, if there be two; if not, it is the Second from Scripture, to which the Third may be added at will.

*Second Responsory.**On Mondays and Thursdays.*

Behold an high priest, &c., (*Second Responsory in the preceding Office,*) with this addition:

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Therefore the Lord assured him by an oath that He would multiply his seed among His people.

On Tuesdays and Fridays.

I have laid help, &c., (*Fifth Responsory in the preceding Office,*) with the following addition:

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For My hand shall help him.

On Wednesdays.

Let your loins, &c., (*Eighth Responsory in the preceding Office.*)

Third Blessing.

May He That is the Angels' King,

To that high realm His people bring.

Third Lesson is the whole or the second part of the Legend of the Saint, if there be one, or else the special Lesson assigned.

Then the Hymn, "We praise Thee, O God, &c.," is said, and so end Mattins.

The rest of the Office is as on a Semi-double, as just given; it ends at None, inclusive; Preces are said at Prime, and the Common Commemorations are made at Lauds or not, according to the season.

VI. For Feasts of a Confessor not a Bishop.

Everything as on Sundays, except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

O praise the LORD, &c., (Ps. cxvi., p. 186.)

Hymn. This is the day, &c., or,

1.

SAFE now for ever, JESU'S true Confessor,
Whose happy festal here His people keep,
Doth of his labours for his mighty Blesser,
Rich harvest reap.

2.

Gentle was he, wise, pure, and lowly-hearted,
Sober and modest, ever foe to strife,
While in his frame there flowed as yet unparted
Currents of life.

3.

Ofttimes hath He Whose face he sees in heaven,
Being entreated for His servant's sake,
To us on earth the same for healer given
Sick whole to make.

4.

Wherefore our choir, in thankfulness adoring,
Lifteth its voice with melody of laud,
While he on high for us his prayer is pouring,
Unto his God.

5.

Glory and honour, virtue and salvation
Be unto Him, Who, in His might divine,
Ruleth supremely over all creation,
One and yet Trine. Amen.

Verse. The Lord loved him and beautified him.

Answer. He clothed him with a robe of glory.

Antiphon at the Song of the Blessed Virgin. ¹I will liken him unto a wise man, * which built his house upon a rock.

For Doctors.

O right excellent Teacher, Light of the Holy Church, N. (*here insert his name*) blessed lover of the Divine Law, pray for us to the Son of God.

MATTINS.

Invitatory. The Lord, He is the King of the Confessors. * O come, let us worship Him.

Hymn as at First Vespers.

* FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. Blessed is the man * that doth meditate in the law of the Lord: his delight is therein day and night, and whatsoever he doeth shall prosper.

Ps. i. Blessed is the man, &c., (p. 4.)

¹ Matth. vii. 24.

Second Antiphon. Blessed and holy is he * that putteth his trust in the Lord, that declareth the decree of the Lord, and is set upon His holy hill.

Ps. ii. Why do the heathen, &c., (p. 4.)

Third Antiphon. Thou, O Lord, art my glory, * Thou art a shield for me: Thou art the Lifter-up of mine head, and Thou hast heard me out of Thy holy hill.

Ps. iii. LORD, how are they increased, &c., (p. 5.)

Verse. The Lord loved him and beautified him.

Answer. He clothed him with a robe of glory.

First Lesson.

The Lesson is taken from the Book of Wisdom (iv. 7.)

THOUGH the righteous be prevented with death, yet shall he be in rest. For honourable age is not that which standeth in length of time, nor that is measured by number of years: but wisdom is the grey hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him, so that living among sinners, he was translated. He was taken away speedily, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest, and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his

soul pleased the Lord: therefore hastened He to take him away from among the wicked.

First Responsory.

Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.

Verse. Lord, Thou deliveredst unto me five talents; behold, I have gained beside them five talents more.

Answer. Enter thou into the joy of thy Lord.

Second Lesson.

THIS the people saw, and understood it not, neither laid they this up in their minds, that the grace of God and His mercy are with His Saints, and that He hath respect unto His chosen. Thus the righteous that is dead doth condemn the ungodly which are living, and youth that is soon perfected, the many years of the unrighteous. For they shall see the end of the wise, and shall not understand what God in His counsel hath decreed of him, and to what end the Lord hath set him in safety. They shall see him and despise him: but the Lord shall laugh them to scorn. And they shall thereafter fall without honour, and be a reproach among the dead for evermore: for when they are puffed up, He shall rend them, and they shall be speechless, and He shall shake them from the foundation, and they shall be utterly laid waste.

Second Responsory.

¹ The righteous shall grow as the lily; yea, he shall flourish in the presence of the Lord for ever.

Verse. ² Those that be planted in the house of the LORD, shall flourish in the courts of the house of our God.

Answer. Yea, he shall flourish in the presence of the Lord for ever.

Third Lesson.

AND they shall be in sorrow, and their memorial shall perish. When they cast up the accounts of their sins they shall come with fear, and their own iniquities shall convince them to their face. (v.) Then shall the righteous stand in great boldness before the face of such as have afflicted them, and made no account of their labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of their salvation, and they, repenting and groaning for anguish of spirit, shall say within themselves: These were they whom we had sometimes in derision, and a proverb of reproach. We fools accounted their life madness, and their end to be without honour. Behold, how they are numbered among the children of God, and their lot is among the Saints.

Third Responsory.

This is he which knew righteousness, and saw great wonders, and made his prayer unto the Most High; and he is numbered among the Saints.

Verse. This is he which loved not

his life in this world, and is come unto an everlasting kingdom.

Answer. And he is numbered among the Saints.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And he is numbered among the Saints.

SECOND NOCTURN.

First Antiphon. When His holy one called, * the Lord heard him; yea, the Lord heard him, and gave him peace.

Psalm IV.

[Intituled "A Psalm of David," with a musical (?) direction of (now) uncertain meaning.]

WHEN I called, the God of my righteousness heard me: * Thou hast enlarged me when I was in distress:

Have mercy upon me, * and hear my prayer.

O ye sons of men, how long will ye be dull of heart? * Why will ye love vanity, and seek after leasing? ³

But know that the LORD hath set apart for Himself him that is holy: * the LORD will hear me when I call unto Him.

Be ye angry and sin not: * what ye speak in your heart, repent upon your bed. ³

Offer the sacrifices of righteousness, and put your trust in the LORD. * There be many that say: Who will show us any good?

LORD, Thou hast set upon us the light of Thy countenance. * Thou hast put gladness in my heart,

¹ Hos. xiv. 6; Isa. xvii. 11, &c.

² Ps. xci. 14.

³ SLH.

More than in the time that their corn, and wine, and oil * increased.

I will both lay me down in peace, * and sleep,

For Thou, LORD, only * makest me to dwell in safety.

Second Antiphon. Let all those that put their trust in Thee rejoice, O Lord, for Thou hast blessed the righteous; * Thou hast compassed him with Thy favour as with a shield.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto my words, O LORD, * consider my supplication.

Hearken unto the voice of my cry, * my King and my God!

For unto Thee will I pray. * O LORD, in the morning Thou shalt hear my voice:

In the morning will I stand before Thee and look up. * For Thou art not a God that hath pleasure in wickedness:

Neither shall the evil dwell with Thee, * nor the unrighteous stand in Thy sight:

Thou hatest all workers of iniquity. * Thou shalt destroy all them that speak leasing:

The LORD abhorreth the bloody and deceitful man. * But as for me, in the multitude of Thy mercy

I will come into Thine house: * I will worship toward Thine holy temple in Thy fear.

Lead me, O LORD, in Thy righteousness, * because of mine enemies; make my way straight before Thy face.

¹ This verse was quoted by our Lord, concerning those who cried Hosannah on Palm Sunday, Matthew xxi. 16.

For there is no faithfulness in their mouth: * their inward part is very wickedness.

Their throat is an open sepulchre; they flatter with their tongue. * Judge Thou them, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, * for they have rebelled against Thee, O Lord!

And let all those that put their trust in Thee, rejoice: * let them ever shout for joy, because Thou dwellest in them:

Let them also that love Thy Name be joyful in Thee. * For Thou wilt bless the righteous.

O LORD, Thou hast compassed us * with Thy favour as with a shield.

Third Antiphon. O LORD, our Ruler, * how excellent is Thy Name in all the earth! Who hast crowned Thine holy one with glory and honour, and madest him to have dominion over the works of Thy hands.

Psalm VIII.

[Intituled "A Psalm of David." It has also a title which seems to show that it was a song for the vintage.]

O LORD, our Lord, * how excellent is Thy Name in all the earth!

For Thy glory is exalted * above the heavens.

¹ Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine heavens,

the work of Thy fingers : * the moon and the stars which Thou hast ordained :

What is man, that Thou art mindful of him? * or the son of man, that Thou visitest him?

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine hands.

Thou hast put all things under his feet, * all sheep and oxen, yea, and the beasts of the field.

The fowl of the air, and the fish of the sea, * that pass through the paths of the sea.

O LORD, our Lord, * how excellent is Thy Name in all the earth !

Verse. ¹ The mouth of the righteous speaketh wisdom.

Answer. And his tongue talketh judgment.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.]
(*On St Philogonius, Tom. iii.*)

THE blessed N., (*here insert the name of the Saint whose Feast is being kept,*) whose Feast we are this day keeping, doth justly call on our tongue to tell what great deeds he wrought. To-day did that blessed servant of God pass into that higher life, which is a life of peace, a life where there is no trouble. To-day his ship reached that harbour whereafter wreck is to be dreaded no more. He hath felt trouble and anguish of spirit for the last time. And where-

fore marvel we that that place is one where the mind is vexed no more, when we remember that Paul saith even to men living here in this life —“ Rejoice evermore, pray without ceasing ”? (1 Thess. v. 16, 17.)

Fourth Responsory.

² The Lord made him honourable, and defended him from his enemies, and kept him safe from those that lay in wait for him, and gave him perpetual glory.

Verse. He went down with him into the pit, and left him not in bonds.

Answer. And gave him perpetual glory.

Fifth Lesson.

HERE there are sicknesses, here there are strivings, here there are untimely deaths, here there are lies, here there are jealousies, here there are troubles, here there is anger, here there are lustings, here there are pit-falls unnumbered, here there are daily cares, here one evil followeth after another, and all bring vexation. And yet Paul hath it that even here a man may rejoice evermore, if he will but raise his head above the flood of earthly things, and order his life aright. How much better shall we fare when we have passed away from all these things, and all these things are taken away from us, when we shall have no ill-health, nor disease, nor matter wherein to sin, when that hard thing, right of property, shall exist no more, whereby all unrighteousness cometh into this life, and strifes unnumbered are begotten.

¹ Ps. xxxvi. 30.

² Wisd. x. 11-14, substituting “ Lord ” for “ Wisdom.”

Fifth Responsory.

The Lord loved him and beautified him: He clothed him with a robe of glory, and crowned him at the gates of Paradise.

Vers. The Lord hath put on him the breast-plate of faith,¹ and hath adorned him.

Answer. And crowned him at the gates of Paradise.

Sixth Lesson.

IN this verily do I most chiefly rejoice, for the happiness of that holy servant of God, in that, being taken away hence, and having found here no abiding city, he is become a citizen of that other city, which is the city of the living God: from the Church here he is gone, but he is come unto the Church of the first-born, which are written in heaven, (Heb. xii. 22, 23); he keepeth holiday with us no more, but he is passed to where he holdeth high festival with Angels. And what be that city, and that Church, and that festival above, Paul biddeth us know, saying: "Ye are come unto the city of the living God, the heavenly Jerusalem, and unto the Church of the first-born which are written in heaven, and to an innumerable company of Angels."

Sixth Responsory.

² This is he which did according unto all that God commanded him; and God said unto him: Enter thou into My rest; for thee have I seen righteous before Me among all people.

Vers. This is he which loved

not his life in this world, and is come unto an everlasting kingdom.

Answer. For thee have I seen righteous before Me among all people.

Vers. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For thee have I seen righteous before Me among all people.

THIRD NOCTURN.

First Antiphon. Lord, this Thy Saint * shall dwell in Thy tabernacle, and this that hath worked righteousness shall abide upon Thy holy hill.

Psalm XIV.

[Intituled "A Psalm of David."]

LORD, who shall abide in Thy tabernacle? * who shall dwell in Thine holy hill?

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth not with his tongue.

He that hath not done evil to his neighbour, * nor taken up a reproach against his neighbour.

In whose eyes a vile person is despised: * but he honoureth them that fear the LORD.

He that sweareth to his neighbour, and deceiveth him not, * he that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things, * shall never be moved.

Second Antiphon. He asked life of Thee, * and Thou, O Lord,

¹ 1 Thess. v. 8.

² Cf. Gen. vii. 5, 1; Ps. xciv. 11; Heb. iv. 11.

gavest it: honour and great majesty hast Thou laid upon him: Thou hast set a crown of precious stones upon his head.

Psalm XX.

[This Psalm also bears the same title as the xviith.]

THE king shall joy in Thy strength, O LORD: * and in Thy salvation how greatly shall he rejoice!

Thou hast given him his heart's desire, * and hast not withholden the request of his lips.¹

For Thou hast met him with the blessings of sweetness: * Thou hast set a crown of precious stones upon his head.

He asked life of Thee: * and Thou gavest him length of days for ever and ever.

His glory is great in Thy salvation: * honour and great majesty shalt Thou lay upon him.

For Thou wilt give him to be a blessing for ever: * Thou shalt make him exceeding glad with Thy countenance.

For the king trusteth in the LORD, * and, through the mercy of the Most High, he shall not be moved.

Thine hand shall find out all thine enemies: * thy right hand shall find out all those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger: * the LORD shall cut them off in His wrath, and the fire shall devour them.

Their fruit shalt thou destroy from the earth, * and their seed from among the children of men.

For they intended evil against thee: * they imagined a device, which they were not able to perform.

Therefore shalt thou cast them behind thee: * thou shalt leave their faces lying in thy track.

Be Thou exalted, O LORD, in Thine own strength: * we will sing and praise Thy power.

Third Antiphon. He shall receive * a blessing from the LORD, and mercy from the God of his salvation: for this is the generation of them that seek the Lord.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

THE earth is the LORD's and the fulness thereof; * the world, and they that dwell therein.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the mountain of the LORD? * or who shall stand in His holy place?

He that hath clean hands and a pure heart, * who hath not lifted up his soul unto vanity, nor sworn deceitfully unto his neighbour.

He shall receive a blessing from the LORD, * and mercy from the God of his salvation.

This is the generation of them that seek Him, * that seek the face of the God of Jacob.¹

Lift up your gates, O ye princes, and be ye lift up, ye everlasting

¹ SLH.

doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD strong and mighty, the LORD mighty in battle.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD of hosts, He is the King of glory.¹

Verse. ²The law of his God is in his heart.

Answer. None of his steps shall slide.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xii. 35.)

AT that time: JESUS said unto His disciples: Let your loins be girded about, and your lights burning. And so on.

Homily by Pope St Gregory [the Great.] (*13th on the Gospels.*)

Dearly beloved brethren, the words of the Holy Gospel, which have just been read, lie open before you, and, lest their very plainness should make them seem to some to be hard, we will go through them with such shortness as that neither may they which understand not remain unenlightened, nor they which understand be wearied. The Lord saith: "Let your loins be girded about." Now, we gird our loins about, when by continency we master the lustful inclination of the flesh. But, forasmuch as it sufficeth not for a man to abstain from evil

deeds, if he strive not to join thereto the earnest doing of good works, it is immediately added: "And your lights burning." Our lights burn when, by good works, we give bright example to our neighbour; concerning which works the Lord saith: "Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven." (Matth. v. 16.)

Seventh Responsory.

This is he which wrought great wonders before God, and praised the Lord with all his heart. May he pray for all people, that their sins may be forgiven unto them!

Verse. Behold a man without blame, a worshipper of God in truth, keeping himself clean from every evil work, and abiding still in his innocency.

Answer. May he pray for all people, that their sins may be forgiven unto them!

Eighth Blessing.

He whose feast-day we are keeping
Be our Advocate with God.

Eighth Lesson.

HERE, then, are two commandments, to gird our loins about, and to keep our lights burning—the cleanness of purity in our body, and the light of the truth in our works. Whoso hath the one and not the other, pleaseth not thereby our Redeemer; that is, he pleaseth Him not which doth good works, but bridleth not himself from the pollutions of lust, neither he

¹ SLH.

² Ps. xxxvi. 31.

which is eminent in chastity, but exerciseth not himself in good works. Neither is chastity a great thing without good works, nor good works anything without chastity. And if any man do both, it remaineth that he must look by hope toward our Fatherland above, and not have for his reason wherethrough he turneth himself away from vice, the love of honour in this present world.

Eighth Responsory.

Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding.

Verse. Watch, therefore, for ye know not what hour your Lord doth come.

Answer. And ye yourselves like unto men that wait for their lord, when he will return from the wedding.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And ye yourselves like unto men that wait for their lord, when he will return from the wedding.

Eighth Responsory for Doctors.

In the midst of the congregation did the Lord open his mouth. And filled him with the spirit of wisdom and understanding.

Verse. He made him rich with joy and gladness.

Answer. And filled him with the spirit of wisdom and understanding.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And filled him with the spirit of wisdom and understanding.

Ninth Lesson.

“AND ye yourselves like unto men that wait for their lord, when he will return from the wedding: that, when he cometh and knocketh, they may open unto him immediately.” The Lord cometh at the hour of judgment: He knocketh when, by the pains of sickness, He biddeth us know that death is nigh. To Him open we immediately, if we receive Him in love. Whoso feareth to leave this body, will not open to the Judge when He knocketh, for he dareth to see that Judge, Whom he knoweth that he hath despised. But whosoever knoweth that his hope and works are built upon a good foundation, when he heareth the Judge knock, openeth to Him immediately, for to such an one that coming is blessed,—yea, when the hour of death is at hand, such an one halleth with gladness a glorious reward.

LAUDS.

First Antiphon. ¹ Lord, Thou deliveredst unto me five talents: * behold, I have gained beside them five talents more.

Second Antiphon. ² Well done, thou good servant, * thou hast been faithful in a very little, enter thou into the joy of thy Lord.

Third Antiphon. ³ A faithful and wise servant * whom his Lord hath made ruler over His household.

Fourth Antiphon. ⁴ Blessed is that servant * whom his Lord,

¹ Matth. xxv. 20.

³ Matth. xxiv. 45.

² Matth. xxv. 21; Luke xix. 17.

⁴ Matth. xxiv. 46; Luke xii. 36, 37; Apoc. iii. 20.

when He cometh and knocketh
at the door, shall find watching.

Fifth Antiphon. ¹Thou good and
faithful servant, * enter thou into
the joy of thy Lord.

Chapter. (Ecclus. xxxi. 8.)

BLESSED is the man that is
found without blemish, and
hath not gone after gold, neither
hath put his trust in riches, nor in
treasure. Who is he, and we will
call him blessed? For wonderful
things hath he done in his life.

*Hymn.*²

JESUS! Eternal Truth sublime!
Through endless years the Same!
Thou Crown of those who through all
time
Confess Thy Holy Name!

Thy suppliant people, through the
prayer
Of Thy blest Saint, forgive;
For his dear sake Thy wrath forbear,
And bid our spirits live.

Again returns the sacred day
With heavenly glory bright,
Which saw him go upon his way
Into the realms of light.

All objects of our vain desire,
All earthly joys and gains,
To him were but as filthy mire;
And now with Thee he reigns.

Thee, JESUS, his all-gracious Lord,
Confessing to the last,
He trod beneath him Satan's fraud,
And stood for ever fast.

In holy deeds of faith and love,
In fastings and in prayers,
His days were spent; and now above
Thy heavenly Feast he shares.

¹ Matth. xxv. 21; Luke xix. 17.

² Hymn of the Ambrosian school, slightly altered; translation by the Rev. E. Caswall.

Then for his sake Thy wrath lay by,
And hear us while we pray;
And pardon us, O Thou Most High!
On this his festal day.

All glory to the Father be,
And Sole Incarnate Son;
Praise, Holy Paraclete, to Thee,
While endless ages run. Amen.

Verse. The Lord guided the just
in right paths.

Answer. And showed him the
kingdom of God.

Antiphon at the Song of Zacharias. Well done, thou good and
faithful servant; * thou hast been
faithful over a few things, I will
make thee ruler over many things:
enter thou into the joy of thy Lord.

Prayer.

O GOD, Who, year by year, dost
gladden us by the solemn
Feast-day of Thy blessed Confessor
(*here insert his name*), mercifully
grant unto all who keep his birth-
day, grace to follow after the pattern
of his godly conversation. Through
our Lord JESUS Christ Thy Son,
Who liveth and reigneth with Thee,
in the unity of the Holy Ghost, one
God, world without end. Amen.

Another Prayer.

O LORD, mercifully hear the
supplications which we offer
unto Thee on this the solemn
Feast-day of Thy blessed Confes-
sor (*here insert his name*), and, for-
asmuch as we put no trust in our
own righteousness, grant that we
may be holpen by his prayers who
walked with Thee. Through our

Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

For Doctors.

O God, Who didst give unto Thy people Thy blessed servant N. (*here insert his name*) to feed them with the bread of eternal life, grant, we beseech Thee, that even as on earth he showed unto us Thy lively word, so in heaven we may worthily be holpen by the succour of his prayers to Thee on our behalf. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer throughout the day.

PRIME.

Antiphon. Lord, Thou deliverest, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Wisdom x. 10.)

THE Lord guided the just in right paths, showed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travails, and multiplied the fruit of his labours.

TERCE.

Antiphon. Well done, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

The Lord loved him, and beautified him.

Answer. The Lord loved him, and beautified him.

Verse. He clothed him with a robe of glory.

Answer. And beautified him.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord loved him, and beautified him.

Verse. The mouth of the righteous speaketh wisdom.

Answer. And his tongue talketh judgment.

SEXT.

Antiphon. A faithful and wise servant, * &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xxxix. 6.)

THE righteous giveth his heart to resort early to the Lord that made him, and will pray before the Most High.

Short Responsory.

The mouth of the righteous speaketh wisdom.

Answer. The mouth of the righteous speaketh wisdom.

Verse. And his tongue talketh judgment.

Answer. The righteous speaketh wisdom.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The mouth of the righteous speaketh wisdom.

Verse. The law of his God is in his heart.

Answer. None of his steps shall slide.

NONE.

Antiphon. Thou good and faithful servant, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

The law of his God is in his heart.

Answer. The law of his God is in his heart.

Verse. None of his steps shall slide.

Answer. In his heart.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The law of his God is in his heart.

Verse. The Lord guideth the just in right paths.

Answer. And showed him the kingdom of God.

SECOND VESPERS.

Same as at First Vespers, except the following.

Verse and Answer from Lauds.

Antiphon at the Song of the Blessed Virgin. ¹Lo, a servant of God who esteemed but little things earthly.

And by word and work laid him up treasure in heaven.

For Doctors.

O right excellent Teacher, Light of the Holy Church, N. (*here insert his name*) blessed lover of the Divine Law, pray for us to the Son of God.

Other Lessons for Feasts of a Confessor not a Bishop.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xxx. 8.).

BLESSED is the man that is found without blemish, and hath not gone after gold, neither hath put his trust in riches nor in treasure. Who is he, and we will call him blessed? For wonderful things hath he done in his life: Whoso hath been tried thereby, and found perfect, the same shall have glory for ever; who might offend, and hath not offended; or done evil, and hath not done it. His goods are established in the Lord, and all the congregation of the Saints shall declare his alms.

Second Lesson. (xxxii. 18.)

WHOSO feareth the Lord will receive His discipline: and they that seek Him early shall find His blessing. He that seeketh the law shall be filled therewith: but the hypocrites shall be offended thereat. They that fear the Lord shall find righteous judgment, and shall kindle justice as a light. (28.) He that believeth God taketh heed to the commandments: and he that trusteth in Him shall fare never the worse. (xxxiii. 1.) There shall no evil happen unto him that feareth the Lord: but in temptation God will keep him, and deliver him from evil. A wise man hateth not the commandments and judgments,

¹ An elegiac couplet.

neither is he tossed to and fro therein as a ship in a storm. A man of understanding trusteth in the law of God, and the law is faithful unto him.

Third Lesson. (xxxiv. 14.)

THE spirit of those that fear God is precious, and is blessed in His sight. For their hope is in Him that saveth them, and the eyes of God are upon them that love Him. Whoso feareth the Lord shall fear nothing, nor be afraid, for He is his hope. Blessed is the soul of him that feareth the Lord. To Whom doth he look? And Who is his strength? The eyes of the Lord are upon them that fear Him, He is their mighty protection, and strong stay; a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling. He raiseth up the soul, and lighteneth the eyes; He giveth health, and life, and blessing.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of Moral [Reflection]s upon Job, written by Pope St Gregory [the Great.] (*Bk. x. Chap. xvi. on Job xii.*)

THE simplicity of the righteous is made a subject of derision. The wisdom of this world hideth our true feelings by artifice, and useth language to conceal our thoughts; this is the wisdom which demon-strateth the truth of falsehood, and showeth the falsehood of the truth.

This kind of shrewdness the young acquire by practice, and children pay for the learning it. Those who are good at this look down upon their neighbours; those who are bad at it are humble and timid, and wonder at it in others; they regard this astuteness too, wrong though it be, with wistful admiration, under softened epithets. Unstraightforwardness is called good breeding. The principles of the world teach those who entertain them, to try and rise to distinction, and when they have attained the bubble of glory which is so soon to pass away, to feel it sweet to have at their feet them on whom they may wreak rich revenge. These principles teach a man, as long as he is strong enough, to give way to nobody else, and, if he hath no chance by force, to try and attain his object by diplomacy.

Fifth Lesson.

THE wisdom of the righteous is the contrary of all this. They seek to avoid deception, to give their thoughts a clear expression in their words, to love the truth because it is the truth, to avoid falsehood, and rather to suffer than to inflict evil. Such are they who seek not to avenge themselves for wrong, and deem it gain to be despised for the truth's sake. This their simplicity is made a subject of derision, for such as are wise in this world believe the purity of their virtue to be simple foolery. Whatsoever is done innocently, they consider without doubt stupid. Such works as the truth approveth are idiotic, when tried by carnal standards of wisdom. After all, what

stupider thing is there in this world than to express our real thoughts in our words, to keep nothing quiet by skilful tact, to repay no injuries, to pray for them which curse us, to seek poverty, to give up property, to strive not with such as take from us, to turn the other cheek to the smiter?

Sixth Lesson. (Ch. xvii.)

“A LAMP despised in the thoughts of the rich, is ready for the time appointed.” (Job xii. 5.)¹ It often happeneth that one of the elect, who is on his way to be happy for ever, is crushed down here by repeated misfortunes. He reposeth in no luxury of possessions, no distinction marketh him as honourable among men, no admiring followers court him, no rich dress maketh comely his bodily appearance. Everybody seeth in him a person to be looked down upon, and his reputation is that of one unworthy of the world’s favour. And yet, that is a man who, to the eyes of the Judge Who seeth in secret, is glorious through virtue, whose life is radiant with worth. He disliketh to be honoured, and doth not refuse to meet with contempt. He bringeth abstinence to bear on his body, and his luxury is spiritual richness in love. He trieth to keep his feelings patient, and when he hath to stand up for righteousness’ sake, is glad to be despised. He feeleth from his heart for the afflicted, and the prosperity of the godly giveth him as much pleasure as if it were his own. He is careful inwardly to digest the food of

the Holy Word. When he is inquired of, he doth not know how to give a double answer.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xii. 32.)

AT that time: JESUS said unto His disciples: Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom. And so on.

Homily by the Venerable Bede, Priest [at Jarrow and Doctor of the Church.] (*Bk. iv. Ch. 54 on Luke xii.*)

The elect are called a little flock, perchance because the reprobate are far more in number than they, but, more probably, because they love to be lowly, since it is God’s will that however much His Church should grow in numbers, she should grow with lowliness even unto the end of the world, and should enter lowly into that kingdom which is hers by His promise. That kingdom He promiseth to her here, when He biddeth her to seek only the kingdom of God, and, to comfort her in her travail, He doth so sweetly and so graciously say that her Father will give it to her.

Eighth Lesson.

“SELL that ye have and give alms.” Fear not, He saith, lest, while ye fight for the kingdom of God, ye should lack such things

¹ *I.e.*, the just man seems to shine now but dimly, but at the same time he shall shine in splendour.—Abp. Kenrick.

as are needful for this life, nay rather, sell even that which ye have, and give alms. This doth, whosoever for the Lord's sake leaveth all that he hath, and then worketh with his hands, that so he may have to eat, and withal to give alms. In this doth the Apostle boast himself, saying: "I have coveted no man's silver, or gold, or apparel, as ye yourselves know: for these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak." (Acts xx. 33, 34, 35.)

Ninth Lesson.

"**P**ROVIDE yourselves bags which wax not old"—that is to say, by almsgiving, the reward thereof remaineth for ever. Nevertheless, we must not think here that this commandment forbiddeth the Saints to keep money for their own use, and for helping of the poor. The Lord Himself, to Whom Angels ministered, had a bag, and kept therein that which the faithful people gave unto Him (John xii. 6,) to relieve therewith the need of His disciples, and other poor folk. But we are commanded not to serve God for gain, nor to work unrighteousness for fear of poverty.

If it should be that several Confessors not Bishops are to be honoured by one Feast, the Office is the same as that just given, except the following:

1. *In the Common Prayer the words "Thy blessed Confessor N." are altered into "Thy blessed Confessors N. and N.," and the word "his" into "their."*

2. *In the Sermon by St John Chrysostom everything said in the Singular*

Number is altered into the Plural. For example: "The blessed N. and N., whose Feast we are this day keeping, do justly call, &c., &c."

For Abbats the Office is as above, except the following:

Prayer.

O LORD, we beseech Thee, that the prayers of Thy blessed Abbat N. (*here insert his name*) may commend us unto Thee, and that what for our own worthiness we cannot obtain, Thou mayest grant us through his help. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

THIRD NOCTURN.

Lessons from Matth. xix. 27, with the Homily of St Jerome upon the same, (p. 393.)

Other Lessons.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xi. 25.)

AT that time JESUS answered and said: I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. And so on.

Homily by St Austin, Bishop [of Hippo.] (*10th Sermon on the Words of the Lord.*)

"Come unto Me, all ye that labour!" And wherefore labour we

all, but because we are frail, sickly, dying creatures, burdened with earthen vessels which distress us? But if these fleshly vessels be distressful, let the open expanse of love be free and wide. "Come unto Me, all ye that labour!"—and why? That we may labour no more. His promise is an instant promise, for He calleth such as are labouring. Perchance they will ask Him what shall be their reward? "And I," saith He, "will give you rest. Take My yoke upon you, and learn of Me"—not how to make the world, not how to create all things visible and invisible, not to work wonders in the earth, nor to raise the dead—but—"for I am meek and lowly in heart."

Eighth Lesson.

WILT thou be great? Begin by being little. Dost thou think to raise up a lofty building? Then lay the foundations thereof in lowliness. The greater soever, and the more massy, be that which any man thinketh to build, so much the deeper doth he dig his foundation. And when the house is built, it towereth heavenward; but he which layeth the foundation goeth down into the earth. The building, therefore, is low before it is high, and, after it is low, it riseth high to the roof.

Ninth Lesson.

WHAT is the roof of the house on which we labour? Whither do its spires rise? I answer you at once; to the presence of God. You see how high it is, yea, what it is to see God. He that will, under-

standeth what I say, and he heareth. What is promised you is to see God, God, the True, God, the Supreme. Blessed is he who seeth Him by Whom he is seen. Such as worship false gods see them easily, but they see them who have eyes and see not. But unto us it is promised that we shall see that God Who liveth and seeth. (Gen. xvi. 14.)

Other Lessons.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 27.)

AT that time: Peter said unto JESUS: Behold, we have forsaken all, and followed Thee: what shall we have therefore? And so on.

Homily by the Venerable Bede, Priest [at Jarrow and Doctor of the Church.] (*For St Benedict's Birthday.*)

In the judgment to come, the elect will be in two classes. One class are they who have forsaken all, and followed the Lord: and these shall judge along with Him. The other class are they who have not equally forsaken all that they had, but who have been careful daily to give alms of their goods to the poor of Christ: these shall be the subjects of judgment, and these are they who shall then hear these words: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was

thirsty, and ye gave Me drink."
(Matth. xxv. 34, 35.)

Eighth Lesson.

OF the reprobate also we gather, from the words of the Lord, that there will be two classes. One class are they who, being made partakers in the mystery of Christian faith, have neglected to show their faith by their works: these are they to whom it will be said at the judgment: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an-hungered, and ye gave Me no meat." (41.) The other class are they who either have never received the faith and mysteries of Christ, or who, having received, have apostatised, and abandoned it: and touching these it is said: "But he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." (John iii. 18.)

Ninth Lesson.

AND now that we have touched for a moment, with fear and just dread, upon these things, let us rather turn our hearing to the right joyful promises of our Lord and Saviour. Let us look what His so great, beautiful, and fatherly love will give to such as follow Him; not the reward of life everlasting only, but gifts exceeding precious in this life also. "Every one," saith He, "that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life." For every one that shall forsake earthly affections and goods, to go and be Christ's disciple, the further he goeth on in Christ's love, the more shall he find who will rejoice to give him a place in their hearts, and to minister to him of their substance.

VII. For Doctors of the Church.

The Office is that of a Bishop and Confessor, or of a Confessor not a Bishop, (pp. 437 and 453) according as the particular Doctor was a Bishop or not, with the differences marked in those two Offices, and the following.

Lessons.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xxxix. 1.)

HE that is wise will seek out the wisdom of all the antient, and be occupied in prophecies. He

will keep the sayings of the renowned men, and where subtil parables are, he will be there also. He will seek out the secrets of grave sentences, and be conversant in dark parables. He will serve among great men, and appear before princes. He will travel through strange countries, for he will try the good and the evil among men.

Second Lesson.

HE will give his heart to resort early to the Lord that made him, and will pray before the most

High. He will open his mouth in prayer, and make supplication for his sins. If the great Lord will, He will fill him with the spirit of understanding, and he shall make the utterances of his wisdom to distil as the rain, and shall give thanks unto the Lord in his prayer. He shall direct his counsel and knowledge, and in His secrets shall he meditate.

Third Lesson.

HE shall show forth that which he hath learnt, and shall glory in the law of the covenant of the Lord. Many shall commend his understanding, and it shall not be blotted out for ever. His memorial shall not depart away, and his name shall live from generation to generation. Nations shall show forth his wisdom, and the Church shall declare his praise.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of Moral [Reflection]s on Job, written by Pope St Gregory [the Great.] (*Bk. ix. ch. vi.*)

¹ IN the Book of Job (ix. 9), it is written that it is God "which maketh Arcturus, Orion, and Hyades." Now if by the constellation Orion be mystically signified the spiritual constellation of the holy Martyrs, whom can we understand to be named after them under the title of the Hyades, but the Doctors

of the Holy Church? When the glorious constellation of the Martyrs had set, and the light of the faith grew stronger, then appeared the constellation of the Doctors in the firmament of the Church, even in that spring-time when the winter of unbelief was past, and the Sun of truth rose higher to shine on the hearts of His faithful ones. The storms of persecution were gone, and the long nights of unbelief were over; then rose the Doctors to shine on the Church, when the spring-time of belief promised her a brighter year.

Fifth Lesson.

IT beseemeth well that the holy Doctors be figured by Hyades, for these stars are so styled from the Greek word "hyetos," and "hyetos" signifieth rain. The Hyades are therefore named after rain, because when they rise they undoubtedly bring rain. Well, then, do we apply the name of the Hyades to those who, when they rise to shine in the firmament of the universal Church, make the rain of holy preaching to fall upon the parched ground of man's heart. For if the word of preaching had not been as rain, then had Moses never said: "My doctrine shall drop as the rain," (Deut. xxxii. 2,) nor had the Truth said by Isaiah: "I will also command the clouds that they rain no rain upon it," (v. 6,) nor yet these words which we have just quoted: "Therefore the rain-stars have been withholden."²

¹ The first and part of the second sentence is here inserted for the sake of the sense.

² *Quamobrem prohibita sunt stellae pluviarum.* This would appear to have been a copyist's blunder in St Gregory's Bible for "*Quamobrem prohibita sunt stille pluviarum*—Therefore the rain-drops have been withholden."—Jer. iii. 3.

Sixth Lesson.

AT the same time that the Hyades come bringing rain, the sun daily riseth higher in the heavens: thus do we, seeing the learning of the Doctors, and having our minds saturated with the rain of preaching, grow warmer in faith. And when the hot heavens shine fiery over her, the wet earth tendeth to harvest: thus do we, when the fire of holy learning burneth bright in our heart, tend to bring forth the fruit of good works. When, day by day, we learn more of the knowledge of heavenly things, a spring-time of inward light is opening within us, a new Sun is irradiating our mind, and, as we know Him better by the words of His Teachers, He doth daily Himself shine the more therein. As the end of the world groweth nearer, the knowledge of things heavenly will grow greater, and continue to develop with time.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 13.)

AT that time: JESUS said unto His disciples: Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk. i. on the Lord's Sermon on the Mount, ch. vi. tom. 4.*)

The Lord showeth how that such men are to be esteemed but fools as do so run after things temporal,

either through lust for abundance thereof, or through dread of lack of the same, as to lose those things which are eternal, and which, as men cannot give them, so likewise neither can they take them away. If, therefore, the salt have lost his savour, wherewith shall it be salted? This is as much as to say: Ye are they by whom the stale mass of mankind is to be sweetened; if ye, therefore, through shrinking from the trials of persecutions, which endure but for a moment, do yourselves cast away that kingdom which is everlasting, who will there be to correct your backsliding, seeing that ye be they, and none other, whom God hath chosen to correct the backslidings of all others?

Eighth Lesson.

IT is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." He that suffereth persecution is not thus trodden under foot of men; he that in good sooth is trodden under foot of men, is he which, through fear of persecution, hath lost his savour. No man can be trodden upon, unless he be beneath him which treadeth upon him; but he cannot be beneath his tormentor, who, suffer he how grievously soever in his body upon earth, hath still his heart in heaven.

Ninth Lesson.

YE are the light of the world." They whom the Lord hath, just above, called the salt of the earth, the same doth He now call the light of the world. By the

earth, whereof they were said to be the salt, we have not understood to be signified that earth whereupon we walk with our bodily feet, but the men which dwell upon the earth, or sinners, for the sweetening and correction of whose stinking corruption the Lord hath sent His Apostles, as it were, as so much salt. And so here also, by the world we are to understand, not the heavens and the earth, but the men which are in the world, or which love the world for the enlightening of whom the Apostles have been sent.

“A city that is set on an hill cannot be hid”—that is, set upon the heights of the same plain and great righteousness, whereof the mountain upon the which the Lord taught was itself a figure.

Another Homily for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 13.)

AT that time: JESUS said unto His disciples: Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comment. on Matth. v.*)

“Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.” There is, I take it, no such thing as salt of the earth.

How, then, can the Apostles be called the salt of the earth? But the true meaning of these words will be made plain, when we consider the duty of Apostles, and the nature of salt itself. Now, salt is a compound of the elements of water and fire, out of the which two things in salt there is made one.

Eighth Lesson.

THIS thing, therefore, thus made to serve in divers ways the use of men, doth keep from corruption bodies whereon it is sprinkled, and doth readily yield to all the senses the perception of its inborn savour. And thus are the Apostles, seeing that they are the preachers of the kingdom of heaven, and in a certain sense the sowers of the seed of life everlasting, since that Word of God which they scatter hath power to make this mortal put on immortality. Meetly then are they called salt, the savour of whose teaching doth keep sweet the receiver thereof even unto life everlasting.

Ninth Lesson.

BUT the nature of salt is to be ever the same, and unchanging, and, on the other hand, the nature of man hath this weakness, to be changeable. He only is blessed who hath continued even unto the end in all the works which God hath commanded. Therefore doth the Lord warn them whom He calleth the salt of the earth, that they are behoven to remain strong in that strength which He hath given unto them, lest, becoming

themselves savourless, they should be impotent to season others; losing the freshness of their own saltness, be unable to stop the corruption round about them; and so the Church cast them out of her buttery, and they and those that they should have salted, be together trodden under foot of such as enter in.

A Third Homily for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 13.)

AT that time: JESUS said unto His disciples: Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (15th on Matth.)

Consider how that the Lord saith: "Ye are the salt of the earth," by the which figure He showeth what a necessary of life is the Gospel. By this figure, He hath us to know that they unto whom He spake have an account to render, not of their own life only, but for the whole world. Not unto two cities, saith the Lord, nor unto ten, nor unto twenty, nor unto one people, as I sent the Prophets, send I you. But I send you unto every land and sea, even unto the whole world, lying groaning, as it is, under the burden of divers sins.

Eighth Lesson.

THESE words, "Ye are the salt of the earth," show unto us the whole nature of man as savourless and stinking with the strong corruption of sin. And therefore demandeth He of His Apostles such qualities as are most needful and useful to the furthering the salvation of many. He that is gentle and lowly, tender and just, shutteth not up all these good things in his own heart, but openeth these bright fountains that they may gush forth for the use of his neighbour. He whose heart is pure, and who seeketh peace, suffering persecution for the truth's sake, doth still lead a life for the good of the commonwealth.

Ninth Lesson.

THINK not, saith the Lord, that the struggle is easy whereunto ye shall be led, neither shall your reckoning be of light matters. Ye are the salt of the earth. Have ye then salted that which is corrupted? Nay, for it is impossible that that which is once corrupted can be made sound again by the rubbing it with salt. This it is not asked of them to do. But their work is to sprinkle with salt, and to keep fresh thereafter, such things as the Lord hath given over into their charge, and which He Himself hath made new, and freed from all taint, before giving them. To make sound after the corruption of sin, is the work of Christ's power alone; to preserve from falling away again, is the duty and the toil commanded to the Apostles.

VIII. For Feasts of the Blessed Virgin Mary.¹

All as on Sundays, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Ps. cix. The LORD said, &c., (*p.* 176.)

Ps. cxii. Praise the LORD, O ye His servants, &c., (*p.* 178.)

• Psalm CXXI.

[Intituled "A Song of Degrees, of David."]

I WAS glad when they said unto me : * Let us go into the house of the LORD.

Our feet have been wont to stand * within thy gates, O Jerusalem !

Jerusalem is builded as a city * that is compact together :

Whither the tribes go up, the tribes of the LORD, * the testimony of Israël, to give thanks unto the name of the LORD.

For there are set thrones for judgment, * the thrones for the house of David.

Pray for the peace of Jerusalem : * they shall prosper that love thee.

Peace be within thy walls, * and prosperity within thy palaces.

For my brethren and companions' sakes, * I will now say—Peace be within thee !

Because of the house of the LORD our God, * I will seek thy good.

Psalm CXXVI.

[Intituled "A Song of Degrees, of Solomon." The LXX. omits the ascription to Solomon.]

EXCEPT the LORD build the house, * they labour in vain that build it :

Except the LORD keep the city, * the watchman waketh but in vain.

It is vain for you to rise up early, * rise up when ye are rested, ye that eat the bread of sorrow :

For He giveth His beloved sleep. Lo, children are an heritage of the LORD, * the fruit of the womb is His reward.

As arrows are in the hand of a mighty man, * so are the children of the out-cast.

Happy is the man that hath his desire satisfied with them : * he shall not be ashamed when he speaketh with his enemies in the gate.

Psalm CXLVII.

[In the Hebrew this is the continuation of the preceding Psalm. The Vulgate and the LXX. prefix "Alleluia," and the LXX. adds "of Haggai and Zechariah."]

PRAISE the LORD, O Jerusalem ! * praise thy God, O Zion !

For He hath strengthened the bars of thy gates : * He hath blessed thy children within thee :

He maketh peace in thy borders : * and filleth thee with the finest of the wheat.

He sendeth forth His command-

¹ It is now usual to insert this Common Office into Breviaries, but it is placed last of all, after the Office for the Consecration of Churches.

ment upon earth : * His word runneth very swiftly.

He giveth snow like wool : * He scattereth the hoar-frost like ashes.

He casteth forth His ice like morsels : * who can stand before His cold ?

He sendeth out His word, and melteth them : * He causeth His wind to blow, and the waters flow.

He declareth His word unto Jacob, * His statutes and His judgments unto Israël.

He hath not dealt so with any nation : * neither hath He made known to them His judgments.

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

*Hymn.*¹

HAIL, thou "Star-of-Ocean,"²
Portal of the sky,
Ever-Virgin Mother
Of the Lord Most High !

Oh, by Gabriel's AVE
Uttered long ago,
EVA's name reversing,³
'Stablish peace below !

Break the captive's fetters—
Light on blindness pour—
All our ills expelling,
Every bliss implore—

Show thyself a Mother—
Offer Him our sighs,
Who, for us Incarnate,
Did not thee despise.

Virgin of all virgins !
To thy shelter take us—
Gentlest of the gentle !
Chaste and gentle make us.

Still as on we journey,
Help our weak endeavour,
Till with thee and JESUS,
We rejoice for ever.

Through the highest heaven
To the Almighty Three,
Father, Son, and Spirit,
One same glory be. Amen.

Verse. Holy Virgin, my praise
by thee accepted be.

Answer. Give me strength a-
gainst thine enemies.

Antiphon at the Song of the Blessed Virgin. O Holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful ; * pray for the people, plead for the clergy, make intercession for all women vowed to God ; may all that *are keeping this thine holy Feast-day* feel the might of thine assistance.

The words, "Are keeping this thine holy Feast-day," are very often altered on the different Festivals, which alterations will be found in their own places.

At Compline the last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

Invitatory. Holy Virgin Mary,
* Mother of God, pray for us.

*Hymn.*⁴

THE God Whom earth, and sea, and
sky
Adore, and laud, and magnify,
Who o'er their threefold fabric reigns,
The Virgin's spotless womb contains.

¹ Authorship and date unsettled ; translation by the Rev. E. Caswall.

² Apparently meant for a translation of MRYM. See note in the Office of her name, between September 8 and September 9.

³ *I.e.*, Eva, written backwards, reads Ave (Hail). This quaint conceit is clearer in the translation than in the Latin.

⁴ From an hymn ascribed to Venantius Fortunatus ; translation by the late Rev. Dr Neale.

The God, Whose will by moon and sun,
And all things in due course is done,
Is borne upon a maiden's breast,
By fullest heavenly grace possessed.

How blest that Mother in whose shrine
That great Artificer Divine,
Whose hand contains the earth and
sky,
Vouchsafed, as in His ark, to lie !

Blest, in the message Gabriel brought ;
Blest, by the work the Spirit wrought ;
From whom the great Desire of earth
Took human Flesh and human birth.

All honour, laud, and glory be,
O JESU, Virgin-born, to Thee !
All glory, as is ever meet,
To Father and to Paraclete. Amen.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. ¹ Blessed art
thou among women, * and blessed
is the fruit of thy womb.

Psalm VIII.

[Intituled "A Psalm of David." It has
also a title which seems to show that it was
a song for the vintage.]

O LORD, our Lord, * how excel-
lent is Thy Name in all
the earth !

For Thy glory is exalted * above
the heavens.

² Out of the mouth of babes and
sucklings hast Thou perfected praise
because of Thine enemies, * that
Thou mightest destroy the enemy
and the avenger.

When I consider Thine heavens,
the work of Thy fingers : * the moon

and the stars which Thou hast or-
dained :

What is man, that Thou art mind-
ful of him? * or the son of man,
that Thou visitest him?

Thou hast made him a little lower
than the angels, Thou hast crowned
him with glory and honour, * and
madest him to have dominion over
the works of Thine hands.

Thou hast put all things under
his feet, * all sheep and oxen, yea,
and the beasts of the field.

The fowl of the air, and the fish
of the sea, * that pass through the
paths of the sea.

O LORD, our Lord, * how excel-
lent is Thy Name in all the earth !

Second Antiphon. ³ O Holy Mo-
ther of God, * thou hast yielded a
pleasant odour like the best myrrh.

Psalm XVIII.

[Intituled "A Psalm of David," with the
same further obscure superscription, as in
Pss. xii. and xiii.]

THE heavens declare the glory
of God, * and the firmament
showeth His handy-work.

Day unto day uttereth speech,
* and night unto night showeth
knowledge.

There is no speech nor language,
* where their voice is not heard.

Their sound is gone out through
all the earth : * and their words to
the ends of the world.

He hath set His tabernacle in the
sun : * which is as a bridegroom
coming out of his chamber.

¹ Luke i. 42.

² This verse was quoted by our Lord, concerning those who cried Hosannah on Palm
Sunday, Matthew xxi. 16.

³ Ecclus. xxiv. 20.

⁴ So the LXX., as well as the Vulgate. Cf. Ps. cii. 19 ; ciii. 2, 3. The sense seems to
be that the physical source of the light and life of this system is represented as a kind of
celestial counterpart of the tabernacle, which was the centre of the Divine authority as

He rejoiceth as a strong man to run a race : * his going forth is from the end of the heaven.

And his circuit unto the ends of it : * and there is nothing hid from the heat thereof.

The law of the LORD is perfect, converting the soul : * the testimony of the LORD is sure, making wise the simple.

The statutes of the LORD are right, rejoicing the heart : * the commandment of the LORD is clear, giving light unto the eyes.

The fear of the LORD is holy, enduring for ever and ever : * the judgments of the LORD are true, righteous altogether.

More to be desired are they than gold and store of precious stones, * sweeter also than honey and the honeycomb.

Verily, Thy servant keepeth them : * in keeping of them there is great reward.

Who can understand his errors ? Cleanse Thou me from secret faults : * preserve Thy servant also from the sins of others.

If they get not dominion over me, then shall I be undefiled : * and I shall be cleansed from the great transgression.

Let the words of my mouth, and the meditation of mine heart, * be acceptable in Thy sight for ever,

O LORD mine Helper, * and my Redeemer !

Third Antiphon. Sing for us

revealed upon earth. The Hebrew, however, which is supported by St Jerome, reads, "In them (*i.e.*, the starry heavens) hath He set a tabernacle for the sun," and this reading seems to commend itself to Archbishop Kenrick, who suggests that the "tabernacle" may signify the region below the horizon, into which the sun retires nightly, as into a tent, to sleep, and from which he issues in renewed glory every morning. Targum :—"In them hath He set splendour as a tabernacle for the sun."

¹ SLH.

again and again before this maiden's bed * the tender idylls of the play.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

THE earth is the LORD's and the fulness thereof ; * the world, and they that dwell therein.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the mountain of the LORD ? * or who shall stand in His holy place ?

He that hath clean hands and a pure heart, * who hath not lifted up his soul unto vanity, nor sworn deceitfully unto his neighbour.

He shall receive a blessing from the LORD, * and mercy from the God of his salvation.

This is the generation of them that seek Him, * that seek the face of the God of Jacob.¹

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors ! * and the King of glory shall come in.

Who is this King of glory ? * The LORD strong and mighty, the LORD mighty in battle.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors ! * and the King of glory shall come in.

Who is this King of glory ? * The LORD of hosts, He is the King of glory.¹

Verse. In thy comeliness and thy beauty.

Answer. Go forward, fare prosperously, and reign.

First Lesson.

The Lesson is taken from the Proverbs of Solomon (viii. 12.)

I WISDOM, dwell with prudence, and find out knowledge of witty inventions. The fear of the LORD is to hate evil; pride, and arrogancy, and the evil way, and the double mouth, do I hate. Counsel is mine, and sound wisdom; understanding is mine; mine is strength. By me kings reign and princes decree justice. By me princes rule, and nobles command righteousness. I love them that love me, and those that seek me early shall find me.

First Responsory.

O how holy and how spotless is thy virginity! I am too dull to praise thee; for thou hast borne in thy breast Him Whom the heavens cannot contain.

Verse. Blessed art thou among women, and blessed is the fruit of thy womb.

Answer. For thou hast borne in thy breast Him Whom the heavens cannot contain.

Second Lesson.

RICHES and honour are with me, yea, durable riches and righteousness. My fruit is better than gold and precious stones, and my revenue than choice silver. I walk in the way of righteousness, in

the midst of the paths of judgment; that I may cause those that love me to inherit substance, and that I may fill their treasures. The LORD possessed me in the beginning of His ways, before His works of old. I was set up from everlasting, or ever the earth was. When there were no depths, I was already conceived; when there were no fountains abounding with water, before the mountains were settled in their strength, before the hills, was I brought forth.

Second Responsory.

Rejoice with me, all ye that love the Lord, for while I was yet a little one, I pleased the Most High. And I have brought forth from my bowels God and man.

Verse. ¹All generations shall call me blessed, since the Lord hath regarded the lowliness of His handmaiden.

Answer. And I have brought forth from my bowels God and man.

Third Lesson. (34.)

BLESSED is the man that heareth me, watching daily at my gates, and waiting at the posts of my doors. Whoso findeth me findeth life, and shall obtain salvation from the LORD; but he that sinneth against me wrongeth his own soul. All they that hate me love death. (ix. 1.) Wisdom hath builded her house; she hath hewn out her seven pillars. She hath killed her beasts; she hath mingled her wine: she hath also furnished her table. She hath sent forth her maidens unto the citadel, and unto the walls of

¹ Luke i. 48.

the city, to cry out: Whoso is simple, let him come unto me. And unto them that want understanding, she saith: Come, eat of my bread, and drink of the wine which I have mingled.

Third Responsory.

Blessed art thou, O Virgin Mary, who hast carried the Lord, the Maker of the world. Thou hast borne Him Who created thee, and thou abidest a virgin for ever.

Verse. Hail, Mary, full of grace. The Lord is with thee.

Answer. Thou hast borne Him Who created thee, and thou abidest a virgin for ever.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou hast borne Him Who created thee, and thou abidest a virgin for ever.

SECOND NOCTURN.

First Antiphon. In thy comeliness and thy beauty, * go forward, fare prosperously, and reign.

Psalm XLIV.

[This Psalm has a long superscription, the exact meaning of which is not now certain. It seems to have been a marriage-song written to be sung by the Korahites. The Targum ascribes it to the time of Moses, but it seems rather to belong to that of the Jewish Monarchy.]

MINE heart is overflowing with a good matter: * I speak of my works unto the king.

My tongue is the pen * of a ready writer.

Thou art fairer than the children of men, grace is poured into thy lips: * therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, * O most mighty!

In thy comeliness, and thy beauty, * go forward, fare prosperously, and reign,

Because of truth, and meekness, and righteousness: * and thy right hand shall lead thee wonderfully.

Thine arrows are sharp — (the people shall fall under thee) — * into the heart of the King's enemies.

¹ Thy throne, O God, is for ever and ever: * the sceptre of Thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity: * therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, * whereby kings' daughters among thine honourable women have made thee glad.

Upon thy right hand did stand the queen in a vesture of gold, * bedecked with divers colours,

Hearken, O daughter, and consider, and incline thine ear: * forget also thine own people, and thy father's house.

And the King shall greatly desire thy beauty: * for He is the Lord thy God,² and Him shall they worship.

And the daughters of Tyre shall entreat thy favour * with gifts,

¹ So are these words translated in Heb. i. 8, 9.

² The word "God" is not in the Hebrew, and the original meaning, addressed to the bride, is, "He is thy lord, and bow thou to him." So also St Jerome.

even all the rich among the people.

The King's daughter is all glorious within, * in a vesture of gold, clad in divers colours.

After her shall virgins be brought unto the king: * her fellows shall be brought unto thee.

With gladness and rejoicing shall they be brought: * they shall enter into the King's palace.

Instead of thy fathers shall be thy children: * thou shalt make them princes over all the earth.

They shall be mindful of thy name, * unto all generations.

Therefore shall the people praise thee for ever, * yea, for ever and ever.

Second Antiphon. God shall give her the help of His countenance; * God is in the midst of her, she shall not be moved.

Psalm XLV.

[This Psalm has a superscription of uncertain meaning, but of which part seems to imply that it was to be sung by treble voices, from the choir of the Korahite family. And the Targum ascribes it, but apparently by a mere guess, to the time when Korah and his fellow-rebels were destroyed by an earthquake in the wilderness, but "the children of Korah died not" (Num. xxvi. 10, 11).]

GOD is our refuge and strength, * our help in trouble, which is come upon us exceedingly.

Therefore will we not fear, though the earth be removed, * and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled; * though the mountains shake with the swelling thereof.¹

[There is] a river, the streams whereof make glad the city of God: * the Most High hath hallowed His Tabernacle.

God is in the midst of her, she shall not be moved: * God shall help her right early.

The heathen raged, and the kingdoms were moved: * He uttered His voice, the earth melted.

The LORD of hosts is with us: * the God of Jacob is our refuge.¹

Come and behold the works of the LORD, what wonders He hath wrought in the earth; * He maketh wars to cease unto the end of the earth.

He breaketh the bow and cutteth the weapons in sunder: * and burneth the shields in the fire.

Be still, and know that I am God: * I will be exalted among the heathen, and I will be exalted in the earth.

The LORD of hosts is with us: * the God of Jacob is our refuge.¹

Third Antiphon. O Holy Mother of God: * all we who dwell in thee are in gladness.

Psalm LXXXVI.

[Intituled "A Psalm. A Song of the sons of Korah." The Targum adds that it was based upon words of the ancients, perhaps meaning that the two first verses before the SLH were an ancient saying to which the rest was a later addition.]

HER foundation is in the holy mountains: the LORD loveth the gates of Zion more than all the dwellings of Jacob!

Glorious things are spoken of thee, * O city of God!¹

¹ SLH.

I will make mention of Rahab¹ and Babylon * that know me.

Behold the "Strangers,"² and Tyre, and the people of Ethiopia, * these were there—

And of Zion shall it not be said : This and that man was born in her, * and the Highest Himself hath established her?³

The LORD shall make count, when He writeth up the people [and the princes,]⁴ * of all that are in her.⁵

All they that dwell in thee * are in gladness.

Verse. God shall give her the help of His countenance.

Answer. God is in the midst of her, she shall not be moved.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*Found in Metaphrastes.*)

THE Son of God chose for His Mother not a woman of wealth, not a woman of substance, but that blessed maiden whose soul was bright with grace. It was because Blessed Mary had preserved a superhuman chastity, that she conceived the Lord Jesus Christ in her womb. Let us then fly to the most holy maiden, who is Mother of God, that we may gain the help of her patronage. Yea, all ye that be virgins, whosoever ye be, run to

the Mother of the Lord. She will keep for you by her protection your most beautiful, your most precious, and your most enduring possession.

Fourth Responsory.

⁶ I was exalted like a cedar in Lebanon, and as a cypress-tree upon Mount Zion. Like the best myrrh I yielded a pleasant odour.

Verse. Like cinnamon and sweet balsam.

Answer. I yielded a pleasant odour.

Fifth Lesson.

VERILY, dearly beloved brethren, the Blessed Virgin Mary was a great wonder. What thing greater or more famous than she, hath ever at any time been found, or can be found? She alone is greater than heaven and earth. What thing holier than she hath been, or can be found? Neither Prophets, nor Apostles, nor Martyrs, nor Patriarchs, nor Angels, nor Thrones, nor Lordships, nor Seraphim, nor Cherubim, nor any other creature, visible or invisible, can be found that is greater or more excellent than she. She is at once the hand-maid and the parent of God, at once virgin and mother.

Fifth Responsory.

⁷ Who is this that cometh up like the sun? This, comely as Jerusalem? The daughters of Zion saw

¹ That is "the Insolent One," namely, Egypt.

² *I.e.*, the Philistines.

³ Is the meaning that Jerusalem shall be illustrious as the birth-place of all kinds of distinguished persons? The Targum, curiously enough, says that the persons meant are David and Solomon, whereas David is a native of Bethlehem.

⁴ Displaced from the beginning of the next verse.

⁵ SLH.

⁶ *I.e.*, Wisdom. Eccus. xxiv. 17, 20.

⁷ Cant. viii. 5 ; vi. 10, 4, 8.

her, and called her blessed; the queens also, and they praised her.

Verse. ¹And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

Answer. The daughters of Zion saw her and called her blessed; the queens also, and they praised her.

Sixth Lesson.

SHE is the Mother of Him Who was begotten of the Father before all ages, and Who is acknowledged by Angels and men to be Lord of all. Wouldst thou know how much nobler is this virgin than any of the heavenly powers? They stand before Him with fear and trembling, veiling their faces with their wings, but she offereth humanity to Him to Whom she gave birth. Through her we obtain the remission of sins. Hail, then, O Mother! heaven! damsel! maiden! throne! adornment, and glory, and foundation, of our Church! cease not to pray for us to thy Son and our Lord JESUS Christ! that through thee we may find mercy in the day of judgment, and may be able to obtain those good things which God hath prepared for them that love Him, by the grace and goodness of our Lord JESUS Christ; to Whom, with the Father, and the Holy Ghost, be ascribed all glory, and honour, and power, now, and for ever and ever. Amen.

Sixth Responsory.

When the Lord beheld the daughter of Jerusalem adorned with her

jewels, He greatly desired her beauty; and when the daughters of Zion saw her, they cried out that she was most blessed, saying: Thy name is as ointment poured forth.

Verse. Upon thy right hand did stand the Queen in a vesture of gold wrought about with divers colours.

Answer. And when the daughters of Zion saw her, they cried out that she was most blessed.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Saying, Thy name is as ointment poured forth.

THIRD NOCTURN.

First Antiphon. Joy to thee, * O Virgin Mary, thou hast trampled down all the heresies in the whole world.

Psalm XCV.

[In 1 Par. (Chron.) xvi. it is stated that David gave this Psalm to Asaph and his brethren upon the day that the ark was brought to Jerusalem. The text is there given somewhat differently, and the whole forms the second part of one Psalm, of which the first part consists of the first fifteen verses of Ps. civ. The Vulgate and the LXX. note that it was sung at the rebuilding of the Temple after the Captivity.]

O SING unto the LORD a new song: sing unto the LORD, all the earth.

Sing unto the LORD, and bless His Name: * show forth His salvation from day to day.

Declare His glory among the heathen, * His wonders among all people.

¹ Ecclus. 1. 8.

For the LORD is great, and greatly to be praised: * He is to be feared above all gods.

For all the gods of the heathen are devils: * but the LORD made the heavens.

Praise and beauty are before Him: * holiness and majesty are in His sanctuary.

Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and honour: * give unto the LORD the glory due unto His name.

Bring sacrifices, and come into His courts: * O worship the LORD in His holy temple!

Let all the earth fear before Him. * Say among the heathen, The LORD reigneth!

He hath established the world also, that it shall not be moved: * He shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad, let the sea roar, and the fulness thereof: * let the fields be joyful and all that is therein.

Then shall all the trees of the wood rejoice before the LORD, for He cometh, * for He cometh to judge the earth.

He shall judge the world with righteousness: * and the people with His truth.¹

Second Antiphon. Holy Virgin, my praise by thee accepted be; * give me strength against thine enemies.

Psalm XCVI.

[The Vulgate and the LXX. have the superscription "[A Psalm] of David when his country was re-established" — perhaps meaning after the usurpation of Absalom.]

THE LORD reigneth; let the earth rejoice: * let the multitude of isles be glad thereof.

Clouds and darkness are round about Him: * righteousness and judgment are the foundation of His throne.

A fire shall go before Him, * and burn up His enemies round about.

His lightnings enlightened the world: * the earth saw and trembled.

The hills melted like wax at the presence of the LORD, * at the presence of the Lord of the whole earth.

The heavens declared His righteousness, * and all the people saw His glory.

Confounded be all they that worship graven images, * and that boast themselves of idols.

Worship Him, all ye His Angels! * Zion heard, and was glad.

And the daughters of Judah rejoiced, * because of thy judgments, O LORD!

For thou, LORD, art high above all the earth: Thou art exalted far above all gods.

Ye that love the LORD, hate evil: * the Lord preserveth the souls of His saints; He delivereth them out of the hand of the wicked.

¹ In 1 Par. (Chron.) xvi. the Psalm continues:—"O give thanks unto the LORD, for He is good: for His mercy endureth for ever. And say ye: Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to Thy holy Name, and glory in Thy praise. Blessed be the LORD God of Israël for ever and ever. And all the people said: 'Amen' and praised the LORD"—possibly in Ps. cxxxv.

Light is sprung up for the righteous, * and gladness for the upright in heart.

Rejoice in the LORD, ye righteous, * and give thanks to the memorial of His holiness!

Third Antiphon. After thy delivery thou still remainest a virgin * undefiled; Mother of God, pray for us.

Psalm XCVII.

[Intituled "A Psalm." The Vulgate and the LXX. ascribe it to David.]

O SING unto the LORD a new song: * for He hath done marvellous things.

His right hand, and His holy arm, * hath gotten Him the victory.

The LORD hath made known His salvation: * His righteousness hath He openly showed in the sight of the heathen.

He hath remembered His mercy, * and His truth towards the house of Israël.

All the ends of the earth have seen * the salvation of our God.

Make a joyful noise unto the LORD, all the earth, * make a loud noise and rejoice, and sing praise.

Sing unto the LORD with the harp, with the harp and the voice of a psalm. * With trumpets and sound of cornet,

Make a joyful noise before the LORD, the King. * Let the sea roar, and the fulness thereof, the world and they that dwell therein.

Let the floods clap their hands, let the hills be joyful together before the LORD. * For He cometh to judge the earth:

With righteousness shall He judge the world, * and the people with equity.

Verse. God hath chosen her and fore-chosen her.

Answer. He hath made her to dwell in His tabernacle.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xi. 27.)

AT that time: as JESUS spake unto the multitudes, a certain woman of the company lifted up her voice and said unto Him: Blessed is the womb that bare Thee. And so on.

Homily by the Venerable Bede, Priest [at Jarrow and Doctor of the Church.] (*Bk. iv. ch. 49 on Luke xi.*)

It is plain that this was a woman of great earnestness and faith. The Scribes and Pharisees were at once tempting and blaspheming the Lord, but this woman so clearly grasped His Incarnation, and so bravely confessed the same, that she confounded both the lies of the great men who were present, and the faithlessness of the heretics who were yet to come. Even as the Jews then, blaspheming the works of the Holy Ghost, denied the very Son of God Who is of one substance with the Father, so afterwards did the heretics, by denying that Mary always a Virgin did, under the operation of the Holy Ghost, supply flesh to the Only-begotten One of God, when He was about being born in an human

Body, even so, I say, did the heretics deny that the Son of Man should be called a true Son, Who is of one substance¹ with His Mother.

Seventh Responsory.

O Holy Virgin Mary, happy indeed art thou, and right worthy of all praise, for out of thee rose the Sun of righteousness, even Christ our God.

Verse. Pray for the people, plead for the clergy, make intercession for all women vowed to God. May all that are keeping this thine holy Feast-day feel the might of thine assistance.

Answer. For out of thee rose the Sun of righteousness, even Christ our God.

Eighth Blessing.

She whose feast-day we are keeping—

Mary, blessed Maid of maidens,
Be our advocate with God.

Eighth Lesson.

BUT if we shall say that the Flesh, Wherewith the Son of God was born in the flesh, was something outside² of the flesh of the Virgin His Mother, without reason should we bless the womb that bare Him, and the paps which He hath sucked. But the Apostle saith: "God sent forth His Son, made of a woman, made under the law," (Gal. iv. 4,) and they are not to be listened to who read this passage: "Born of a

woman, made under the law." He was made of a woman, for He was conceived in a virgin's womb, and took His Flesh, not from nothing, not from elsewhere, but from the flesh of His Mother. Otherwise, and if He had not been sprung of a woman, He could not with truth be called the Son of man. Let us therefore, denying the doctrine of Eutyches, lift up our voice, along with the Universal Church, whereof that woman was a figure, let us lift up our heart as well as our voice from the company, and say unto the Saviour: "Blessed is the womb that bare Thee, and the paps which Thou hast sucked!" Blessed Mother! of whom one³ hath said:

Thou art His Mother Who reigns o'er
earth and o'er heaven for ever.

Eighth Responsory.

All generations shall call me blessed. For He That is Mighty, even the Lord, hath done to me great things; and Holy is His Name.

Verse. And His mercy is on them that fear Him, from generation to generation.

Answer. He That is Mighty, even the Lord, hath done to me great things, and Holy is His Name.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He That is Mighty, even the Lord, hath done to me great things, and Holy is His Name.

¹ Verum consubstantiallemque matri filium.

² Extranea.

³ The poet Sedulius—an Irishman, of the fifth century.

Ninth Lesson.

“**Y**EA, rather, blessed are they that hear the Word of God and keep it.” How nobly doth the Saviour say “Yea” to the woman’s blessing, declaring also that not only is she blessed who was meet to give bodily birth to the Word of God, but that all they who spiritually conceive the same Word by the hearing of faith, and, by keeping it through good works, bring it forth and, as it were, carefully nurse it, in their own hearts, and in the hearts of their neighbours, are also blessed. Yea, and that the very Mother of God herself was blessed in being for a while the handmaid of the Word of God made Flesh, but that she was much more blessed in this, that through her love she keepeth Him for ever.

The Hymn, “We praise Thee, O God, &c.,” is said.

LAUDS.

First Antiphon. While the King sitteth at his table, * my spikenard sendeth forth the smell thereof.

Second Antiphon. ¹ His left hand is under my head, * and his right hand doth embrace me.

Third Antiphon. ² I am black but comely, * O ye daughters of Jerusalem. Therefore the King hath loved me, and brought me into his chamber.

Fourth Antiphon. ³ Lo! the winter is past, * the rain is over and

gone. Rise up, my love, and come away.

Fifth Antiphon. O Holy Mother of God! thou art become beautiful * and gentle in thy gladness.

Chapter. (Ecclus. xxiv. 14.)

⁴ **I** WAS created from the beginning, before the world; and I shall never fail. In the holy tabernacle I served before him.

*Hymn.*⁵

O GLORIOUS Virgin, ever blest,
All daughters of mankind above,
Who gavest nurture from thy breast
To God, with pure maternal love.

What we had lost through sinful Eve
The Blossom sprung from thee restores,
And, granting bliss to souls that grieve,
Unbars the everlasting doors.

O Gate, through which hath passed the King!

O Hall, whence light shone through the gloom!

The ransomed nations praise and sing
The Offspring of thy virgin womb.

Praise from mankind and heaven’s host,
To JESUS of a Virgin sprung,
To Father and to Holy Ghost,
Be equal glory ever sung. Amen.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Antiphon at the Song of Zacharias. ⁶ O Mary! Blessed art thou that hast believed, * for there shall be a performance of those things which were told thee from the Lord. Alleluia.

¹ Cant. ii. 6.

² Cant. i. 5, 4.

³ Cant. ii. 11, 10.

⁴ The speaker in these Little Chapters is Wisdom.

⁵ From the hymn beginning “The God Whom earth,” &c., ascribed to Venantius Fortunatus; translation by the Rev. Dr. Littledale.

⁶ Luke i. 45.

Prayer throughout the Office, if there be none special.

GRANT, we beseech Thee, O Lord God, unto all Thy servants, that they may remain continually in the enjoyment of soundness both of mind and body, and by the glorious intercession of the Blessed Mary, always a Virgin, may be delivered from present sadness, and enter into the joy of Thine eternal gladness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. While the King, &c.,
(*First Antiphon at Lauds.*)

In the Short Responsory instead of the Verse, "Thou that sittest, &c.," is said:

Verse. Thou that wast born of the Virgin Mary.

Chapter at the end. (Ecclus. xxiv. 19.)

IN the broad ways I gave a sweet smell like cinnamon and aromatic balm; I yielded a pleasant odour like the best myrrh.

TERCE.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. His left hand, &c.,
(*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

In thy comeliness and in thy beauty.

Answer. In thy comeliness and in thy beauty.

Verse. Go forward, fare prosperously, and reign.

Answer. In thy beauty.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In thy comeliness and in thy beauty.

Verse. God shall help her with His countenance.

Answer. God is in the midst of her, she shall not be moved.

Prayer from Lauds.

SEXT.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. I am black, &c.,
(*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xxiv. 15.)

AND so I was established in Zion, and likewise in the holy city was I given to rest, and in Jerusalem was my power. And I took root among the honourable people,¹ even in the portion of my God as His own inheritance, and mine abiding was in the full assembly of the Saints.

Short Responsory.

God shall help her with His countenance.

Answer. God shall help her with His countenance.

¹ *I.e.*, the Jews.

Verse. God is in the midst of her, she shall not be moved.

Answer. With His countenance.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God shall help her with His countenance.

Verse. God hath chosen her, and fore-chosen her.

Answer. He hath made her to dwell in His tabernacle.

Prayer from Lauds.

NONE.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. O Holy Mother, &c.,
(*Fifth Antiphon at Lauds.*)

Chapter from the end of Prime.

Short Responsory.

God hath chosen her, and fore-chosen her.

Answer. God hath chosen her, and fore-chosen her.

Verse. He hath made her to dwell in His tabernacle.

Answer. And fore-chosen her.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God hath chosen her, and fore-chosen her.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Prayer from Lauds.

SECOND VESPER.

The same as the First, except the following:

Verse. Holy Virgin, my praise by thee accepted be.

Answer. Give me strength against thine enemies.

Antiphon at the Song of the Blessed Virgin. All generations shall call me blessed, * for God hath regarded the lowliness of His hand-maiden.

At Compline the last verse of the Hymn is altered in honour of the Incarnation.

Note. The above-mentioned alterations of the last verses of the Hymns at Compline, Prime, Terce, Sext, None, and Compline, and in the Verse in the Short Responsory at Prime, are made every day within the Octaves of the Feasts of the Blessed Virgin, and that even when the Office of the day is not of her.

Here follows in the original the Office of the Blessed Virgin as a Simple for Saturdays, but it is here omitted, as upon all Saturdays upon which it could occur the Votive Office of the Immaculate Conception is obligatory in England upon all persons bound to the recitation of the Divine Office.

IX. For Virgins,

Whether One or Many, Martyr or not Martyr.

All as on Sundays, except the following.

The Psalms are the same as in the Office for Feasts of the Blessed Virgin, except the Third Psalm of the Second Nocturn, which is Psalm XLVII., "Great is the Lord, &c.," (p. 98).

FIRST VESPERS.

Antiphons, Chapter, Hymn, and Prayer from Lauds.

For One Virgin.

Verse. ¹In thy comeliness and thy beauty.

Answer. Go forward, fare prosperously, and reign.

Antiphon at the Song of the Blessed Virgin. Come, Bride of Christ, and take the everlasting crown * which the Lord hath prepared for thee.

For Many Virgins.

Verse. ²After her shall virgins be brought unto the King.

Answer. Her fellows shall be brought unto thee.

Antiphon at the Song of the Blessed Virgin. ³Trim your lamps, O ye wise virgins! * Behold the Bridegroom cometh! Go ye out to meet Him!

MATTINS.

Invitatory. The Lord He is the King of the Virgins. * O come, let us worship Him!

Hymn.⁴

I.

CHILD of the Virgin, Maker of Thy Mother,
Virgin-engendered, of the Virgin Son,
Virgin is she of whom we sing another
Victory won.

If the Saint be not a Martyr the 2nd and 3rd verses are omitted.

2.

Double the palm of triumph which she beareth,
Strove she to vanquish woman's fear of death:
Quelled now the hand of death and hell appeareth
Her feet beneath.

3.

Death won no conquest, nor the thousand terrors,
Kindred of death—fierce torments bravely borne:
Gave she her blood: that blood the radiance mirrors
Of life's new morn.

4.

When she pleads for us, at her sweet petition,
That we may sing with conscience pure of sin,
From debt of guilt O grant us Thy remission
And peace within.

5.

Glory to Thee, O Father, Son, and Spirit,
Glory co-equal on the throne on high,
Equal in power, in unity of merit,
Eternally. Amen.

¹ Ps. xlv. 5, 6.

² Ps. xlv. 15.

³ Matth. xxv. 6, 7.

⁴ Author unknown, hymn somewhat altered; translation by the Rev. G. Moultrie.

FIRST NOCTURN.

First Antiphon. ¹ O how lovely and glorious * is the generation of the chaste!

Second Antiphon. Sing for us again and again before this maiden's bed * the tender idylls of the play.²

Third Antiphon. ³ Return, return, O Shulamith! * Return, return, that we may look upon thee.

Verse. In thy comeliness and thy beauty—

Answer. Go forward, fare prosperously, and reign.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (vii. 25.)

CONCERNING virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord, to be faithful. I suppose, therefore, that this is good for the present need, that it is good for a man so to be. Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. But and if thou marry, thou hast not sinned. And if a virgin marry, she hath not sinned. Nevertheless, such shall have trouble in the flesh. But I spare you. But this I say, breth-

¹ Wisd. iv. 1.

² Drama. The Song of Solomon (the form of which is dramatic,) seems to be the play referred to.

³ Cant. vi. 13. The translation follows the Hebrew and Latin as to the proper name. The Breviary text has "Sunamitis," which seems to be either a misprint or a conjectural emendation, founded on the belief that the name is a local designation from the town of Shunem (cf. 3 (1) Kings i. 3, &c.) But this town, teste Eusebio, was also called "Sulem," and is now known as "Sôlam." However, the most common view has been that the name is a feminine form of Solomon, (cf. in English, John and Jane, Francis and Frances, &c.) Vide Gesenius sub vocibus. It is found in the New Testament, under the form of "Salome." Mark xv. 40, xvi. 1.

⁴ Latin: paradisus.

ren: The time is short—it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it. For the fashion of this world passeth away.

First Responsory for a Virgin and Martyr.

Come, Bride of Christ, and take the everlasting crown, which the Lord hath prepared for thee, even for thee who for the love of Him hast shed thy blood, and art entered with Angels into His garden.⁴

Verse. Come, O My chosen one, and I will establish My throne in thee, for the King hath greatly desired thy beauty.⁵

Answer. And thou art entered with Angels into His garden.⁴

First Responsory for a Virgin not a Martyr.

Come, O My chosen one, and I will establish My throne in thee, for the King hath greatly desired thy beauty.

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.⁵

⁵ Ps. xlv. 12, 5, 3.

Answer. For the King hath greatly desired thy beauty.

Second Lesson.

BUT I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please God. But he that is married careth for the things that are of the world, how he may please his wife, and he is divided. The unmarried woman, and the virgin careth for the things of the Lord, that she may be holy both in body and in spirit. But she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit: not that I would cast a snare upon you, but for that which is seemly, and which giveth occasion to attend upon the Lord without distraction.

Second Responsory.

¹ Grace is poured into thy lips; therefore God hath blessed thee for ever.

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. God hath blessed thee for ever.

Third Lesson.

IF any man think that he becometh himself unseemly toward his virgin, if she pass the flower of her age, and need so require, let him do what he will—he sinneth not, and if she marry. Nevertheless, he that standeth steadfast in his heart, having no necessity,

but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doeth well. So then, he that giveth his virgin in marriage doeth well; and he that giveth her not, doeth better. The wife is bound by law as long as her husband liveth. But if her husband have fallen asleep, she is free; she may marry whom she will—only, in the Lord. But she will be happier if she so abide, after my judgment—and I also think that I have the Spirit of God.

Third Responsory.

In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Verse. Grace is poured into thy lips, therefore God hath blessed thee for ever.

Answer. Go forward, fare prosperously, and reign.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Go forward, fare prosperously, and reign.

SECOND NOCTURN.

First Antiphon. In thy comeliness and thy beauty, * go forward, fare prosperously, and reign.

Second Antiphon. God shall help her with His countenance; * God is in the midst of her; she shall not be moved.

Third Antiphon. ² Many waters cannot * quench love.

Verse. God shall help her with His countenance.

Answer. God is in the midst of her; she shall not be moved.

¹ Ps. xlv. 12, 5, 3.

² Cant. viii. 7.

Fourth Lesson.

The Lesson is taken from the Sermons of St Ambrose, Bishop [of Milan.] (*Bk. i. on Virgins.*)

THIS day is a maiden's Birth-day. The love of virginity provoketh us to say somewhat touching maidenhood, lest, if we pass thereby, we should seem to cast a slur on that which was her chief strength. Virginity is not to be praised because it is a grace which is poured forth in Martyrs, but because it is a grace which maketh Martyrs. But what understanding of man can rightly grasp this excellency which riseth above the laws of nature herself? What natural voice can pourtray a thing which is supernaturally noble? It is a reflection on earth of a glory whose home is in heaven. And it is but that which we may justly look for, when we see her who hath her Husband in heaven, live a life whose model is the life of heaven.

Fourth Responsory.

Because of truth, and meekness, and righteousness; and thy right hand shall lead thee wonderfully.

Verse. In thy comeliness, and thy beauty, go forward, fare prosperously, and reign.

Answer. And thy right hand shall lead thee wonderfully.

Fifth Lesson.

IT was maidenhood that pierced beyond the clouds, the atmosphere, the Angels, and the stars,

and came upon the Word of God in the very bosom of the Father, and sucked Him into her heart. For who, that hath once found such blessedness, would leave it again? "For thy name is as ointment poured forth, therefore do the virgins love thee," and draw thee after them. (Cant. i. 3.) Lastly, it is not I, but the Lord by Whom it is said that they which neither marry nor are given in marriage are as the angels of God in heaven. (Matth. xxii. 30.) Let no man therefore marvel that they which be married unto the Lord of angels should be likened themselves to angels.

Fifth Responsory.

¹ Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness.

Verse. Because of truth, and meekness, and righteousness.

Answer. Therefore God, thy God, hath anointed thee with the oil of gladness.

Sixth Lesson.

WHO would deny that this is a life which hath come down from heaven, seeing it is a life whereof it is not easy to find an ensample before God came down to dwell in a Body of clay? Then was it a virgin which conceived Him in her womb, and the Word was made Flesh, that Flesh might be made God. Some will say: Concerning Elias also, we find not that he shared in the lusting after a bodily coming-together. Yea; and

¹ Ps. xlv. 9.

therefore it is that he was carried up in a fiery chariot into heaven ; therefore is it that he is seen with the Lord amid all the glory of the Transfiguration ; therefore it is that he is to come as a Forerunner of the Lord's coming again.

Sixth Responsory.

After her shall virgins be brought unto the King, her fellows shall be brought unto thee with gladness and rejoicing.

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. They shall be brought unto thee with gladness and rejoicing.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. They shall be brought unto thee with gladness and rejoicing.

THIRD NOCTURN.

First Antiphon. ¹I am black but comely, * O ye daughters of Jerusalem ; therefore hath the King loved me, and brought me into his chamber.

Second Antiphon. ¹Draw me after thee ; * we will run after the savour of thy good ointments ; thy name is as oil poured forth.

Third Antiphon. Come, Bride of Christ, * and take the everlasting crown which the Lord hath prepared for thee.

Verse. God hath chosen her, and fore-chosen her.

Answer. He hath made her to dwell in His tabernacle.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 1.)

AT that time : JESUS said to His disciples : The Kingdom of heaven shall be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom and the Bride. And so on.

Homily by Pope St Gregory [the Great.] (*12th on the Gospels.*)

Dearly beloved brethren ; oftentimes do I warn you to fly corrupt conversation, and to keep yourselves unspotted from the world. But the portion which is this day read from the Holy Gospel doth oblige me to say that even to these good things which ye do, ye must needs take all careful heed. Look ye well to it, that, when ye work righteousness, ye do it not as seeking the praise and admiration of men, for if the lust of praise do once creep in, that which seemeth so fair without, loseth its reward within. Behold how the Redeemer speaketh of these ten virgins. He calleth them all virgins, yet entered not all of them into the door of blessedness, for there were some of them who sought outwardly the honour of virginity, but would take no oil within their vessels with their lamps.

Seventh Responsory.

This is one of those wise virgins, whom the Lord found watching, for when she took her lamp, she took oil with her. And when the Lord came, she went in with him to the marriage.

¹ Cant. i. 5, 4.

Verse. At midnight there was a cry made: Behold! the Bridegroom cometh! go ye out to meet him!

Answer. And when the Lord came, she went in with Him to the marriage.

Eighth Blessing.

She (*or* they) whose feast-day we are keeping,

Be our Advocate (*or* Advocates) with God.

Eighth Lesson.

BUT, first of all, it is for us to ask: What is the kingdom of Heaven? And wherefore shall the same be likened unto ten virgins, whereof, albeit five were wise, yet five were foolish? For if the kingdom of heaven be such that there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, (Apoc. xxi. 27,) how can it be like unto five virgins which were foolish? But we must know that, in the word of God, the kingdom of heaven doth oftentimes signify the Church as she now is, touching the which the Lord saith in another place: "The Son of Man shall send forth His Angels, and they shall gather out of His kingdom all things that offend." (Matth. xiii. 41.) In that kingdom of Blessedness, wherein peace shall have her perfect reign, there shall be nothing found that offendeth for the angels to gather out.

Eighth Responsory.

At midnight there was a cry made: Behold! the Bridegroom cometh! go ye out to meet him!

Verse. Trim your lamps, O ye wise virgins.

Answer. Behold! the Bridegroom cometh! go ye out to meet him!

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Behold! the Bridegroom cometh! go ye out to meet him!

Ninth Lesson.

THE body of every man doth consist of five senses, and five being doubled, is ten. Forasmuch, therefore, as the whole body of the faithful doth consist of two sexes, the Holy Church is likened unto ten virgins. And forasmuch as in the Church the good are for the present mingled with the bad, and the reprobate with the elect, it is rightly said that, of the ten virgins, five are wise and five are foolish. There are many who have self-control, which do keep themselves from lusting after things outward, whose hope beareth them to things inward, who chastise the flesh, who long with intense home-sickness for their Fatherland which is in heaven, who seek an eternal reward, and who will not to receive for their labours the praise of men. These are they who reckon their glory, not in the mouths of men, but in the testimony of their own conscience. And many there be likewise who afflict the body by self-control, and yet who seek for their self-control applause from men.

The Hymn, "We praise Thee, O God, &c.," is said.

LAUDS.

First Antiphon. This is one of the wise virgins, * one chosen out of the number of the careful.

Second Antiphon. This is one of the wise virgins, * whom the Lord found watching.

Third Antiphon. ¹This is one which hath not known the sinful bed, * she shall have fruit in the visitation of holy souls.

Fourth Antiphon. Come, O my chosen one, * and I will establish My throne in thee.

Fifth Antiphon. She is beautiful * among the daughters of Jerusalem.

Chapter. (2 Cor. x. 17.)

BRETHREN, he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

*Hymn.*²

JESU, the Virgin's Crown, do Thou Accept us, as in prayer we bow ;
Born of that Virgin, whom alone
The Mother and the Maid we own.

Amongst the lilies Thou dost feed,
With Virgin choirs accompanied ;
With glory decked, the spotless brides
Whose bridal gifts Thy love provides.

They, wheresoe'er Thy footsteps bend,
With hymns and praises still attend ;
In blessed troops they follow Thee,
With dance, and song, and melody.

We pray Thee therefore to bestow
Upon our senses here below,
Thy grace, that so we may endure
From taint of all corruption pure.

All laud to God the Father be :
All laud, Eternal Son, to Thee :
All laud, as is for ever meet,
To God the Holy Paraclete. Amen.

For One Virgin.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

For many Virgins.

Verse. After her shall virgins be brought unto the King.

Answer. Her fellows shall be brought unto thee.

Antiphon at the Song of Zacharias.

For one Virgin. ³The kingdom of heaven is like unto a merchantman * seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it.

For many Virgins. Trim your lamps, O ye wise virgins ! * Behold ! the Bridegroom cometh ! go ye out to meet him !

Prayer for a Virgin and Martyr.

O GOD, Who, amidst the wondrous work of Thy Divine power, dost make even weak women to be more than conquerors in the uplifting of their testimony, mercifully grant unto all us which do keep the Birthday of Thy blessed handmaiden and witness N. (*here mention her name*) grace to follow her steps to Thee-ward. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

¹ Wisd. iii. 13.

² Hymn of the Ambrosian school, somewhat altered ; translation by the Rev. Dr Neale.

³ Matth. xiii. 45, 46.

*Another Prayer for a Virgin and
Martyr.*

O LORD, we pray Thee that Thy blessed handmaiden and witness N., (*here mention her name,*) in whom Thou hast ever been well pleased, because of her worthy maidenhood and her mighty showing-forth of Thy power, may entreat Thy pardon on our behalf. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Prayer for a Virgin not a Martyr.

GRACIOUSLY hear us, O God of our salvation, and grant that as the Birthday of Thy blessed handmaiden N. (*here mention her name*) doth make us happier, so the fruit of her godly earnestness may make us better. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Prayer for many Virgins, Martyrs.

GRANT unto us, we beseech Thee, O Lord, our God, that we may ever call to mind, with all worship and thanksgiving, the victory of Thy holy Virgin Martyrs NN., (*here mention their names,*) and although we know that our mind cannot comprehend Thee Who art this day their exceeding great reward, give us always the grace humbly to worship Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. This is one, &c.,
(*First Antiphon at Lauds.*)

Chapter at the end.

For a Virgin and Martyr. (Ecclus.
li. 13.)

O LORD my God, Thou hast lifted up my dwelling on earth; and I prayed for deliverance from death—I called upon the Lord, the Father of my Lord, that He would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

For a Virgin not a Martyr. (Wisd.
iv. 1.)

O HOW lovely and glorious is the generation of the chaste! For the memorial thereof is immortal, because it is known with God and with men.

TERCE.

Antiphon. This is one, &c.,
(*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

In thy comeliness and in thy beauty.

Answer. In thy comeliness and in thy beauty.

Vers. Go forward, fare prosperously, and reign.

Answer. In thy beauty.

Vers. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In thy comeliness and in thy beauty.

Verse. God shall help her with His countenance.

Answer. God is in the midst of her, she shall not be moved.

Prayer from Lauds.

SEXT.

Antiphon. This is one, &c.,
(*Third Antiphon at Lauds.*)

Chapter. (2 Cor. xi. 2.)

FOR I am jealous over you with godly jealousy. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

Short Responsory.

God shall help her with His countenance.

Answer. God shall help her with His countenance.

Verse. God is in the midst of her, she shall not be moved.

Answer. With His countenance.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God shall help her with His countenance.

Verse. God hath chosen her, and fore-chosen her.

Answer. He hath made her to dwell in His tabernacle.

Prayer from Lauds.

NONE.

Antiphon. She is beautiful, &c.,
(*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

God hath chosen her, and fore-chosen her.

Answer. God hath chosen her, and fore-chosen her.

Verse. He hath made her to dwell in His tabernacle.

Answer. And fore-chosen her.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God hath chosen her, and fore-chosen her.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Prayer from Lauds.

SECOND VESPERS.

All as First, except the following.

For one Virgin.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Other Lessons for Virgins.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (li. i.)

I WILL thank 'Thee, O Lord and King, and Praise Thee, O God my Saviour. I will give praise unto

Thy Name; for Thou hast been mine Helper and Defender, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been mine Helper against mine adversaries. And hast delivered me, according to the multitude of the mercies of Thy Name, from them that roared against me, and that were ready to devour me: out of the hands of such as sought after my life, and from the gates of trouble that were open all around me; from the choking of the fire that compassed me, so that when I stood in the midst of the flame I was not scorched: from the depth of the belly of hell, from an unclean tongue, and from lying words, and from an unjust king, and from an unrighteous tongue.

Second Lesson.

MY soul shall praise the Lord even unto death, for my life was near to the hell beneath. They compassed me on every side, and there was no man to help me. I looked for the succour of men, but there was none. Then thought I upon Thy mercy, O Lord, and upon Thine acts of old; how Thou deliverest such as wait for Thee, O Lord, and savest them out of the hands of the people.

Third Lesson.

THOU hast lifted up my dwelling on earth, and I prayed for deliverance from death. I called upon the Lord, the Father of my Lord, that He would not leave me

in the days of my trouble, and in the time of the proud, when there was no help. I will praise Thy Name continually, and will sing praise with thanksgiving; for that my prayer was heard. For Thou savedst me from destruction, and deliveredst me from the evil time. Therefore will I give thanks, and praise Thee, and bless the Name of the Lord.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of the holy Martyr Cyprian, Bishop [of Carthage,] concerning the rules and clothing of Virgins. (2.)

I AM now to address myself to virgins, and as their condition is one of such glorious exaltation, I am the more behoven to be careful. This mass of consecrated virginity is the flower upon the plant of the Church. It is the charm and loveliness of spiritual grace. It is a generation of gladness. It is a work of praise and honour, untouched and uncorrupted. It is the image of God reflecting the holiness of the Lord. It is the brightest portion of the flock of Christ. It is the joy of our holy Mother the Church, and the rich blossom of her glorious fruitfulness, and every addition to the number of her virgins is an increase of her gladness. To these I speak, them I exhort, more in tenderness than in authority. Not that I, who am so worthless, and little, and feel so keenly the lowliness of mine own estate, would speak as finding any fault to re-

prove, but because when I feel the tenderest care, I feel the most nervous dread of any troubling by the wicked one.

Fifth Lesson.

THIS is not an unreasonable care, nor a groundless dread, which looketh to the way of salvation and keepeth the life-giving commandments of the Lord, to the end that they, who have consecrated themselves to Christ, who have turned their back for ever upon the pleasure of the flesh, who have vowed themselves God's own in body as well as in mind, may finish the work for which so vast a reward awaiteth them; that they may desire no more to seem fair and pleasing in any eyes but those of the Lord, from Whose hand they look to receive the wage of their continence, as He Himself hath said: "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Matth. xix. 11, 12.)

Sixth Lesson.

AND yet again, the voice of an Angel hath proclaimed what is the reward of continence. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth." (Apoc.

xiv. 4.) Neither is it to man only that the Lord hath promised this glorious reward for virginity. He passeth not by women, but, since the woman is made out of the man, and taken and formed from him, God in His Holy Scriptures useth mostly to address Himself to the race in the form wherein He originally created it, for they are twain in one flesh, and when mankind is spoken of, womankind also is signified. But if continence be a following of Christ, and virginity have her aim in the kingdom of heaven, what concern have such with earthly finery, or with self-adorning, whereby, while they seek to please men, they offend God?

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 3.)

AT that time: the Pharisees came unto JESUS, tempting Him and saying unto Him: Is it lawful for a man to put away his wife for any cause? And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (63rd on Matthew.)

Seeing that directly to exhort them unto virginity was well-nigh more than they could bear, our Lord seeketh to draw them to the desire thereof, taking occasion by the needfulness of a law against divorce. Then He sheweth that virginity is possible, saying: "There are some eunuchs which were so born from their mother's womb; and there are

some eunuchs which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake." In these words He persuadeth them indirectly to choose virginity, while He teacheth them that such a gift is not so good as to be impossible.

Eighth Lesson.

THIS His doctrine He establisheth somewhat thus. Supposing that thou hadst been born a eunuch by nature, or hadst been made a eunuch by the cruelty of men, so that thou hadst no sexual enjoyment, and hadst no credit for having none, what wouldest thou do? Give God thanks therefore, that thou dost, for a reward and a crown, what such others suffer with no reward and no crown—yea, and that, rather a lighter burden than the same, and that not only because thou hast the joy of hope, and of knowing that thou doest well, but also because thou art not so battered by storms of desire as they are.

Ninth Lesson.

WHEN, therefore, He had spoken of such as are eunuchs by nature, or by mutilation, and are eunuchs vainly and uselessly, unless they also bridle their thoughts, and of such as deny themselves for the kingdom of heaven's sake, He added: "He that is able to receive it, let him receive it," that He might make them the readier by showing the very sternness of the work, and, in His unspeakable goodness, He would not include

any such precept within the requirements of the law, and, by saying this, sheweth it to be the more possible, that He might increase the desire of freely choosing it.

Simple Office for Virgins.

The Office is as on a Semi-double, with the following exceptions.

FIRST VESPERS.

The Office is of the Week-day, till the Chapter exclusive.

The Office of the Saint or Saints begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer, are all as just given.

At Compline are said Preces.

MATTINS.

The Invitatory and Hymn are as just given.

Then follow the Week-day Psalms, with their own Antiphon.

On Mondays and Thursdays.

Verse. In thy comeliness and thy beauty.

Answer. Go forward, fare prosperously, and reign.

On Tuesdays and Fridays.

Verse. God shall give her the help of His countenance.

Answer. God is in the midst of her, she shall not be moved.

For Wednesdays.

Verse. God hath chosen her, and fore-chosen her.

Answer. He hath made her to dwell in His tabernacle.

First Blessing.

May His blessing be upon us,
Who doth live and reign for ever.

First Lesson from Scripture according to the Season, being either the first part, or, if the Saint or Saints have two Lessons, the whole read as one, at will.

First Responsory.

On Monday and Thursday.

Come, Bride of Christ, &c. *Or,*
Come, O My chosen one, &c.,
(*p.* 490.)

On Tuesday and Friday.

Because of truth and meekness,
&c., (*p.* 492.)

On Wednesday.

This is one of those wise virgins,
&c., (*p.* 493.)

Second Blessing.

She (*or* they) whose feast-day we are keeping,

Be our Advocate (*or* Advocates) with God.

Second Lesson is the first of the Legend of the Saint or Saints, if there be two; if not, it is the second from Scripture, to which the third may be added at will.

Second Responsory.

On Monday and Thursday.

Grace is poured into thy lips, &c.,
(*p.* 491,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God hath blessed thee for ever.

On Tuesday and Friday.

Thou hast loved righteousness, &c., (*p.* 492,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Therefore God, thy God, hath anointed thee with the oil of gladness.

On Wednesday.

At midnight, &c., (*p.* 494.)

Third Blessing.

May He That is the angels' King
To that high realm His people bring.

Third Lesson, the whole or second part of the Lesson of the Feast.

Then the Hymn, "We praise Thee, O God, &c.," is said, and so end Mattins.

The rest as on a Semi-double, as just given; it ends at None, inclusive; Preces are said at Prime, and the Common Commemorations are made at Lauds or not, according to the Week-day.

X. For Holy Women.

Whether One or Many, Martyr or not Martyr, but not Virgin.

All as on Sundays, except the following.

The Psalms are the same as in the Office for Feasts of the Blessed Virgin, except the Third Psalm of the Second Nocturn, which is Psalm XLVII., "Great is the Lord, &c.," (p. 98.)

FIRST VESPERS.

Antiphons, Chapter, Hymn, and Prayer from Lauds.

Verse. In thy comeliness and thy beauty.

Answer. Go forward, fare prosperously, and reign.

Antiphon at the Song of the Blessed Virgin. ¹The kingdom of heaven is like unto a merchantman, seeking goodly pearls; * who, when he had found one pearl of great price, gave up all that he had and bought it.

MATTINS.

Invitatory. For the confession of Blessed N. * (*here insert her name*), let us praise our God.

Hymn.

WHEN she pleads for us, at her sweet petition,
That we may sing with conscience pure of sin,
From debt of guilt, O grant us Thy remission

And peace within.

Glory to Thee, O Father, Son, and Spirit,
Glory co-equal on the throne on high!
Equal in power, in unity of merit
Eternally! Amen.

FIRST NOCTURN.

First Antiphon. O how lovely and glorious is the generation * of the chaste.

Second Antiphon. His left hand is under my head, * and his right hand doth embrace me.

Third Antiphon. Return, return, O Shulamith, * return, return, that we may look upon thee.

Verse. In thy comeliness and thy beauty.

Answer. Go forward, fare prosperously, and reign.

Lessons for a Martyr from Eccus. li. i.
(p. 497.)

For a Woman not a Martyr.

First Lesson.

The Lesson is taken from the Proverbs of Solomon (xxx. 10.)

WHO can find a virtuous woman? For her price is far above the rarest merchandise. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil, all the days of her life. She seeketh wool and flax, and worketh wisely with her hands. She is like the merchant's ship, she bringeth her food from afar; she riseth also, while it is yet night, and giveth meat to her household, and a portion to her maidens. She con-

¹ Matth. xiii. 45, 46.

sidereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms.

First Responsory.

Come, O My chosen one, and I will establish My throne in thee, for the King hath greatly desired thy beauty.

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. For the King hath greatly desired thy beauty.

Second Lesson.

SHE tasteth and perceiveth that her merchandise is good. Her candle goeth not out by night. She layeth her hands to hard work, and her fingers hold the distaff. She spreadeth out her hands to the poor, yea, she reacheth forth her hands to the needy. She is not afraid of the cold of snow for her household, for all her servants are clothed with double garments. She maketh for herself coverings of tapestry: her clothing is fine linen and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh linen and selleth it, and delivereth girdles unto the Canaanite.¹

Second Responsory.

Grace is poured into thy lips; herefore God hath blessed thee for ever.

Verse. In thy comeliness and

thy beauty, go forward, fare prosperously, and reign.

Answer. God hath blessed thee for ever.

Third Lesson.

STRENGTH and honour are her clothing; and she will laugh in the latter day. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband, and he praiseth her. Many daughters have gotten riches, but thou excellest them all. Favour is deceitful, and beauty is vain: a woman that feareth the LORD, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates.

Third Responsory.

In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Verse. Grace is poured into thy lips, therefore God hath blessed thee for ever.

Answer. Go forward, fare prosperously, and reign.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Go forward, fare prosperously, and reign.

SECOND NOCTURN.

First Antiphon. In thy comeliness and thy beauty, * go forward, fare prosperously, and reign.

¹ Used by the Jews for an itinerant trader, much as we call a tramp an Egyptian (vulg. dippy.)

Second Antiphon. God shall help her with His countenance; * God is in the midst of her; she shall not be moved.

Third Antiphon. Many waters cannot * quench love.

Verse. God shall help her with His countenance.

Answer. God is in the midst of her: she shall not be moved.

Fourth Lesson.

The Lesson is taken from the Book upon Widows by St Ambrose, Bishop [of Milan.] (*Near the end.*)

I BEHOLD the field of the Church, that the same is a fruitful field, somewhat smiling with the brightness of virginity, somewhat golden with the ripe harvest of widowhood, somewhat rich with the crop of marriage. These things be diverse, but they be the fruits of the same field. There are not so many choice lilies as stalks of bearded grain, ears for the harvest, and there are more places in the soil fitted once to receive seed than there are places which, when they have yielded a crop, are fitted again to be ploughed. Good, then, is widowhood, which the judgment of an Apostle hath so often commended, widowhood, which is the teacher of faith and of purity.

Fourth Responsory.

Because of truth, and meekness, and righteousness; and thy right hand shall lead thee wonderfully.

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. And thy right hand shall lead thee wonderfully.

Fifth Lesson.

THEREFORE, they who worship adultery and uncleanness in their gods made celibacy and widowhood punishable. They who lusted after abominations, taxed self-control. The pretence was the desire of fruitfulness, but the aim was to abolish virginity, the resolution of chastity. When a soldier hath served his time he layeth down his arms, leaveth his trade, and retireth him to his own lands, that as well himself may rest after the toils of life, as that the hope of rest to come may make others the more ready to undergo work. So also the aged labourer leaveth it for others to guide the handle of the plough, and withdraweth from the weariness of his younger days' labour to essay the task of an old man's thoughtful supervision. It is easier to prune vines, than to stamp them out, to check the first wild outburst of their vigour, and to curtail the wantonness of their young growth, so teaching, even by the ensample of the vineyard, that chastity, which keepeth itself within the bearing of but a few children.

Fifth Responsory.

Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness.

Verse. Because of truth, and meekness, and righteousness.

Answer. Therefore God, thy God, hath anointed thee with the oil of gladness.

Sixth Lesson.

LIKE to these is a widow, a veteran retiring to rest upon the earned rewards of her chastity, and who, albeit she layeth down the arms of wifehood, still ruleth the order of all her household; albeit she be at rest from bearing burdens, she is careful in the marriage of her youngers, and with the wisdom of age chooseth what study is the most useful, what fruit is the richest, what wedlock is the meetest. And so, if the government of the field be given more to the elder than to the younger, wherefore shouldst thou hold that a wife is more useful than a widow? But if they which persecuted the faith persecuted also widowhood, then, surely, in the eyes of them which hold the faith, must widowhood be looked upon as a reward, rather than shrunk from as a punishment.

Sixth Responsory.

Favour is deceitful, and beauty is vain: a woman that feareth God she shall be praised.

Verse. Give her of the fruit of her hands, and let her own works praise her in the gates.

Answer. A woman that feareth God, she shall be praised.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. A woman that feareth God, she shall be praised.

THIRD NOCTURN.

First Antiphon. I am black but comely, * O ye daughters of Jerusalem; therefore hath the King

loved me, and brought me into His chamber.

Second Antiphon. Draw me after thee: * we will run after the savour of thy good ointments, thy name is as oil poured forth.

Third Antiphon. Come, Bride of Christ, * and take the everlasting crown, which the Lord hath prepared for thee.

Verse. God hath chosen her, and fore-chosen her.

Answer. He hath made her to dwell in His Tabernacle.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xiii. 44.)

AT that time: JESUS spake unto His disciples this parable: The kingdom of heaven is like unto treasure hid in a field. And so on.

Homily by Pope St Gregory [the Great.] (*11th on the Gospels.*)

Dearly beloved brethren, the kingdom of heaven is likened unto the things of earth, to the end that by the mean of things which we know, our mind may rise to the contemplation of the things which we know not; by the ensample of things which are seen, may fix her gaze on things which are not seen; by the touch of things which she useth, may be warmed towards the things which she useth not; by things which she knoweth and loveth, to love also the things which she knoweth not. For, behold, "the kingdom of heaven is likened unto treasure hid in a field, the

which when a man hath found, he hideth, and, for joy thereof, goeth and selleth all that he hath and buyeth that field."

Seventh Responsory.

She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness.

Verse. She tasteth and perceiveth that her merchandise is good. Her candle goeth not out by night.

Answer. And she eateth not the bread of idleness.

Eighth Lesson.

AND herein we must remark that the treasure, when once it hath been found, is hidden to keep it safe. He who keepeth not hidden from the praises of men his eager striving heavenwards, doth not enough to keep the same safe from the attacks of evil spirits. In this life we are, as it were, on the way home, and the road is beset by evil spirits, as it were, by highwaymen. He, therefore, inviteth robbery who carrieth his treasure glaringly. This I say, not that our neighbour should not see our good works—since it is written: "Let your light so shine before men that they may see your good works, and glorify your Father Which is in heaven" (Matth. v. 16)—but that we should not seek, by what we do, to gain the praise of men. Let the outward work agree with the inward thought, that by our good works we may give an ensample to our neighbour, and still,

by our intention, directed only to the pleasing God, we may also have liefer that our works were secret.

Eighth Responsory.

¹ The kingdom of this world and all the beauty of life I have esteemed as nothing, for the excellency of the love of JESUS Christ my Lord, Whom, having seen, I loved; Whom, having believed, I longed after.

Verse. My heart is overflowing with a good matter; I speak of my works unto the King.

Answer. Whom, having seen, I loved; Whom, having believed, I longed after.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Whom, having seen, I loved; Whom, having believed, I longed after.

Ninth Lesson.

THE treasure is the desire for heaven; the field wherein it is hidden is the earnest observance wherewith this desire is surrounded. Whosoever turneth his back upon the enjoyments of the flesh, and by earnest striving heavenward, putteth all earthly lusts under the feet of discipline, so that he smileth back no more when the flesh smileth at him, and shuddereth no more at anything that can only kill the body—whosoever doth thus, hath sold all that he had, and bought that field.

The Hymn, "We praise Thee, O God, &c.," is said.

¹ Cf. Phil. iii. 8.

LAUDS.

First Antiphon. ¹ While the king
* sitteth at his table, my spikenard
sendeth forth the smell thereof.

Second Antiphon. ² We will run
after thee, * in the savour of thy
good ointments. The virgins love
them exceedingly.

Third Antiphon. ² Lo! the
winter is past, * the rain is over
and gone. Rise up, my love, and
come away.

Fourth Antiphon. Come, O My
chosen one, * and I will establish
My throne in thee. Alleluia.

Fifth Antiphon. She is beauti-
ful * among the daughters of Jer-
usalem.

Chapter for a Martyr. (Ecclus. li. 1.)

I WILL thank Thee, O Lord and
King, and praise Thee, O God
my Saviour. I will give praise un-
to Thy Name, for Thou hast been
my Helper and Defender, and hast
preserved my body from destruction.

*Chapter for a Woman neither Virgin
nor Martyr.* (Prov. xxxi. 10.)

WHO can find a virtuous wo-
man? For her price is far
above the rarest merchandise. The
heart of her husband doth safely
trust in her, so that he shall have
no need of spoil.

*Hymn.*³

LAUD we the Saint most sweet
Shining in glory blest,
Who bore a hero's noble heart
Within a woman's breast.

¹ Cant. i. 11.

³ Hymn by Cardinal Silvius Antonianus; translation by the Rev. E. Caswall.

Pierced with the love of Christ
The world's false love she fled :
And Heavenward with might and main
Upon her journey sped.

With fasts she pined the flesh,
But on sweet food of prayer
Feasted her spirit pure ; and now
Doth joys eternal share.

O Christ our King and God !
Thou strength of all the strong !
To Whom alone all holy deeds,
And all great works belong ;

For her deep plaints on high,
To us propitious be ;
And in the glorious Trinity
Glory eterne to Thee. Amen.

Verse. Grace is poured into thy
lips.

Answer. Therefore God hath
blessed thee for ever.

*Antiphon at the Song of Zacha-
rias.* Give her of the fruit of her
hands, * and let her own works
praise her in the gates.

Prayer as for Virgins.

GRACIOUSLY hear us, O God
of our salvation, and grant
that as the Birthday of Thy blessed
handmaid N. (*here mention her name*)
doth make us happier, so the fruit
of her godly earnestness may make
us better. Through our Lord JESUS
Christ Thy Son, Who liveth and
reigneth with Thee, in the unity of
the Holy Ghost, one God, world
without end. Amen.

PRIME.

Antiphon. While the king, &c.,
(*First Antiphon at Lauds.*)

² Cant. i. 3, 2 ; ii. 11, 10.

*Chapter at the end.**For a Martyr. (Ecclus. li. 8.)*

MY soul shall praise the Lord
even unto death, for Thou,
O Lord our God, deliverest such
as wait for Thee, and savest them
out of trouble.

*For a Woman neither Virgin nor
Martyr. (Prov. xxxi. 29.)*

MANY daughters have gotten
riches, but thou excellest
them all. Favour is deceitful and
beauty is vain; a woman that feareth
the LORD, she shall be praised.

TERCE.

Antiphon. We will run, &c.,
(*Second Antiphon at Lauds.*)

*Chapter from Lauds.**Short Responsory.*

In thy comeliness and in thy
beauty.

Answer. In thy comeliness and
in thy beauty.

Vers. Go forward, fare prosperously,
and reign.

Answer. In thy beauty.

Vers. Glory be to the Father, and
to the Son, and to the Holy Ghost.

Answer. In thy comeliness and
in thy beauty.

Vers. God shall help her with
His countenance.

Answer. God is in the midst of
her, she shall not be moved.

Prayer from Lauds.

SEXT.

Antiphon. Lo! the winter is past,
&c., (*Third Antiphon at Lauds.*)

Chapter for a Martyr. (Ecclus. li. 4.)

THOU hast delivered me, ac-
cording to the multitude of
the mercies of Thy Name, from
them that roared against me, and
that were ready to devour me,
out of the hands of such as sought
after my life, and from the gates
of trouble that were open all
around me.

*Chapter for a Woman neither Virgin
nor Martyr. (Prov. xxxi. 10.)*

SHE spreadeth out her hand to
the poor, yea, she reacheth
forth her hands to the needy. She
is not afraid of the cold of snow
for her household.

Short Responsory.

God shall help her with His
countenance.

Answer. God shall help her
with His countenance.

Vers. God is in the midst of
her, she shall not be moved.

Answer. With His countenance.

Vers. Glory be to the Father,
and to the Son, and to the Holy
Ghost.

Answer. God shall help her
with His countenance.

Vers. God hath chosen her,
and fore-chosen her.

Answer. He hath made her to
dwell in His tabernacle.

Prayer from Lauds.

NONE.

She is beautiful, &c., (*Fifth Anti-
phon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

God hath chosen her, and fore-chosen her.

Answer. God hath chosen her, and fore-chosen her.

Verse. He hath made her to dwell in His tabernacle.

Answer. And fore-chosen her.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God hath chosen her, and fore-chosen her.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Prayer from Lauds.

SECOND VESPERS.

Antiphons, Chapter, Hymn, and Verse and Answer from Lauds.

Psalms as at First Vespers.

Antiphon at the Song of the Blessed Virgin. She spreadeth out her hand to the poor, * yea, she reacheth forth her hands to the needy, and eateth not the bread of idleness.

Other Lessons for the Second Nocturn for a Martyred Woman not a Virgin.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (67th on divers places in the New Testament.)

THE commemorations which I love and welcome the most are the commemorations of the Martyrs,

and, while I love and welcome them all, more especially do I do so when the wrestling set before us is the wrestling of a woman. The weaker the vessel, the stronger the grace, the greater the spoils, the clearer the victory; and that, not because the sex of the wrestler is frail, but because the enemy is now conquered by her through whom he once conquered.

Fifth Lesson.

BY a woman he overcame, by a woman he is overcome. A woman was once his weapon; a woman is now become the instrument of his defeat; he findeth that the weak vessel cannot be broken. The first woman sinned and died; this one died rather than sin. The first, under the delusion of a lying promise, (Gen. iii. 4,) broke the law of God; this one chose rather to keep covenant with her Benefactor, than to keep this present life. What excuse for softness and sloth can men any longer hope to make? or what forgiveness, when women bear themselves so bravely and manfully, and gird themselves up so nobly for the wrestling of godliness?

Sixth Lesson.

SHE had a weak body, and a sex which is exposed to hurt; but grace came, and made nothing of these frailties. Nothing is stronger than one in whose mind the fear of God is firmly and wilfully rooted. The enemy may threaten fire, or iron, or beasts, or anything else, but such an one taketh them all for matters not worth consideration. And thus did this blessed woman do.

XX. For the Dedication of a Church.

All as on Sundays except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Praise the LORD, O Jerusalem,
&c., (Ps. cxlvii., *p.* 203.)

*Hymn.*¹

BLESSED City, heavenly Salem,
Vision dear of peace and love,
Who, of living stones upbuilded,
Art the joy of Heaven above,
And, with angel cohorts circled,
As a Bride to earth dost move!

From celestial realms descending,
Bridal glory round her shed,
To His Presence, decked with jewels,
By her Lord shall she be led:
All her streets, and all her bulwarks,
Of pure gold are fashioned.

Bright with pearls her portal glitters;
It is open evermore;
And, by virtue of His merits,
Thither faithful souls may soar,
Who for Christ's dear Name, in this
world
Pain and tribulation bore.

Many a blow and biting sculpture
Polished well those stones elect,
In their places now compacted
By the Heavenly Architect,
Who therewith hath willed for ever
That His Palace should be decked.

Laud and honour to the Father,
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever Three and ever One:
Consubstantial, Co-eternal,
While unending ages run. Amen.

Verse. This is the house of God,
stoutly builded.

Answer. Well founded upon a
sure rock.

Antiphon at the Song of the Blessed Virgin. ²The Most High hath hal-
lowed His Tabernacle. * For this
is the House of God, whereon His
Name shall be called, whereof it is
written: My Name shall be there,
saith the Lord.

MATTINS.

Invitatory. ³Holiness becometh
the house of God. * In her let
us worship her Bridegroom, even
Christ.

Hymn from Vespers.

FIRST NOCTURN.

First Antiphon. Lift up your
gates, O ye princes, * and be ye lift
up, ye everlasting doors.

Ps. xxiii. The earth is the
LORD'S, &c., (*p.* 46.)

Second Antiphon. ⁴The LORD
shall be my God, * and this stone
shall be called God's house.

Ps. xlv. God is our refuge, &c.,
(*p.* 97.)

Third Antiphon. ⁵Moses built
an altar * unto the Lord God.

Ps. xlvii. Great is the LORD,
&c., (*p.* 98.)

¹ Mediæval hymn, author unknown. Dr Neale's translation from the original text, with one line altered.

² Ps. xlv. 5; Jer. vii. 10; 3 Kings viii. 29, &c.

⁴ Gen. xxviii. 21, 22.

³ Ps. xcii. 5.

⁵ Ex. xvii. 15.

Verse. Holiness becometh Thine house, O LORD,—

Answer. For ever.

First Lesson.

The Lesson is taken from the Second Book of Paralipomena (vii. 1.)

NOW when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offerings and the sacrifices; and the glory of the LORD filled the house. And the Priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house. And when all the children of Israël saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the LORD, [saying:] For He is good; for His mercy endureth for ever! Then the King and all the people offered sacrifices before the LORD. And King Solomon offered a sacrifice of twenty-and-two thousand oxen, and an hundred and twenty thousand sheep. So the King and all the people dedicated the house of God.

First Responsory.

When the Temple was dedicated the people sang praise, and sweet in their mouths was the sound.

Verse. ¹ The LORD'S house is established in the top of the mountains; and all nations shall flow unto it.

¹ Isa. ii. 2.

Answer. And sweet in their mouths was the sound.

Second Lesson.

AND the Priests waited on their offices; the Levites also with instruments of music of the LORD, which David the King had made to praise the LORD—"Because His mercy endureth for ever"—singing David's hymns by their ministry. And the Priests sounded trumpets before them, and all Israël stood. Moreover, Solomon hallowed the middle of the Court that was before the house of the LORD; for there he offered burnt-offerings and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings and the meat-offerings and the fat. Also at the same time Solomon kept the Feast seven days and all Israël with him, a very great congregation, from the entering in of Hamath unto the River of Egypt. And in the eighth day he made a solemn assembly; for they kept the dedication of the altar seven days, and the Feast seven days.

Second Responsory.

The LORD'S house is established in the top of the mountains, and exalted above the hills, and all nations shall flow unto it, and shall say: Glory be to Thee, O LORD!

Verse. ² They shall doubtless come again with rejoicing, bringing their sheaves with them.

Answer. And all nations shall flow unto it, and shall say: Glory be to Thee, O Lord!

² Ps. cxxv. 6.

Third Lesson.

THUS Solomon finished the house of the LORD, and the King's house, and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected. And the LORD appeared to him by night, and said unto him: I have heard thy prayer, and have chosen this place to Myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among My people; if My people, upon whom My Name is called, shall pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land. Now Mine eyes shall be open and Mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this place, that My Name may be there for ever, and Mine eyes and Mine heart shall be there perpetually.

Third Responsory.

¹ O Lord, bless this house which I have built unto Thy Name. Whosoever shall come unto this place and pray, then hear Thou from the excellent throne of Thy glory.

Verse. O Lord, if Thy people turn and pray toward Thy sanctuary.

Answer. Hear Thou from the excellent throne of Thy glory.

Verse. Glory be to the Father,

and to the Son, and to the Holy Ghost.

Answer. Hear Thou from the excellent throne of Thy glory.

SECOND NOCTURN.

First Antiphon. This is none other but the house of God, and this is the gate of heaven.

Ps. lxxxiii. How lovely are Thy tabernacles, &c., (*p.* 142.)

Second Antiphon. ² Jacob beheld a ladder set up on the earth, and the top of it reached to heaven, and the angels of God descending on it. And he said: Surely this place is holy.

Ps. lxxxvi. Her foundation, &c., (*p.* 144.)

Third Antiphon. ² Jacob set up the stone for a pillar, and poured oil upon the top of it.

Ps. lxxxvii. O LORD God of my salvation, (*p.* 145.)

Verse. ³ My house—

Answer. Shall be called the house of prayer.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*252nd for the Season.*)

DEARLY beloved brethren, as often as we keep the Dedication-Feast of some Altar or Church, if we think faithfully and carefully, and live holily and righteously, that which is done in temples made with hands, is done in our soul by a spiritual building. He

¹ Founded on Solomon's Prayer at the Dedication of the Temple.

² Gen. xxviii. 17, 12, 18.

³ Mark xi. 17.

lied not who said: "The temple of God is holy; which temple ye are" (1 Cor. iii. 17,) and again: "Know ye not that your body is the temple of the Holy Ghost, Which is in you," (vi. 19.) And therefore, dearly beloved brethren, since by the grace of God, without any foregoing deserts of our own, we have been made meet to become the Temple of God, let us work as hard as we can, with His help, that our Lord may not find in His Temple, that is, in us, anything to offend the eyes of His Majesty.

Fourth Responsory.

¹ If they pray toward this place, forgive the sin of Thy people, O God, and teach them the good way wherein they should walk, and manifest forth Thy glory in this place.

Verse. ² Give ear, O Shepherd of Israël, Thou that leadest Joseph like a flock, Thou that sittest upon the Cherubim.

Answer. Forgive the sin of Thy people, O God, and teach them the good way wherein they should walk, and manifest forth Thy glory in this place.

Fifth Lesson.

LET the Tabernacle of our heart be swept clean of vices and filled with virtues. Let it be locked to the devil, and thrown open to Christ. Yea, let us so work, that we may be able to open the door of the kingdom of heaven

with the key of good works. For even as evil works are so many bolts and bars to close against us the entrance into life, so beyond doubt are good works the key thereto. And therefore, dearly beloved brethren, let each one look into his own conscience, and when he findeth the wounds of guilt there, let him first strive by prayers, fasting, or almsdeeds to purge his conscience, and so let him dare to take the Eucharist.

Fifth Responsory.

How dreadful is this place! Surely this is none other but the house of God, and this is the gate of heaven.

Verse. This is the house of God, stoutly builded, well founded upon a sure rock.

Answer. Surely this is none other but the house of God, and this is the gate of heaven.

Sixth Lesson.

FOR if he acknowledge his iniquity, and withdraw himself from the Altar of God, he will soon attain unto the mercy of the pardon of God, for, as he that exalted himself shall be abased, so shall he that humbleth himself be exalted. (Luke xiv. 11.) He who, as I have said, acknowledging his iniquity, withdraweth himself through lowliness from the Altar of the Church, till he have mended his life, need have but little fear that he will be excommunicated from the eternal marriage-supper in heaven.

¹ Founded on Solomon's prayer at the Dedication of the Temple.

² Ps. lxxix. 1.

Sixth Responsory.

Jacob rose up early in the morning, and set up the stone for a pillar, and poured oil upon the top of it, and vowed a vow unto the Lord. Surely this place is holy, and I knew it not.

Verse. And Jacob awaked out of his sleep, and he said :

Answer. Surely this place is holy, and I knew it not.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Surely this place is holy, and I knew it not.

THIRD NOCTURN.

First Antiphon. He that dwelleth in the help of the Most High * shall abide under the shadow of the God of heaven.

If the Office be Semi-double the Psalm begins with the words "Shall abide under the shadow;" if Double, with, "He will say to the LORD."

Ps. xc. He that dwelleth, &c., (p. 207.)

Second Antiphon. The Temple of the Lord is holy. * The same is God's workmanship and God's building.

Ps. xcv. O sing unto the LORD, &c., (p. 148.)

Third Antiphon. ¹Blessed be the glory of the LORD * from His [holy] place. Alleluia.

Ps. xcvi. The LORD reigneth, &c., (p. 158.)

Verse. This is the house of God, stoutly builded.

Answer. Well founded upon a sure rock.

¹ Ezek. iii. 12.

² Luke xi. 9, 10.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk. viii. on Luke.*)

Zacchæus was little of stature, that is, he was not raised aloft among men by nobility of birth, and, like the most of the world, he possessed few merits. When he heard that the Lord and Saviour, Who had come unto His Own, and Whom His Own had not received, (John i. 11,) was coming, he desired to see Him. But the sight of JESUS is not easy; to any on the earth it is impossible. And since Zacchæus had neither the Prophets, nor yet the Law, as a gracious help to his nature, he climbed up into a sycamore tree, raising his feet above the vanity of the Jews, and straightening the crooked branches of his former life, and therefore he received JESUS to lodge within his house.

Seventh Responsory.

My house shall be called the house of prayer, saith the Lord.

² Therein, he that asketh, receiveth; he that seeketh, findeth; and to him that knocketh, it shall be opened.

Verse. ³ Ask, and ye shall receive; seek, and ye shall find.

Answer. And to him that knocketh, it shall be opened.

³ John xvi. 24; Matth. vii. 7.

Eighth Lesson.

HE did well to climb up into a tree, that a good tree might bring forth good fruits, (Matth. vii. 17,) and that the slip of the wild olive, grafted, contrary to nature, into the good olive, might bring forth the fruits of the law. (Rom. xi. 17, 24.) For the root is holy, however unprofitable the branches. Their barren beauty hath now been overshadowed by the belief of the Gentiles in the Resurrection, as by a material upgrowth. Zacchæus, then, was in the sycamore tree, and the blind man by the way-side. (xviii. 35.) For the one, JESUS stood waiting to show mercy, and asked him before He healed him, what he would that He should do for him; being unbidden of the other, He bade Himself to be his Guest, knowing how rich was the reward of receiving Him. Nevertheless, albeit He had heard no words of invitation, yet had He seen how his heart went.

Eighth Responsory.

¹ All thy walls are of stones most precious. The towers of Jerusalem shall be built up with jewels.

Verse. The gates of Jerusalem shall be built up with the sapphire stone, and the emerald, and all her walls round about with stones most precious.

Answer. The towers of Jerusalem shall be built up with jewels.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The towers of Jerusalem shall be built up with jewels.

Ninth Lesson.

BUT lest we should seem haughtily to pass by the poor blind man, and to hurry on to the rich one, let us stand waiting for him, as the Lord stood and waited; let us ask of him, as Christ asked of him. Let us ask, because we are ignorant; Christ asked, because He knew. Let us ask, that we may know whence he received his cure; Christ asked, that all of us may know from one ensample where-through we are to earn a sight of the Lord. Christ asked, that we might believe that none, save they that confess Him, can be saved.

The Hymn, "We praise Thee, O God, &c.," is said.

LAUDS.

First Antiphon. Holiness becometh Thine house, * O Lord, for ever.

Second Antiphon. My house * shall be called the house of prayer.

Third Antiphon. This is the Lord's house * stoutly builded, well founded upon a sure rock.

Fourth Antiphon. The Lord's house is well founded * upon a sure rock.

Fifth Antiphon. All thy walls are of stones most precious, * and the towers of Jerusalem shall be built up with jewels.

Chapter. (Apoc. xxii. 2.)

I SAW the holy city, New Jerusalem, coming down from God out of heaven, prepared as a Bride adorned for her husband.

¹ Cf. Tobias xiii. 21, and Apoc. xxi. 18-20.

*Hymn.*¹

CHRIST is made the sure Found-
ation,
And the precious Corner-Stone,
Who, the two walls underlying,
Bound in each, binds both in one :
Holy Zion's Help for ever,
And her Confidence Alone.

All that dedicated City,
Dearly loved by God on high,
In exultant jubilation
Pours perpetual melody ;
God the One, and God the Trinal,
Singing everlastingly.

To this Temple, where we call Thee,
Come, O Lord of hosts, to-day !
With Thy wonted loving-kindness
Hear Thy people as they pray ;
And Thy fullest benediction
Shed within its walls for aye.

Here vouchsafed to all Thy servants
That they supplicate to gain :
Here to have and hold for ever
Those good things their prayers ob-
tain ;
And hereafter in Thy glory,
With Thy blessed ones to reign.

Laud and honour to the Father ;
Laud and honour to the Son ;
Laud and honour to the Spirit ;
Ever Three and ever One :
Consubstantial, Co-eternal,
While unending ages run. Amen.

Verse. This is the Lord's house,
stoutly builded—

Answer. Well founded upon a
sure rock.

Antiphon at the Song of Zacharias.
Zacchæus, make haste and come
down, for to-day I must abide at thy
house. * And he made haste and came
down, and received Him joyfully into
his house. This day is salvation come
from God to this house. Alleluia.

Prayer.

O GOD, Who dost every year
bring round unto us again
the day whereon this Thine holy
temple was hallowed, and bringest
us again in soundness of body and
mind to be present at Thine holy
worship, graciously hear the suppli-
cations of Thy people, and grant
that whosoever shall come into
this Thine house to ask good at
Thine hand, may be rejoiced in
the obtaining of all his request.
Through our Lord JESUS Christ
Thy Son, Who liveth and reigneth
with Thee, in the unity of the
Holy Ghost, one God, world with-
out end. *Amen.*

*On the actual day on which the
Church is dedicated, and also when the
Dedication Feasts of two Churches come
together, for the other Prayer, is used
the following.*

O GOD, Who invisibly contain-
est all things, and yet art
pleased for the salvation of men to
show forth visible signs of Thy
power, fill this house with the glory
of Thine indwelling power ; and
grant that all who gather themselves
together to pray in this place, may
receive the good comfort of Thine
help in every tribulation where-
in they cry unto Thee. Through
our Lord JESUS Christ Thy Son,
Who liveth and reigneth with
Thee, in the unity of the Holy
Ghost, one God, world without
end. *Amen.*

PRIME.

Antiphon. Holiness becometh,
&c., (*First Antiphon at Lauds.*)

¹ Dr Neale, with two lines altered—an alteration applauded by himself. (*Mediæval Hymns*, p. 22.)

Chapter at the end. (Apoc. xxi. 4.)

AND God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He That sat upon the throne said: Behold, I make all things new.

TERCE.

Antiphon. My house, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Holiness becometh Thine house,
O LORD.

Answer. Holiness becometh Thine house, O LORD—

Verse. For ever.

Answer. O LORD.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Holiness becometh Thine house, O LORD.

Verse. This place is holy, wherein the Priest prayeth.

Answer. For the pardon of the transgressions and offences of the people.

SEXT.

Antiphon. This is the Lord's house, &c., (*Third Antiphon at Lauds.*)

Chapter. (Apoc. xxi. 3.)

AND I heard a great voice out of the throne, saying: Behold, the tabernacle of God is with men, and He will dwell with them. And

they shall be His people; and God Himself shall be with them, and be their God.

Short Responsory.

This place is holy, wherein the Priest prayeth.

Answer. This place is holy, wherein the Priest prayeth—

Verse. For the pardon of the transgressions and offences of the people.

Answer. The Priest prayeth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. This place is holy, wherein the Priest prayeth.

Verse. This is the Lord's house, stoutly builded—

Answer. Well founded upon a sure rock.

NONE.

Antiphon. All thy walls, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

This is the Lord's house, stoutly builded.

Answer. This is the Lord's house, stoutly builded—

Verse. Well founded upon a sure rock.

Answer. Stoutly builded.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. This is the Lord's house, stoutly builded.

Verse. The Lord's house is well founded—

Answer. Upon a sure rock.

SECOND VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Praise the LORD, O Jerusalem, &c., (Ps. cxlvii., p. 203.)

Hymn. Blessed city, heavenly Salem, &c., (*First Vespers.*)

Verse. Holiness becometh Thine house, O LORD—

Answer. For ever.

Antiphon at the Song of the Blessed Virgin. How dreadful is this place. * Surely this is none other but the house of God, and this is the gate of heaven.

Second Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Treatise upon the Psalms, written by St Austin, Bishop [of Hippo.] (*On Ps. cxxi.*)

“JERUSALEM is builded as a city.” Brethren, when David said that, Jerusalem was no longer in building, but already builded. He speaketh then of some city which

is even now being built, and which I know not, whereunto do run in faith, the living stones, concerning whom Peter saith (I. ii. 5): “Ye also, as lively stones, are built up a spiritual house,” that is, an holy temple unto God. But what meaneth he by the words, “Ye also, as lively stones, are built up”? If thou believest, thou livest; but if thou believest, then art thou become a temple of God; as indeed the Apostle Paul hath it: “The temple of God is holy, which temple ye are.” (1 Cor. iii. 17.)

Fifth Lesson.

THE city then is still in building.¹ Stones are being hewn out of the mountains by the hands of them that preach the truth, and are being cut square, that they may be fitted into the everlasting walls. Many stones are still in the hands of the workman, and they must not fall out of his hands if they would be meet stones, and make part of the masonry of the temple. This is that Jerusalem which is builded as a city, and her foundation is Christ. So saith the Apostle Paul: “Other foundation can no man lay than that is laid, which is JESUS Christ.” (1 Cor. iii. 11.)

Sixth Lesson.

THERE the foundation is first laid in the earth, then the walls are builded up thereon, and the weight of the walls presseth downward, for the foundation is beneath them. But if our foundation be in heaven, then must we be so

¹ The next two sentences seem to be quoted, or at least taken from the Shepherd of Hermas.

builded as to press, not downward, but upward. This great Church which ye behold with your bodily eyes was builded up by bodies, and because bodies builded it up, they laid the foundations thereof beneath. But we who are builded up a spiritual house, have our foundation above us. Thitherward let us run, that we may be built in, for it is of Jerusalem that it is said: "Our feet have been wont to stand within thy gates, O Jerusalem!"

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk. viii. on Luke.*)

(xviii. 43.) "And immediately [the blind man] received his sight, and followed Him, glorifying God." He could not have received his sight but by following Christ, by glorifying God, and by turning away from the world. But now let us turn to speak words of kindness to the rich. We are fain, if we can, to heal all men, and we would give no offence to the rich; and they would have ground of righteous offence if we applied to them roughly and untruly that which is said about a camel passing through the eye of a needle,

or if we passed them by too quickly, as represented in Zacchæus.

Eighth Lesson.

THE rich should learn that there is nothing wrong in possessing wealth; the wrong is in those who possess wealth without knowing how to use it. Riches are indeed a stumbling-block to the wicked, but to the good they are a means of grace. Zacchæus was rich, and he was one of Christ's chosen ones; but when he gave the half of his goods to the poor, and restored four-fold anything which he had taken from any man by false accusation (for simple restoration is not enough, neither doth one who keepeth possession of ill-gotten gains, really give gifts, in that which he giveth, since it is not his plunder, but gifts out of that which is his own, that are asked for,) [when Zacchæus, I say, did these things,] he received manifold recompense.

Ninth Lesson.

IT is well mentioned that he was the chief among the publicans. Who need give up hope, when he seeth one that had acquired wealth by false accusation attain unto salvation?

"And he was rich." Know that all rich men are not misers.

"He was little of stature." The Scripture saith nothing of any man's stature, save of that of Zacchæus.¹ And wherefore? Perchance his littleness of stature was spiritual, being a mental dwarfing through sin, or a childishness in faith. He had

¹ However, Deut. iii. 11; 1 Kings (Sam.) x. 23, &c.

not yet promised to make restitution; he had not yet seen Christ; and he is well called little. Whereas John was called great, (Luke i. 15,) John, who saw Christ, and the Spirit like a dove descending and abiding on Him, as he himself "bare record, saying: I saw the Spirit descending from heaven like a dove, and It abode on Him." (John i. 32.)

it, there is rejoicing. Believing is, as it were, the hewing of timbers from the forests, and stones from the mountains. Catechising and baptizing are the shaping and squaring and polishing of the stones by the hands of the workmen. And still they make not an house for the Lord, until they be mortared together with charity.

Third Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (256th for the Season.)

THE reason of the present gathering is the dedication of an house of prayer. That house is the house of our prayers, but the house of God is ourselves. If we are the house of God, we are being built in this world, that we may be consecrated at the end of this world. The time of building is the time of work; the time of consecration is the time of holiday-keeping. Thus it was with this building; while it was yet being put together, there was toil; now that the believers in Christ are gathered together in

NONE of these beams and stones could have entered into this building, unless they had been meetly joined together, unless they had been coupled in agreement one with another, and united, as it were, in the embrace of love. When thou seest in any house that the beams and stones are well joined together, thou enterest therein boldly, fearing not that it will fall upon thee. So also, when the Lord Christ was fain to enter [into His spiritual temple, the Church,] and to dwell in us, He said, as it were to build us: "A new commandment I give unto you, that ye love one another." (John xiii. 34.) "A new commandment I give unto you"—ye have hitherto been old; ye made Me no house; ye lay in your ruins. That ye may rise, therefore, from your ruins, love one another.

Sixth Lesson.

THINK then, my kind friends,¹ that according to what hath been foretold and promised, this house is being builded throughout the whole world. When the Jews returned from the captivity, and the house of God was builded up again,

¹ Charitas vestra.

it was said in a song extracted from an older psalm: "Sing unto the LORD a new song; sing unto the LORD, all the earth."¹ That which the Psalm calleth a new song, the Lord calleth a new commandment. For wherefore should we sing a new song unless it were to tell of a new love? Since singing is lovers' wont—

"Love upon the singer's tongue
Prompts the measure that is sung."²

Let us love, and love unselfishly; for we love the Lord, and better than He there is nothing; let us love Him for His own sake, and ourselves in Him, as for Him.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered, and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans. And he was rich. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk. viii. on Luke.*)

["He sought to see JESUS . . . and could not, for the press."] What is this press but the brute herd, which cannot perceive the crown of wisdom? Therefore, as long as Zacchæus remained in the herd, he could not see Christ. When he

riseth above the herd, then he seeth Him; that is to say, when he had got over the stupidity of the common people, he gained a view of Him Whom he desired. "For the Lord was to pass that way." This is beautifully added—signifying that He was about to pass, either where the sycamore-tree stood, or where Zacchæus was to believe in Him—thereby at once affording a mystic type and conferring a grace. For thus had He come, to pass by way of the Jews unto the Gentiles.

Eighth Lesson.

"AND when JESUS came to the place, He looked up and saw him." For now was Zacchæus climbed up on high amid the blossom of good works, as in the boughs of a fruitful tree. And here, since we have begun to take mystic interpretations, we may remark how delightful a fruit to a believer's taste is the cheerful rest of the Lord's Day. See also, how that Zacchæus in the sycamore was like a young fig of the new season, in whom, as in other things, was fulfilled that which is written: "The fig-tree putteth forth her green figs." (Cant. ii. 13.)

Ninth Lesson.

CHRIST came for this, that trees might bring forth, not fruit, but men. We have read elsewhere: "When thou wast under the fig-tree, I saw thee." (John i. 48.) Nathaniel

¹ Ps. xcvi. In the LXX. this Psalm is intitled "An Ode of David, when the house was built up after the captivity." It is really by David, as appears from 1 Par. (Chron.) xvi., and was composed by him as part of a Psalm for the occasion of the Ark's arrival at Jerusalem, whence it seems (according to the LXX.) to have been extracted, and used as suitable to the occasion to which they refer it.

² Vox hujus cantoris
Fervor est sancti amoris.

was under the tree, that is, above the root; for the root is holy, and he was a righteous man. Nevertheless, Nathaniel was still underneath the tree, for he was under the law; but, Zacchæus had gone up the tree, for he was above the law; Nathaniel was Christ's privy defender, but Zacchæus was His open preacher. Nathaniel was still seeking Christ out of the law, but Zacchæus had gone above the law, by giving up his goods in order to follow the Lord.

Fourth Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (256th on the Season.)

CONSIDER that passage in the "Song of rejoicing at the opening of the house of David,"¹ which we have just sung amid the wrecks of the masons' sheds: "Thou hast put off my sackcloth." That referreth to the wrecks; but what to the new building? "And girded me with gladness." Here is the utterance for the opening of the house: "To the end that my glory may sing praise to Thee." And

who is the speaker? Tell it from his own words. Were I to explain it, I should only make it darker, therefore I will but repeat his own words, and at the sound of his speech ye shall know him forthwith, that ye may love him for his address. Who is he that can say: "O LORD, Thou hast brought up My soul from the grave"?

Fifth Lesson.

WHO is He Whose soul hath already been brought up from the grave, but He in Whose mouth are put elsewhere the words, "Thou wilt not leave My soul in hell"? This Psalm is intituled "a Song of rejoicing at the opening of the house of David," and the first thing spoken of therein is deliverance, as it is said: "I will extol Thee, O LORD, for Thou hast lifted me up, and hast not made my foes to rejoice over me." Consider that by these foes are meant the Jews, who thought that they had slain Christ, overcome in Him their enemy, and destroyed Him as they might a man mortal like other men.

Sixth Lesson.

BUT He rose again the third day, and His utterance is: "I will extol Thee, O LORD, for Thou hast lifted Me up"—in connection with which, consider the saying of the Apostle: "God hath highly exalted Him." (Phil. ii. 9.) "And hast not made My foes to rejoice over Me." They rejoiced indeed over the death of Christ, but at His Resurrection, Ascension, and preaching, some of them were cut to the

¹ Ps. xxix. from which all the texts quoted are taken, except those marked otherwise.

heart. When He was preached, the faithful testimony of His Apostles cut some of them to the heart, and some were converted, and some were hardened, and some were confounded, but none rejoiced.

THIRD NOCTURN.

Seventh Lesson.

AT that time : JESUS entered and passed through Jericho. And behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And so on.

Homily by Pope St Gregory [the Great,] (*Bk. xxviii. of Moral [Reflections on Job], ch. 27.*)

If we would be truly wise, and behold wisdom herself, we must humbly acknowledge ourselves to be fools. Let us cast away harmful wisdom, and learn praiseworthy folly. For this reason indeed is it written : "God hath chosen the foolish things of the world, to confound the wise." (1 Cor. i. 27.) And again it is said : "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." (iii. 18.) And unto this doth the very Gospel bear witness, wherein it is said that Zacchæus "sought to see JESUS, Who He was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see Him; for He was to pass that way." For this name Sycamore, being interpreted, signifieth the "Foolish Fig."¹

Eighth Lesson.

LITTLE Zacchæus therefore accepted the humiliation of having recourse to the sycamore—and saw the Lord. They who humbly choose to be fools in the estimation of the world, have a deep insight into the wisdom of God. The press standeth in our way, on account of our little stature, when we are fain to see the Lord; for the troublesome din of worldly business tormenteth our weak minds, so as to hinder our perceiving the light of the truth. But we climb up wisely into the sycamore tree, if we willingly give up our minds to that folly which God giveth unto us. What can be more utter folly (in this world) than not to seek for that we have lost, to leave that whereof we have been robbed in the hands of our spoilers, to take no revenge for wrongs which have been done us, yea, even to offer to him that taketh away our cloak, our coat also, and be patient?

Ninth Lesson.

THE Lord biddeth us, as it were, to climb up into the sycamore, where He saith : "Of him that taketh away thy goods, ask them not again." (Luke vi. 30.) And again : "Whosoever shall smite thee on thy right cheek, turn to him the other also." (Matth. v. 39.) From the boughs of this sycamore tree, the Lord is seen passing by. He may indeed, as yet, not be seen face to Face, but by this wise folly the inward eye may see the Wisdom

¹ Sukamoros—which St Gregory seems to have derived from sukos, a fig, and môros, (pr. *mwros*), a fool, but the derivation now generally accepted is sukos, a fig, and moros, a mulberry, as a plant combining certain characteristic features of both trees.

of God, as it were, passing by, even that Wisdom Which they that are wise in their own conceit cannot see. They are mixed up in the overbearing press of their own imaginations, and have not yet found the sycamore tree whereinto to climb up, if they would see the Lord.

Fifth Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (256th for the Season.)

“**T**HOU hast not made my foes to rejoice over me.” (Ps. xxix. 2.) Now-a-days, when Churches are filled with believers, do we imagine that this maketh the Jews to rejoice? Churches are built, consecrated, and filled; wherefore should they rejoice? Not only do they not rejoice, but they are put to confusion; and the words are fulfilled which are written: “I will extol Thee, O LORD, for Thou hast lifted me up, and hast not made my foes to rejoice over me”—Thou hast not made them to rejoice over Me, for even if they turn and believe in Me, Thou wilt make them to rejoice, not over Me, but in Me.

Lest we should make overlong our exposition of our song, let us take another point. How saith Christ: “Thou hast put off My sackcloth, and girded Me with gladness”? His sackcloth was the likeness of sinful flesh.

Fifth Lesson.

THINK not lightly thereof, because He calleth it His sackcloth; the price of thy redemption was wrapped up in it. “Thou hast put off My sackcloth.” Let us turn aside to look more closely at this sackcloth—“Thou hast put off My sackcloth.” The sackcloth was put off when He suffered. How saith He, therefore, unto God the Father, “Thou hast put off My sackcloth”? Wilt thou hear how it is that He saith unto the Father, “Thou hast put off My sackcloth”? It is because God “spared not His Own Son, but delivered Him up for us all.” (Rom. viii. 32.) By means of the Jews, who knew not what they did, He did that whereby they that knew should be redeemed, and they that gainsaid should be put to confusion. They know not what good their evil deed hath done for us. The sackcloth was hung up, amid the rejoicings of the ungodly—the persecutor rent it with his spear, and the Redeemer caused our price to spring forth.

Sixth Lesson.

LET Christ the Redeemer sing, let Judas that sold Him groan, and the Jews that bought Him blush. Judas sold Him, and the Jews bought Him, and both buyer and seller in the wicked bargain are

condemned, both alike have cast themselves away. Let our Head therefore speak concerning His slain Body, His hallowed Body—let Him speak, and let us listen. “‘Thou,’” saith He, “‘hast put off My sackcloth, and girded Me with gladness’—Thou hast put off My mortality, and hast girded Me with immortality and incorruption—‘to the end that My glory may sing praise unto Thee, and not be silent.’” What meaneth this, “and not be silent”? “No more shall the lance pierce Me, and I hang silent under the blow.” For “Christ being raised from the dead, dieth no more; death hath no more dominion over Him.” (Rom. vi. 9.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans. And he was rich. And so on.

Homily by the Venerable Bede, Priest [at Jarrow, and Doctor of the Church.] (*Bk. v. ch. 77 on Luke xix.*)

“The things which are impossible with men, are possible with God.” (xviii. 27.) For behold the camel, when he hath laid aside his load, passeth through the eye of a needle, that is to say, the rich man and the publican, when he putteth off from him the burden of his riches, and despiseth to be wealthy by unjust

means, entereth into the strait gate and narrow way which leadeth unto life. He that with earnest faith desired to see the Saviour, helped the defect of his natural stature by climbing up into a tree, and thereby he earned what he longed for, but dared not to ask, even the blessedness of having the Lord to abide as a guest at his house.

Eighth Lesson.

ZACCHÆUS, whose name, being interpreted, signifieth “Justified,” is a type of such from among the Gentiles as believe. The more they be harassed by the cares of this world, the more they be weighed down by the sense of sin, the humbler is their prayer. “But,” [saith the Apostle Paul unto such,] “ye are washed,—but, ye are sanctified,—but, ye are justified, in the Name of the Lord JESUS, and by the Spirit of our God.” (1 Cor. vi. 11.) Such desired to see the Saviour as He entered into Jericho, but could not for the press, for, albeit wishful for that grace of faith which the Saviour brought into the world, the long-used habit of sin stood in the way of the desire.

Ninth Lesson.

THE press of evil habits which rebuked the blind man, that he should hold his peace, and not cry for light, the same press hindered the publican from seeing JESUS. But even as the blind man overcame them by crying so much the more, so must he that is little of stature needs get above the obstruction of the harmful crowd, by seeking an higher place, ascending from the earth, and betaking him up into

the tree, that is, the Cross. And the Cross is a Sycamore, (a tree with leaves somewhat like to those of a mulberry, but higher, whence also it is called by the Latins "Celsa," that is, the High tree,) for the name "Sycamore" signifieth, being interpreted, the "Foolish Fig," and thus is the Cross, which feedeth us with figs them that believe, but is mocked at as foolishness by them that believe not.

Sixth Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (256th for the Season.)

THEREFORE, while I joyfully gaze upon the new walls of this holy Church, which we this day hallow unto the name of God, I find that I owe high praise to our God, and to you, my holy brethren, a suitable discourse upon the building of the house of God. But my discourse will only be suitable if it contain for your spiritual up-building,¹ that which, God inwardly

building, may avail toward your souls' health. That building which we behold with our bodily eyes, wrought in these walls, must be reflected spiritually in our minds, and that finish which we see in stone and wood, it must be the work of God's grace to finish within our own bodies.

Fifth Lesson.

IN the first place, therefore, let us give thanks unto our Lord God, from Whom cometh down every good gift and every perfect gift. (James i. 17.) Let us with all the cheerfulness of our hearts praise Him for having put it into the thoughts of His faithful ones to raise unto Him this house of prayer, stirred up their love and given them help, breathed the will into them when they as yet had it not, and then enabled them to carry out their will. "For it is God Which worketh in you both to will and to do of His good pleasure." (Phil. ii. 13.) And thus it is He Himself Who hath begun, and hath finished.

Sixth Lesson.

AND forasmuch as He never suffereth good works to lie unrewarded in His sight, He will give a reward meet for so great a work to those His faithful ones, unto whose labours He hath already given His helpful blessing. And yet have we more thanks to give unto our Lord God. For this Church, which He hath caused to be builded unto His Name, He hath made more

¹ This sentence contains an untranslatable play upon the word "edification."

honourable with the reliques of His holy Martyrs.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time : JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans. And he was rich. And so on.

Homily by the Venerable Bede, Priest [at Jarrow, and Doctor of the Church.] (*Bk. v. ch. 77, on Luke xix.*)

"And when JESUS came to the place, He looked up, and saw him." The Saviour, passing through Jericho, came to the place whither Zacchæus had already run before, and climbed up into a sycamore-tree. Thus did He send throughout the world the preachers of His Word, in whom Himself did indeed speak and go, and so came unto those who were already high uplifted by believing in His sufferings, and fain to be blessed with the full revelation of His Godhead. "He looked up, and saw him"—for the eyes of His choice were toward one whom the grace of faith had raised above earthly desires, and who stood aloft above the unbelieving multitudes. "To look on" signifieth with God to choose or to love; whence it is said : "The eyes of the LORD are upon the righteous." (Ps. xxxiii. 16.) Even we also hasten to look at things which we love, while we turn our eyes away from what is loathesome to us.

Eighth Lesson.

JESUS therefore looked on one that was fain to look on Him, chose one that chose Him, and loved one that loved Him. This progress, namely, to go on, by believing in the Lord's Incarnation, to an acknowledgment of His Godhead, is, as it were, to climb up into a sycamore-tree to catch a sight of JESUS' Face; this progress, I say, the excellent Teacher [Paul] pointeth at, when he saith : "I determined not to know anything among you, save JESUS Christ, and Him Crucified." (1 Cor. ii. 2.) And again in rebuking certain he saith : "Ye are become such as have need of milk, and not of strong meat," (Heb. v. 12)—herein signifying by milk the weakness of the dispensation in time, and by strong meat, the sublimity of the everlasting glory.

Ninth Lesson.

"AND [JESUS] said unto him : Zacchæus, make haste and come down, for to-day I must abide at thine house. And he made haste, and came down, and received Him joyfully." The Lord abode awhile in the house of the chief of the Pharisees—that is to say, He taught in the synagogue of the Jews; but since they spake against Him with envenomed tongues, because He washed not His hands before He sat down to eat, because He healed on the Sabbath Day, because He received publicans and sinners, because He rebuked their greed, and did other things worthy of God, He was wearied by their wickedness, and turned away and left them, saying : "Behold, your house is left

unto you desolate." (Matth. xxiii. 38.) But to-day He must abide in the house of little Zacchæus—that is to say, He must rest, while the beams of the new light are bright, in the lowly hearts of the believing nations.

Seventh Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*Hom. 33 on Matth. ix.*)

THE Church is the common house of all. Hereinto ye first do enter, and then we, keeping the form of the disciples; and therefore, so soon as we be come in, that we may follow the rule given to them, (Luke x. 5,) we greet you all with the salutation of "Peace." Let no one then be drowsy, let no one keep his mind occupied with worldly business, when the Priests are come in for the sermon. The punishment for doing so is no light one. I had a thousand times rather be left alone in one of your own houses, when I come to visit you, than that ye should not listen unto me when I

am preaching here. This would vex me more than that, for this is more your house than that.

Fifth Lesson.

FOR this is the house wherein our greatest treasures and our hopes are laid up. What is there here that is not great and wonderful? The Table here is the most precious and glorious of tables. The lamp here is the most precious and glorious of lamps, as they know who have in faith been anointed with oil therefrom, and been healed of sickness.¹ The Ambry² here is far the best and the most needful, for therein is laid up, not raiment, but mercy—albeit they be few that take It. The bed here is the noblest of beds, for what can be better than that pillow whereon resteth the written Word of God?³

Sixth Lesson.

AND in good sooth, if we were all at one, we should have none other house than this. And that I utter not herein an hard saying, witness those three thousand and five thousand who had but one house and one table and one mind. "The multitude of them that believed," saith [the author of the Acts of the Apostles] "were of one heart and of one soul" (iv. 32.) But since we are far from such perfection as their's, and are parted in divers houses, let us strive to be like them, at least when we come together here. For albeit in other things we are

¹ The oil used for Extreme Unction is, in the Greek rite, taken from the lamp that burns before the picture of our Lord.

² Arca, no doubt the Tabernacle.

³ In Greek Churches a copy of the Gospels is kept lying on the altar.

poor and needy, do ye at the least welcome us kindly when we come in hither among you; and when I say, "Peace be unto you," do ye answer, not with your voices only but with your hearts, "And with thy spirit."

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans. And he was rich. And so on.

Homily by the Venerable Bede, Priest [at Jarrow, and Doctor of the Church.] (*Continuation of the last.*)

"And when they saw it, they all murmured, saying, That He was gone to be guest with a man that is a sinner." It is clear that the Jews have always hated that the Gentiles should be saved. It is written: "And the next Sabbath-Day came almost the whole city together, to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul." (Acts xiii. 44.) And elsewhere it is told how that even the faithful brethren contended with the Prince of the Apostles, "saying, Thou wentest in to men uncircumcised, and didst eat with them." (xi. 3.)

Eighth Lesson.

AND Zacchæus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation I restore him four-fold." While others were blaming the sinner, Zacchæus himself stood, that is, continued in that truth of faith wherein he had begun, and showed himself to be not only a sinner converted, but even to have taken a place among the perfect. "If," saith the Lord, "thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." (Matth. xix. 21.) If a man before his conversion have lived blamelessly, after his conversion he can give to the poor all that he hath—

Ninth Lesson.

BUT if he have had any unjust dealings, he is bound first of all, according to law, to make restitution, and not till afterwards must he give to the poor that which remaineth unto him. And thus will it become true of him also, when he keepeth nothing for himself, but hath dispersed and hath given to the poor, that "his righteousness endureth for ever." (Ps. cxi. 9.) And this is that wise folly, which the publican gathered from his sycamore-tree, like life-giving fruit, namely, to make restitution of that which he had robbed, to give away that which was his own, to hold cheap the things which are seen, to be fain even to die for the things which are not seen, to deny himself, and to will to follow in the steps of that Lord upon Whom thitherto he had not looked.

Octave-Day of the Dedication.*Double.**All as on the Feast, except the following.*

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the First Epistle of Pope St Felix IV.¹
(*On Consecration, dist. i. ch. 2.*)

WE read that Moses, by the command of the Lord, made and hallowed a tabernacle, with the table and altar, and other vessels and furniture thereof, for the worship of God; and we know that he hallowed the same, not only by prayers to God, but by anointing them, at the command of the Lord, with holy oil. How these things were done, and how none others but Priests anointed with holy ointment, and arrayed before the Lord in holy garments, and Levites, handled, carried, set up, and put in order these holy things, all this is to be found written in the Law of the Lord, among the ordinances which Moses wrote down at the command of the Lord.

Fifth Lesson.

IN the Books of Kings we read how David, the most godly of princes, made more splendid the worship of God, and was fain to build a temple unto the Lord, but was withheld, because of the quantity

of blood which he had shed, and only gathered together treasures for that end; and how Solomon his son, at the command and with the help of God, did that which his father had desired to do, and hallowed the temple and the altar and the other things pertaining to the worship of God. "And at that time Solomon held a Feast, and all Israël with him, a great congregation, from the entering in of Hamath unto the River of Egypt, before the LORD our God seven days and seven days, even fourteen days, and on the eighth day he sent the people away." (3 Kings viii. 65, 66.)

Sixth Lesson. (Ch. 17.)

THE Feast of the Dedication of Churches and Priests is to be kept year by year, as the Lord Himself hath given us an ensample, that we should follow His steps, by coming with the rest of the people to keep the Feast of the Dedication of the Temple; as it is written: "It was at Jerusalem the Feast of the Dedication, and it was winter. And JESUS walked in the temple in Solomon's Porch." (John x. 22, 23.) That these Dedication-Feasts are to be kept for eight days, ye will find in the Third Book of Kings, after the account of the Dedication of the Temple.

In the Third Nocturn are read the Lessons from the first day omitted within the Octave.

¹ A.D. 526-30.

The Proper Office of the Saints.

FEAST-DAYS IN MAY.

MAY I.

The Holy Apostles Philip and James.

Double of the Second Class.

*All from the Common Office for
Apostles, (p. 384,) except the follow-
ing.*

FIRST VESPERS.

Antiphons and Prayer from Lauds.

*Antiphon at the Song of the Blessed
Virgin.* Let not your heart be
troubled: * ye believe in God, believe
also in Me. In My Father's house
are many mansions.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Catholic Epistle
of the blessed Apostle¹ James (i. 1.)

JAMES, a servant of our God and
Lord JESUS Christ, to the twelve
tribes which are scattered abroad,

greeting. My brethren, count it all
joy when ye fall into divers tempt-
ations, knowing that the trying of
your faith worketh patience. But
patience hath a perfect work: that ye
may be perfect and entire, wanting
nothing. But if any of you lack
wisdom, let him ask of God, That
giveth to all men liberally, and up-
braideth not, and it shall be given
him. But let him ask in faith,
nothing wavering.

Second Lesson.

FOR he that wavereth is like a wave
of the sea, driven with the wind
and tossed. Therefore let not that
man think that he shall receive any-
thing of the Lord. A double-minded
man is unstable in all his ways. Let
the brother of low degree rejoice in
that he is exalted: but the rich in
that he is made low, because as the
flower of the grass he shall pass away.
For the sun is no sooner risen with a
burning heat but it withereth the
grass, and the flower thereof falleth,
and the grace of the fashion of it per-
isheth: so also shall the rich man
fade away in his ways.

¹ May 1. The Epistle is styled Catholic, that is, Universal, because not addressed to any one person or congregation. "It was written at Jerusalem," says Abp. Kenrick, "probably about the year 62, when the wars and seditions among the Jews, which brought on the destruction of the city, had begun."

Third Lesson.

BLESSED is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love Him. Let no man say when he is tempted that he is tempted of God; for God cannot be tempted with evil; neither tempteth He any man.¹ But every man is tempted when he is drawn away of his own lust and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Do not then err, my beloved brethren.

SECOND NOCTURN.

Fourth Lesson.

PHILIP was born in the town of Bethsaida, and was one of the first of the twelve Apostles who were called by the Lord Christ. Then "Philip findeth Nathanael, and saith unto him: We have found Him of Whom Moses in the Law, and the Prophets, did write." (John i. 45.) And so he brought him to the Lord. How familiarly he was in the company of Christ, is manifest from that which is written: "There were certain Greeks among them that came up to worship at the Feast: the same came therefore to Philip, . . . and desired him, saying: Sir, we would see JESUS." (John xii. 20, 21.) When the Lord was in the wilderness, and was about to feed a great multitude, "He said unto Philip: Whence shall we buy bread, that these may eat?" (John vi. 5.) Philip, after that he had received the Holy Ghost, took Scythia, by lot, as the land wherein he was to preach

the Gospel, and brought nearly all that people to believe in Christ. At the last he came to Hierapolis in Phrygia, and there, for Christ's Name's sake, he was fastened to a cross and stoned to death. The day was the first of May. The Christians of Hierapolis buried his body at that place, but it was afterwards brought to Rome and laid in the Basilica of the Twelve Apostles, beside that of the blessed Apostle James.

Fifth Lesson.

JAMES, surnamed the Just, the brother of our Lord JESUS Christ, was a Nazarite from the womb. During his whole life he never drank wine or strong drink, never ate meat, never shaved, and never took a bath. He was the only man who was allowed to go into the Holy of Holies.² His raiment was always linen. So continually did he kneel in prayer, that the skin of his knees became horny, like a camel's knees. After Christ was ascended, the Apostles made James Bishop of Jerusalem: and even the Prince of the Apostles gave special intelligence to him after that he was delivered from prison by an angel. (Acts xii. 17.) When in the Council of Jerusalem certain questions were mooted touching the law and circumcision, James, following the opinion of Peter, addressed a discourse to the brethren, wherein he proved the call of the Gentiles, and commanded letters to be sent to such brethren as were absent, that they might take heed not to lay upon the Gentiles the yoke of the Law of Moses. (Acts xv. 13-29.) It is of him that the Apostle Paul saith, writing to the Galatians: "Other of the Apostles saw I none,

¹ "God," says Abp. Kenrick, "is not tempted to evil, and consequently He does not tempt others. To solicit others to sin implies personal corruption."

² This is evidently a mistake. See Lev. xvi. 2, &c. &c. &c., and thence Heb. ix. 7. "Into the (Holy of Holies) went the High Priest alone once a year."

save James the Lord's brother."
(i. 19.)

Sixth Lesson.

SO great was James' holiness of life that men strove one with another to touch the hem of his garment. When he was ninety-six years old, and had most holily governed the Church of Jerusalem for thirty years, ever most constantly preaching Christ the Son of God, he laid down his life for the faith. He was first stoned, and afterward taken up on to a pinnacle of the Temple and cast down from thence. His legs were broken by the fall, and he was wellnigh dead, but he lifted up his hands towards heaven, and prayed to God for the salvation of his murderers, saying: "Lord, forgive them, for they know not what they do!" As he said this, one that stood by smote him grievously upon the head with a fuller's club, and he resigned his spirit to God. He testified in the seventh year of Nero, and was buried hard by the Temple, in the place where he had fallen. He wrote one of the Seven Epistles which are called Catholic.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xiv. 1.)

AT that time: JESUS said unto His disciples: Let not your heart be troubled. Ye believe in God, believe also in Me. In My Father's house there are many mansions. And so on.

Homily by St Austin, Bishop [of Hippo.] (67th Tract on John.)

It behoveth us, my brethren, to have our minds more given to God-ward, if

we would that those words of the Holy Gospel which have just sounded in our ears, should become a living reality for our understandings. The Lord JESUS saith: "Let not your heart be troubled. Ye believe in God, believe also in Me." Lest, being but men, their heart should be troubled by the fear of death, He strengtheneth them, even by the reminder that He is God. He saith: "Ye believe in God, believe also in Me"—for if ye believe in God, ye must needs believe in Me. And this were not so, if Christ were not God.

Eighth Lesson.

"YE believe in God, believe also in Him Who is by nature and not by robbery equal with God, (Phil. ii. 6:) for in that He emptied Himself, He did it not by laying aside the form of God, but by taking upon Him the form of a servant. Ye fear death for this form of a servant, but let not your heart be troubled, the form of God will raise it up again." But what signifieth that which followeth? "In My Father's house there are many mansions." Was it not that they had fear on their own account, and needed for themselves to hear Him say, "Let not your heart be troubled"? Which of them trembled not when they had heard Him say to Peter, the least and boldest of them all, "The cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me"?

Ninth Lesson.

MEETLY were they troubled, for that they were about to be scattered from Him, but when they heard Him say, "In My Father's house are many mansions," they had been comforted even if He had not

also said, "I go to prepare a place for you," for then they believed and knew, that, when all dangers and all trials were for ever over, they should be for ever with the Lord, with Christ and with God. Yea, though one man be stronger than another, though one be wiser than another, though one be holier than another, yet "in My Father's house are many mansions." That house is an house wherein none are strangers, but every man shall receive a mansion therein according as his work shall be.

LAUDS.

First Antiphon. Lord, show us the Father, * and it sufficeth us.

Second Antiphon. Philip, * He that hath seen Me hath seen the Father.

Third Antiphon. Have I been so long time with you, and yet hast thou not known Me? * Philip, he that hath seen Me hath seen the Father.

Fourth Antiphon. If ye had known Me [ye should have known My Father also,] * and from henceforth ye know Him and have seen Him.

Fifth Antiphon. If ye love Me, * keep My commandments.

Antiphon at the Song of Zacharias. I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me.

Prayer throughout.

O GOD, Who dost every year gladden us by the solemn memorial of Thine Apostles Philip and James, grant us grace, we beseech Thee, not only to rejoice because of their worthy deeds, but also to tread

in their footsteps. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Prime, Terce, Sext, and None, the Antiphons are the First, Second, Third, and Fifth from Lauds, respectively.

SECOND VESPERS.

Antiphons and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.

MAY 2.

St Athanasius, [called the Great,] Pope¹ [of Alexandria,] Confessor and Doctor of the Church.

Double.

All from the Common Office for a Doctor, (p. 469,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THE great Athanasius, the least soldier that the Catholic Religion hath perhaps ever had, was an Alexandrian. He was ordained

¹ Although the Russians call all priests Popes, (Gr. pappas, Engl. papa,) the world in general has reserved the title to the successors of St Peter and St Mark, though the latter are also more commonly called Patriarch than the former.

Deacon by Alexander, [in the year 326,] Bishop of that city, whom he afterwards succeeded. [In 325] he had followed Alexander to the Council of Nice, where he wrestled triumphantly against the blasphemy of Arius. For this reason he was honoured with so much of their hatred by the Arians, that their vindictiveness never forsook him from that time forward. [In the year 335,] they called together a Council at Tyre, composed for the most part of Arian Bishops, where they suborned a wretched woman to charge Athanasius with having raped her when she had received him as a guest into her house.¹ Athanasius therefore came into the assembly, and with him a certain priest whose name was Timothy. This Timothy arose as though he were Athanasius, and asked her saying, "Woman, was it I that was thy guest? was it I that raped thee?" She cried out indignantly: "Yea, thou it was that didst rape me," the which she attested with an oath, and called on the honour of the judges to punish such iniquity. Upon this discovery of her perjury, they drave the shameless woman from their presence.

Fifth Lesson.

THE Arians also accused Athanasius of having murdered the [schismatic] Bishop Arsenius. This Arsenius they kept shut up, and brought into the court a dead man's hand, which they declared had been

his, and had been cut off by Athanasius to use in sorcery. But Arsenius escaped in the night, and when he appeared before all the Council whole and sound, the brazen-faced crime of the enemies of Athanasius was exposed. This appearance nevertheless they attributed to Athanasius being a warlock, and persisted still in their attack on him.² He was driven into exile, and banished to Treves in Gaul. Thenceforth, under authority of the Emperor Constantius, that abettor of Arians, he was hunted to and fro with unceasing persecutions. He suffered hardships which it is difficult to believe. He was sent wandering all about the Roman world. He was twice more thrust out of his See, and again restored through the authority of Pope Julius of Rome, and with the protection of the Emperor Constans, the brother of Constantius, by decrees of the Councils of Sardica and of Jerusalem. The vindictiveness of the Arians never let him alone. In his third exile so great was the danger of his life from the pursuit of their undying hatred, that he had to lie hid for five years in a dry cistern, unknown to all men, save one of his friends who brought him food.

Sixth Lesson.

AFTER the death of Constantius, Julian the Apostate, who succeeded him, allowed every sort of Bishop who had been banished to return to their own Churches. Athanasius therefore returned to Alexandria,

¹ "Whether this (accusation of incontinence) was ever brought is more than doubtful." Dr Newman's Arians, iv. 2.

² There was another charge of having broken the Altar and Chalice, and thrown the sacred books into the fire at a schismatic Church in the Mareotis. This Athanasius met by proving that there was not and never had been any Church at the place, but the Arians insisted on sending a Commission to Egypt to make investigations on the spot. This precious Commission was composed of some of the rankest heretics that even Arianism could produce, and took the chief accuser of Athanasius as their guide and host. On their report the servant of God was formally condemned of rebellion, sedition, and a tyrannical use of his episcopal power, of murder, sacrilege, and magic. Newman, iv. 2.

and was received with profound reverence. But it was not long before the same Arians got Julian to hunt him down again, and again it behoved him to fly. A band of soldiers were sent in pursuit of him to kill him, and as he fled up the Nile, their boat pressed hard on his. Athanasius, before they were yet in sight, had his own boat turned round, and went down the stream to meet them. As the vessels passed one another the murderers called out to ask if they knew where Athanasius was, and the servant of God himself cried to them in answer, "Ye are close to him!" whereupon they redoubled their exertions to ascend the stream, and Athanasius went peacefully down to Alexandria, and found means of concealment till the death of Julian. Yet once again he had to fly from another persecution at Alexandria, and in this his fifth and last exile he hid himself for four months in his own father's sepulchre. From all these so many and so great dangers did God deliver him, and at last he died in his own bed at Alexandria, [upon the 2nd day of May, in the year of salvation 373,] in the reign of Valens. He wrote much that is both godly and luminous in explaining the Catholic Faith, and governed the Church of Alexandria in great holiness, amid all changes of weather, for six and forty years.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 23.)

AT that time : JESUS said unto His disciples : When they persecute you in this city, flee ye into another. And so on.

Homily by St Athanasius, Pope [of Alexandria.] (*Defence of his own flight.*)

It is written in the Law, (Num. xxxv. 11,) "Ye shall appoint you cities to be cities of refuge for you,"—that in these cities they which were pursued to put them to death might enter and be safe. And in the latter days when He was come, even that very Word of the Father, Which had spoken aforetime unto Moses, He gave again the same commandment—"When they persecute you in this city, flee ye into another." And, a while afterward, He said : "When ye shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the Holy Place, (whoso readeth, let him understand,) then let them which be in Judæa flee into the mountains ; let him which is on the house-top not come down to take anything out of his house ; neither let him which is in the field return back to take his clothes." (Matth. xxiv. 15-18.)

Eighth Lesson.

THE Saints, therefore, knowing these words of the Lord, have obeyed them in their lives. What the Lord hath now commanded by His Own Mouth He commanded through His Saints before that He Himself was come in the flesh, and to obey this commandment worketh in a man perfection, since whatever God commandeth is a thing which it behoveth man to do. For this cause, that very Word of God Which was made flesh for our sake thought it meet when they sought Him, (even as at this present time they are seeking us,) to hide Himself, (John viii. 59,) and, when they persecuted him, to fly and escape from their laying in wait for Him : although when that time came

which He had Himself decreed, and wherein He willed, as touching the Body, to suffer for us all, He willingly gave Himself up to His enemies.

Ninth Lesson.

HOLY men of God, therefore, have learned to take ensample from their Saviour, (and the Same is and hath been the Teacher of all such, whether of old time, or in these latter days,) and know how that it is lawful to baffle their persecutors by flying from them, and by lying hid when they seek them. For since they know not the day nor the hour wherein an all-seeing God hath ordained their end, they do not daringly give themselves into the power of such as hate them, but rather, knowing it to be written, "My times are in Thy hand," (Ps. xxx. 16,) and that "the LORD killeth and maketh alive," (1 Kings ii. 6,) they "endure unto the end," (Matth. xxiv. 13,) "they wander about," as saith the Apostle, "in sheepskins and goatskins, being destitute, afflicted, [tormented, (of whom the world is not worthy,)] they wander in deserts, [and in mountains,] and" hide "in dens and caves of the earth," (Heb. xi. 37,) until either their appointed time come, or until more plainly God, the real Appointer of times, speaketh unto them, and chaineth up the persecutors, or manifestly giveth them over into the hands of the same, as may be His Own good pleasure.

At Lauds and throughout the Office, Prayer, "Hear, O Lord, we beseech Thee, the prayers, &c.," (p. 446.)

¹ Translation by the late Rev. Dr Neale. It was composed by Venantius Fortunatus, Bishop of Poitiers, (whose life extended from A.D. 530 to 609,) on occasion of the reception of certain Reliques by St Gregory of Tours and St Radegund, previously to the consecration of a Church at Poitiers. It is therefore strictly and primarily a processional hymn. (Neale's *Mediæval Hymns*, i. 6.)

² So-called Italic for Ps. xcv. ro.

³ "These two verses were added when the Hymn was appropriated to Passiontide."

MAY 3.

Finding of the Holy Cross.

Double of the Second Class.

All as on ordinary Sundays, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

O praise the LORD, &c., (p. 186.)

Hymn.¹

THE Royal Banners forward go;
The Cross shines forth in mystic glow,
Where Life for sinners death endured,
And life by death for man procured.

Where deep for us the spear was dy'd,
Life's torrent rushing from His Side,
To wash us in that precious flood
Where, mingled, Water flowed, and Blood.

Fulfilled is all that David told
In true Prophetic song of old;
"Amidst the nations, God," saith he,
"Hath reigned and triumphed from the Tree."²

O Tree of Beauty! Tree of Light!
O Tree with Royal Purple dight!
Elect on whose triumphal breast
Those holy Limbs should find their rest!

On whose dear arms, so widely flung,
The weight of this world's ransom hung:
The price of human kind to pay,
And spoil the spoiler of his prey.

³ Hail, Altar! Hail, O Victim, Thee
Decks now Thy Passion's Victory;
Where Life for sinners death endured,
And life by death for man procured.

To Thee, Eternal Three in One,
Let homage meet by all be done;
Whom by the Cross Thou dost restore,
Preserve and govern evermore. Amen.

*Verse.*¹ This sign of the Cross shall
be in heaven.

Answer. When the Lord cometh
to judgment.

Antiphon at the Song of the Blessed Virgin. Hail, O Cross! Brighter
than all the stars! Thy name is
honourable upon earth! To the eyes
of men thou art exceeding lovely!
Holy art thou among all things that
are earthly! Thy transom made the
one worthy balance whereon the price
of the world was weighed! Sweetest
wood and sweetest iron, Sweetest
weight is hung on thee! O that every
one that is here gathered this day to
praise thee may find that thou art
indeed salvation for him!

MATTINS.

Invitatory. Christ crucified is our
King. * O come, let us worship Him.

*Hymn.*²

SING, my tongue, the glorious battle,
With completed victory rife:
And above the Cross's trophy
Tell the triumph of the strife:
How the world's Redeemer conquered
By surrendering of His life.

God his Maker, sorely grieving
That the first-made Adam fell,
When he ate the fruit of sorrow
Whose reward was death and hell,
Noted then this Tree, the ruin
Of the ancient tree to quell.³

¹ Matth. xxiv. 30.

² Also by Venantius Fortunatus, and translated by the late Dr Neale.

³ The Cross, as the mystic "tree of life," (Gen. ii. 9,) is here set by the poet in antithesis to the tree of the knowledge of good and evil, "whose mortal taste Brought death into the world and all our woe." The present translator has taken the liberty to substitute "tree" for "wood," as a translation of "lignum,"—as more conformable to our common phraseology, and used by Dr Neale himself in the "Royal Banners."

⁴ *I.e.*, from trees.

⁵ The poem is here abruptly broken off, the rest being sung at Lauds.

For the work of our salvation
Needs would have his order so,
And the multiform deceiver's
Art by art would overthrow,
And from thence⁴ would bring the medicine
Whence the insult of the foe.

Wherefore, when the sacred fullness
Of th' appointed time was come,
This world's Maker left His Father,
Sent the Heavenly Mansion from,
And proceeded, God Incarnate,
Of the Virgin's Holy Womb.

Weeps the Infant in the manger
That in Bethlehem's stable stands;
And His Limbs the Virgin Mother
Doth compose in swaddling bands,
Meety thus in linen folding
Of her God the Feet and Hands.⁵

To the Trinity be glory
Everlasting, as is meet;
Equal to the Father, equal
To the Son, and Paraclete:
Trinal Unity; Whose praises
All created things repeat. Amen.

FIRST NOCTURN.

First Antiphon. All the earth this
day is making glad memorial of the
finding of the Cross, whose light is
streaming over every land and people.

Ps. i. Blessed is the man, &c.,
(p. 4.)

Second Antiphon. In the Holy
Cross uplifted, see the rod of power
exalted wherewithal King JESUS
triumphed.

Ps. ii. Why do the heathen, &c.,
(p. 4.)

Third Antiphon. Cross most gra-
cious, from whose aspect health to

sickly souls is given, with what praises shall I praise thee, who hast brought us life from heaven?

Ps. iii. LORD, how are they increased, &c., (p. 5.)

Verse. This sign of the Cross shall be in heaven.

Answer. When the Lord cometh to judgment.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Galatians (iii. 10.)

FOR as many as are of the works of the law, are under the curse. For it is written: "Cursed is every one that continueth not in all things which are written in the book of the law, to do them."¹ But that no man is justified by the law in the sight of God is evident, for "the just liveth by faith."² And the law is not of faith; but "the man that doeth them shall live in them."³ Christ hath redeemed us from the curse of the law, being made a curse for us; (for it is written: "Cursed is every one that hangeth on a tree:")⁴ that the blessing of Abraham might come upon the Gentiles through JESUS Christ, that we might receive the promise of the Spirit through faith.

First Responsory.

Lo! the Church, with solemn gladness, hails the day for ever glorious, when the opening earth revealeth that dread tree of mystic triumph. On whose boughs her dying Saviour shattered death and crushed the serpent.

Verse. He the Word of God eternal, on those stately branches hanging, hath for us a new way opened.

Answer. On whose boughs her dying Saviour shattered death and crushed the serpent.

Second Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Philippians (ii. 5.)

LET this mind be in you, which was also in Christ JESUS, Who, being in the form of God, thought it not robbery to be equal with God: but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men, and found in fashion as a man. He humbled Himself and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him, and given Him a Name which is above every name; that at the Name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that our Lord JESUS Christ is in the glory of God the Father.

Second Responsory.

Faithful Cross, above all other, one and only noble tree! None in foliage, none in blossom, none in fruit thy peers may be! Sweetest wood and sweetest iron, Sweetest weight is hung on thee!

Verse. Thou art higher than all cedars.

Answer. Sweetest wood and sweetest iron, Sweetest weight is hung on thee!

Third Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Colossians (ii. 9.)

¹ Deut. xxvii. 26.

² Hab. ii. 4.

³ Lev. xviii. 5.

⁴ Deut. xxi. 23.

IN Christ dwelleth all the fulness of the Godhead bodily: and ye are complete in Him, Which is the Head of all principality and power: in Whom also ye are circumcised with the circumcision made without hands, which standeth not in the cutting off of the flesh of this body, but in the circumcision of Christ: buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses: blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His Cross: and having spoiled principalities and powers, He made a show of them, openly triumphing over them in Himself.

Third Responsory.

¹ This is that noble tree, planted in the midst of the garden; whereon the Author of our salvation did by His Own death openly triumph over the death of all men.

Verse. Even the Cross, whereof the glory is so excellent, and whereafter Helen, the mother of Constantine, did so diligently search until she found it.

Answer. Whereon the Author of our salvation did by His Own death openly triumph over the death of all men.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Whereon the Author of our salvation did by His Own death openly triumph over the death of all men.

SECOND NOCTURN.

First Antiphon. Lo, the Cross's happy triumph, fraught with healing of diseases, Tree whereon the True Life dying trampled down the death of all men.

Ps. iv. When I called upon Him, &c., (*p.* 206.)

Second Antiphon. When by the Saviour on the Cross the bonds of sin were riven, we by His chastisement were healed, and death to death was given.

Ps. v. Give ear to my words, &c., (*p.* 88.)

Third Antiphon. Before the saving Cross of Christ all Christians bend in prayer, and glory is ascribed to Him who dreadly triumphed there.

Ps. viii. O LORD, our Ruler, how excellent, &c., (*p.* 7.)

Verse. We adore Thee, O Christ, and we bless Thee.

Answer. Because that through Thy Cross Thou hast redeemed the world.

Fourth Lesson.

AFTER that famous victory which the Emperor Constantine gained over Maxentius, [in the year 312,] on the eve of which the banner of the Cross of the Lord had been given to him from heaven, Helen, the mother of Constantine, being warned in a dream, came to Jerusalem, [in 326,] to seek for the Cross. There it was her care to cause to be overthrown the marble statue of Venus, which had stood on Calvary for about one hundred and eighty years, and which had originally been put there to desecrate and destroy the memorial of the sufferings of the Lord Christ. The like work Helen did [at Bethlehem]

¹ Cf. Gen. ii. 8, 9; Heb. v. 9; Col. ii. 15; Luke xv. 8.

by cleansing from an image of Adonis the stable where the Saviour was born, and from an idol of Jupiter, the place where He had arisen from the dead.

Fourth Responsory.

But us it behoveth to glory in the Cross of our Lord JESUS Christ, in Whom is our salvation, life, and resurrection, Who hath saved us and redeemed us.

Verse. O Lord, we worship Thy Cross, and make memorial of Thy glorious passion.

Answer. Who hath saved us and redeemed us.

Fifth Lesson.

WHEN she had thus cleansed the place where the Cross had stood, Helen caused deep excavations to be made, which resulted in the discovery of three crosses, and, apart from them, the writing which had been nailed on that of the Lord. But which of the crosses had been His was unknown, and was only manifested by a miracle. Macarius, Bishop of Jerusalem, after offering solemn prayers to God, touched with each of the three a woman who was afflicted with a grievous disease. The two first had no effect, but at the touch of the third she was immediately healed.

Fifth Responsory.

The Relique true from heaven revealed, hath now the Gospel's figure sealed; as by the serpent Moses reared, so by the Cross the sick are healed.

Verse. When the dead touch the Cross they arise, and the wonderful works of God are made manifest.

Answer. As by the serpent Moses reared, so by the Cross the sick are healed.

Sixth Lesson.

HELEN, after she had found the life-giving Cross, built over the site of the Passion a Church of extraordinary splendour, wherein she deposited part of the Cross, shut up in a silver case. Another part which she gave to her son, Constantine, was laid up in the Church of the Holy Cross of Jerusalem, which he built at Rome on the site of the Sessorian Palace.¹ She also gave to her son the nails with which the Most Holy Body of JESUS Christ had been pierced. Constantine established a law abolishing the punishment of crucifixion for all time coming: and thenceforth what had hitherto been a hissing and a curse among men, began to be esteemed worshipful and glorious.

Sixth Responsory.

² This Sign of the Cross shall be in heaven, when the Lord cometh to judgment. Then shall the secrets of our hearts be made manifest.

Verse. When the Son of man shall sit in the throne of His glory, and shall begin to judge the world by fire.

Answer. Then shall the secrets of our hearts be made manifest.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Then shall the secrets of our hearts be made manifest.

¹ The Cross and its reliques are the subject of an elaborate disquisition, pp. 45 to 163, by M. Rohault de Fleury in his learned antiquarian work, intituled *Mémoire sur les Instruments de la Passion de N.-S. J. C.* The total cubic volume of all the reliques of which he could hear as at present actually or even possibly existing anywhere is about 5,000,000 of French cubic millimetres; whereas a cross large enough for the execution of a man must have contained at least 180,000,000 or thereby.

² Cf. Matth. xxiv. 30; 1 Cor. xiv. 25; Matth. xix. 28.

THIRD NOCTURN.

First Antiphon. We adore Thee, O Christ, and we bless Thee, because that through Thy Cross Thou hast redeemed the world.

Ps. xcv. O sing unto the LORD, &c., (*p.* 148.)

Second Antiphon. By a tree were we brought into bondage, and by the Holy Cross are we set free. The fruit of a tree beguiled us; the Son of God hath brought us back. Alleluia.

Ps. xcvi. The LORD reigneth, &c., (*p.* 149.)

Third Antiphon. Save us, O Saviour of the world, Who hast redeemed us by Thy Cross and Blood; help us, we beseech Thee, O our God!

Ps. xcvi. O sing unto the LORD, &c., (*p.* 157.)

Vers. Let all the earth worship Thee, and sing unto Thee.

Answer. Let them sing praises to Thy Name, O Lord.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (iii. 1.)

AT that time: There was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to JESUS by night, and said unto Him: Rabbi, we know that Thou art a Teacher come from God. And so on.

Homily by St Austin, Bishop [of Hippo], (*11th Tract on John.*)

Nicodemus was one of them which believed in the Name of JESUS, when they saw the signs and wonders which He did. So hath John given us to understand a few words before our text: "Now when He was in Jerusalem

at the Passover, in the feast-day, many believed in His Name" (ii. 23.) And wherefore did they believe in His Name? John telleth us immediately: "When they saw the miracles which He did." And now, what saith he touching Nicodemus? "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to JESUS by night, and said unto Him: Rabbi, we know that Thou art a Teacher come from God." Nicodemus therefore believed in His Name. And why did he believe? He saith: "For no man can do these miracles that Thou doest, except God be with him."

Seventh Responsory.

Sweetest wood and sweetest iron,
Sweetest weight is hung on thee!
Thou alone wast counted worthy this
world's ransom to uphold!

Vers. The sign of the Cross shall be in heaven when the Lord cometh to judgment.

Answer. Thou alone wast counted worthy this world's ransom to uphold!

Eighth Lesson.

IF, then, Nicodemus was one of the many which had believed in His Name, let us seek to find in Nicodemus why "JESUS did not commit Himself unto them" (ii. 24.) "JESUS answered and said unto him: Amen, Amen, I say unto thee; except a man be born again, he cannot see the kingdom of God." JESUS therefore committeth Himself unto such as be born again. Behold, Nicodemus and they that were with him believed in JESUS, but JESUS did not commit Himself unto them. Just so are all catechumens; they believe in the Name of Christ, but JESUS hath not yet committed Himself unto them.

Eighth Responsory.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life.

Verse. God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

Answer. That whosoever believeth in Him should not perish, but have everlasting life.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That whosoever believeth in Him should not perish, but have everlasting life.

Ninth Lesson.

NOW I trust ye will be good enough to pay attention, and understand what I am going to say. If ye ask of a Catechumen: "Dost thou believe in Christ?" he saith: "I believe," and he signeth himself with the sign of the Cross. The Cross of his Lord is marked upon his forehead, and he is not ashamed of it. Behold, he believeth in the Name of Christ. But let us ask him: "Dost thou eat the flesh of the Son of man?" and he knoweth not what we mean, for JESUS hath not yet committed Himself unto him.

The Hymn, "We praise Thee, O God, &c.," is said.

LAUDS.

First Antiphon. O what a work of love was that! * when Life and death died together upon the Tree.

Second Antiphon. Save us, * O Christ the Saviour, save us through

the might of Thy Cross! Thou Who didst save Peter when he was ready to sink in the sea, have mercy upon us!

Third Antiphon. Behold the Cross of the Lord! * fly, ye ranks of the adversary! ¹ The Lion of the tribe of Judah, the Root of David, hath prevailed.

Fourth Antiphon. ² But us it behoveth to glory in the Cross of our Lord JESUS Christ.

Fifth Antiphon. By Thy Cross' holy sign, JESUS, guard this soul of mine from my ghostly enemy.

Chapter. (Phil. ii. 5.)

BRETHREN, let this mind be in you which was also in Christ JESUS, Who, being in the form of God, thought it not robbery to be equal with God, but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men, and found in fashion as a man.

*Hymn.*³

THIRTY years among us dwelling,
His appointed time fulfilled,
Born for this, He meets His Passion,
For that this He freely willed:
On the Cross the Lamb is lifted,
Where His Life-Blood shall be spilled.

He endured the nails, the spitting,
Vinegar, and spear, and reed;
From that Holy Body broken
Blood and water forth proceed:
Earth, and stars, and sky, and ocean,
By that flood from stain are freed.

Faithful Cross! above all other,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peers may be:
Sweetest wood and sweetest iron!
Sweetest weight is hung on thee.

¹ Apoc. v. 5.² Gal. vi. 14.³ Continuation of the Mattins Hymn.

Bend thy bows, O tree of glory!
 Thy relaxing sinews bend;
 For a while the ancient rigour,
 That thy birth bestowed, suspend;
 And the King of heavenly beauty
 On thy bosom gently tend.

Thou alone wast counted worthy
 This world's ransom to uphold;
 For a shipwrecked race preparing
 Harbour, like the ark of old;
 With the Sacred Blood anointed
 From the smitten Lamb that rolled.

To the Trinity be glory
 Everlasting, as is meet:
 Equal to the Father, equal
 To the Son, and Paraclete:
 Trinal Unity, Whose praises
 All created things repeat. Amen.

Verse. We adore Thee, O Christ,
 and we bless Thee.

Answer. Because that through
 Thy Cross Thou hast redeemed the
 world.

Antiphon at the Song of Zacharias.
 Thou art higher than all cedars,
 whereon the Life of the world hung,
 whereon Christ openly triumphed, and
 His death trampled down death for
 ever.

Prayer throughout the Office.

O GOD, Who didst cause that the
 Cross of our salvation should
 in most honourable wise be found
 again, and Who didst manifest there-
 by the marvellous efficacy of Thy
 sufferings, mercifully grant that by
 the Ransom which Thou didst pay
 upon that tree of life we may
 finally attain unto life eternal: Who
 livest and reignest with God the
 Father, in the unity of the Holy
 Ghost, one God, world without end.
Amen.

*The same Prayer throughout the
 day.*

PRIME.

Antiphon. O what a work, &c.,
 (*First Antiphon at Lauds.*)

Chapter at the end.

HE humbled Himself, and became
 obedient unto death, even the
 death of the Cross. Wherefore God
 also hath highly exalted Him, and
 hath given Him a Name, which is
 above every name.

TERCE.

Antiphon. Save us, &c., (*Second
 Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

This sign of the Cross shall be in
 heaven.

Answer. This sign of the Cross
 shall be in heaven.

Verse. When the Lord cometh to
 judgment.

Answer. Shall be in heaven.

Verse. Glory be to the Father, and
 to the Son, and to the Holy Ghost.

Answer. This sign of the Cross
 shall be in heaven.

Verse. We adore Thee, O Christ,
 and we bless Thee.

Answer. Because that through
 Thy Cross Thou hast redeemed the
 world.

SEXT.

Antiphon. Behold the Cross, &c.,
 (*Third Antiphon at Lauds.*)

The Chapter. (Gal. vi. 14.)

BUT God forbid that I should
 glory, save in the Cross of our
 Lord JESUS Christ, by Whom the
 world is crucified unto me, and I
 unto the world.

Short Responsory.

We adore Thee, O Christ, and we bless Thee.

Answer. We adore Thee, O Christ, and we bless Thee.

Verse. Because that through Thy Cross Thou hast redeemed the world.

Answer. And we bless Thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. We adore Thee, O Christ, and we bless Thee.

Verse. Let all the earth worship Thee, and sing unto Thee.

Answer. Let them sing praises to Thy Name, O Lord.

NONE.

Antiphon. By Thy Cross, &c.,
(*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Let all the earth worship Thee, and sing unto Thee.

Answer. Let all the earth worship Thee, and sing unto Thee.

Verse. Let them sing praises to Thy Name, O Lord.

Answer. And sing unto Thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Let all the earth worship Thee, and sing unto Thee.

Verse. This sign of the Cross shall be in heaven.

Answer. When the Lord cometh to judgment.

SECOND VESPERS.

All as the First, except the following:

Antiphon at the Song of the Blessed

Virgin. JESUS, our Triumphant Head, on the Cross' Transom dread the Hands of power and mercy spread That broke the prison of the dead.

MAY 4.

The Blessed Martyrs John, Cardinal Bishop of Rochester, Thomas More, and their Companions.

Greater Double.

All from the Common Office for Many Martyrs, (p. 420,) except the following.

Prayer throughout.

O GOD, Who didst raise up the blessed martyrs Bishop John and his companions of all degrees to bear witness amid the English people on behalf of the true faith and of the supreme Pontificate, grant unto us, for their sake and at their prayers, that by profession of the same faith for the which they died we all may become and be one, according to the prayer of Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Romans viii. 12, (p. 421.)

SECOND NOCTURN.

Fourth Lesson.

ENGLAND had once been a mother of Saints, and among them, in the earlier times, some who had witnessed a good confession for Christ, sealing it with their blood.

Then the Church of that land was for a long time at peace, until in the sixteenth century she was violently troubled by the apostacy of King Henry VIII., and she became bright with martyrs, whose number and actions were no less than those of them of old time. By the tyrannous power of her princes the kingdom of England was wrenched away from the Apostolic See, from which she had originally received the faith. But very many, both men and women of all degrees, but chiefly of the clergy, were found who were willing to expose their lives to torments and death rather than break the faith which they owed to Christ and his Church. Among the most eminent of these, who were indeed, as it were, the standard-bearers of the whole army, were John Fisher, Cardinal Bishop of Rochester; Thomas More, sometime Lord High Chancellor of the kingdom; the Priest Thomas Woodhouse; Cuthbert Mayne, likewise a Priest, who was the first of the students of the seminaries who gained the crown of martyrdom; John Houghton, Prior of the London Charterhouse; John Forest, Minister Provincial of the Order of Franciscan Friars Minors; John Stone, of the Order of Hermits of St Augustine; and Edmund Campion, of the Society of Jesus.

Fifth Lesson.

THE cunning of the persecutors, in union with their cruelty, left no device untried to deprive the martyrs of their due praise and glory, under false accusations of treason. It was made treason and a capital offence not to recognise the sacred headship over the Church of England which King Henry had assumed for himself. But it was

manifest to all men that it was for their faith's sake that they suffered death, because they believed and fearlessly confessed that authority of such sort had been conferred upon no others, but upon blessed Peter, and upon his successors the Bishops of Rome. For this reason the Apostolic See held them to be true martyrs in the proper sense of the word, and appointed Bishops carefully to gather their memorials, lest their memories should pass away by lapse of time. Thus did God provide that, with the help of their very persecutors, in the public records of England, not only the fame of the martyrs but the precise days and causes of their deaths should be handed down to this present age.

Sixth Lesson.

GREGORY XIII., who knew concerning the suffering of many and the cause thereof, permitted the use toward the English martyrs of certain things which are of the nature of public veneration; and indeed granted that their relics might be used for the consecration of altars, as being those of martyrs. Moreover, he permitted that at Rome, in the church of the Most Holy Trinity, belonging unto the English College, there should be set forth certain pictures not only of the earlier English martyrs, but also of those who had died for the Catholic faith and for the primacy of the Roman Pontiff, from the 85th until the 93rd year of that century. A book was published at Rome, with the approval of the same Pontiff, wherein prints of these pictures were inserted along with the figures of the older martyrs. The Supreme Pontiff, Leo XIII., when he had duly considered these authorisations

of the Apostolic See and other matters conjoined therewith, held as established, and by his solemn decree confirmed, in accordance with a vote of the Sacred Congregation of Rites, the honours paid to fifty-four of these martyrs; whose names have been ascertained beyond doubt. Thereafter the same Pontiff, at the prayer of Henry Edward Manning, Cardinal Archbishop of Westminster, and of the other Bishops of England, granted that the sacred festival of these martyrs should be kept every year upon the 4th day of May.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (x. 23.)

AT that time: JESUS walked in the Temple in Solomon's Porch. Then came the Jews round about Him and said unto Him, How long dost Thou make us to doubt, and so on.

Homily by the Venerable Bede, Priest [at Jarrow,] (*on the Dedication of the Church.*)

["My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand."]

The wicked persecutors strove to pluck Christ's godly Confessors out of His hand. When they put them to the torture to cause them deny His faith that they might set their souls at enmity with Him, or even when their victims had conquered them by dying, they still committed their lifeless bodies to the waters to be turned into corruption, or cast

them into the fire to be burned, as if they could thereby take away from Christ His power to raise them up again; but none were able to pluck them out of His hand.

Eighth Lesson.

NONE were able to pluck them out of His hand, for it is He Who strengtheneth them that fight that they may conquer; and Who crowneth them that conquer that they may reign with Him for ever and ever. And in His own good time He will give back to them that very flesh wherein they have striven, changed so that it can die no more. And by these words He rebuked the folly of them who were laying deadly snares for Himself; showing that they were fools that should think of destroying Him Who is able to give eternal life, and out of Whose hand no man shall pluck those whom He had foreknown to be His own before the world was.

Ninth Lesson.

BUT lest by thus speaking He should seem to seek His own glory, He referreth all His own power to the glory of the Father, and saith, "My Father Which gave them Me is greater than all"; that is to say, that the Only-Begotten Son is in nothing different in nature or weaker in power or later in time than Him Who begetteth Him. Above He had said of His sheep, "No man shall pluck them out of My hand," and now He saith again, "And no man is able to pluck them out of My Father's hand," giving us plainly to wit that the hand, that is to say, the power, of Himself and of the Father is one and the same.

MAY 6.

The Testifying of the Holy Apostle John before the Latin Gate.¹

Greater Double.

*All from the Common Office for
Apostles, (p. 384,) except the follow-
ing.*

Prayer throughout.

O GOD, Which seest that sins
and sufferings do on every side
rise up to trouble us, grant, we be-
seech Thee, that we may find a shield
in time of need through the glorious
prayers of Thy blessed Apostle and
Evangelist, John. Through our Lord
JESUS Christ, Thy Son, Who liveth
and reigneth with Thee, in the unity
of the Holy Ghost, one God, world
without end. *Amen.*

FIRST VESPERS.

*Antiphon at the Song of the Blessed
Virgin.* The blessed Apostle John
was cast into a vessel of boiling oil,
but by the favour and protection of
God, he came out unharmed.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the First Epistle of
the Blessed Apostle John (i. 1.)

THAT Which was from the begin-
ning, Which we have heard,
Which we have seen with our eyes,
Which we have looked upon, and our

hands have handled, of the Word of
life, (and the Life was manifested,
and we have seen It, and bear wit-
ness, and show unto you that Eternal
Life, Which was with the Father, and
was manifested unto us) That Which
we have seen and heard declare we
unto you, that ye also may have fel-
lowship with us, and our fellowship
be with the Father, and with His
Son JESUS Christ. And these things
we write unto you that ye may rejoice,
and that your joy may be full. This
then is the message which we have
heard of Him, and declare unto you :
That God is light, and in Him is no
darkness at all.

Second Lesson.

IF we say that we have fellowship
with Him, and walk in darkness,
we lie, and do not the truth. But if
we walk in the light, as He is in the
light, we have fellowship one with
another, and the blood of JESUS
Christ His Son cleanseth us from
all sin. If we say that we have no
sin, we deceive ourselves, and the
truth is not in us. If we confess our
sins, He is faithful and just to forgive
us our sins, and to cleanse us from
all unrighteousness. If we say that
we have not sinned, we make Him
a liar, and His word is not in us.

Third Lesson. (ii. 1.)

MY little children, these things
write I unto you, that ye sin
not. And if any man sin, we have
an advocate with the Father, JESUS
Christ the righteous: and He is the
propitiation for our sins; and not for
ours only, but also for the sins of the
whole world. And hereby we do
know that we know Him, if we keep

¹ The gate of Rome opening towards Latium.

His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected. Hereby know we that we are in Him. He that saith he abideth in Him, ought himself also so to walk, even as He walked.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book against Jovinian written by St Jerome, Priest [at Bethlehem.] (*Bk. i.*)

THE Apostle John was one of the disciples of the Lord. There is a tradition that he was the youngest of the Apostles. He was a virgin when the Faith of Christ found him; and he hath remained a virgin for ever. This is why he was "the disciple whom JESUS loved" more than any of the others, and why he "leaned on JESUS' Breast." When Peter, who had been married, wished to ask the Lord who it was that was about to betray Him, he dared not ask for himself, but beckoned to John, that he should ask it. (John xiii. 23, 24.) After the Resurrection, when "Mary Magdalene came and told the disciples that the Lord was risen, Peter and John ran both together to the sepulchre, but John did outrun Peter." (xx. 2-4.) Later on, when the Apostles were on the Sea of Galilee, in a ship, fishing, "JESUS stood on the shore, but the disciples knew not that it was JESUS," till virgin knew Virgin, and "that disciple whom JESUS loved saith unto Peter: It is the Lord." (xxi. 2-7.)

Fifth Lesson.

JOHN was both an Apostle, and an Evangelist, and a Prophet. He was an Apostle, in that he wrote to the Churches, as their Teacher. He was an Evangelist, in that he wrote one of the Gospels, the like whereto was not done by any other of the twelve Apostles, save Matthew. He was a Prophet, in that when he was in the isle of Patmos, whither he had been banished by Domitian on account of his uplifting of his testimony for the Lord, he saw there that Apocalypse which containeth such unfathomable mysteries concerning "things which shall be hereafter." (Apoc. i. 19.) Tertullian also saith that when he was at Rome, he was put into a vessel of boiling oil, but that he came out cleaner and healthier than he went in.

Sixth Lesson.

THERE is a great difference between his Gospel and the three others. Matthew beginneth to write as of a man: "The Book of the Generation of JESUS Christ, the Son of David, the son of Abraham." Luke's first words of history relate to the priesthood of Zacharias: Mark commenceth with the prophecies of Malachi and Isaiah. The first hath the face of a man, with an human genealogy; the second hath the face of a calf, being a victim offered by priests; the third hath the face of a lion, even "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight;" but the John of whom I write is like a flying eagle, (Apoc. iv. 7,) whose kingly flight beareth him up above earth-gathered clouds, an eagle that wingeth his way toward the Father Himself, and which

crieth: "In the beginning was the Word, and the Word was with God, and the Word was God." (John i. 1.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xx. 20.)

AT that time: Came to JESUS the mother of Zebedee's children, with her sons, worshipping Him, and desiring a certain thing of Him. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Comment. on Matt. xx. Bk. 3.*)

Whence had the mother of Zebedee's children gotten her idea of the Lord's kingdom? He had but just said (18-20:) "The Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, [and to scourge,] and to crucify Him." He had told His trembling disciples of the outrages that awaited Him in His Passion; and yet that mother came to Him to ask for her sons a share in the glory of His Triumph. I think it was because the Lord, after He had said all the rest, had said also: "And the third day He shall rise again." The woman supposed that after His resurrection His kingdom would immediately be established, and that that would be fulfilled at His first coming which is promised at His second. And so, with womanly haste, she forgetteth the future, and catcheth at the present.

Eighth Lesson.

IT was the mother who asked, but the Lord addressed His answer to the disciples, understanding that she had made her prayer in obedience to their wishes. "Are ye able to drink of the cup that I shall drink of?" From God's written Word we gather that by this cup, He meant the Passion, touching the which we read that He said: "O My Father, if it be possible, let this cup pass from Me!" (Matth. xxvi. 39.) Likewise is it written in the hundred-and-fifteenth Psalm (13): "I will take the cup of salvation, and call upon the Name of the LORD," and what that life-giving cup was, the words which soon follow tell us: "Precious in the sight of the LORD is the death of His Saints."

Ninth Lesson.

THE question ariseth, how the two sons of Zebedee, James namely and John, drank of the cup of contention even unto blood against sin, seeing that though we know by the Scriptures that "Herod the king killed James the brother of John with the sword," (Acts xii. 1, 2,) yet John ended his earthly life by a natural death. But if we read the Records of the Church, we shall find there told how that John, on account of his testifying to the truth, was cast into a vessel of boiling oil, and although the holy champion came out unhurt and continued his pilgrimage here for a while longer, before he received his crown from Christ's hand, being straightway banished into the isle of Patmos, yet we see that he had the soul of a martyr, and drank the same cup of martyrdom that was drunk by the three children in the burning fiery furnace, albeit the persecutor did not actually shed his blood.

MAY 8.

Manifestation of the holy Archangel Michael.

Greater Double.

All as on Sundays except the following.

FIRST VESPERS.

*Antiphons, Chapter, and Prayer
from Lauds.*

*Last Psalm, Ps. cxvi. O Praise the
LORD, &c., (p. 186.)*

*Hymn.*¹

THEE, O Christ, the Father's Splendour,
Life and virtue of the heart,
In the presence of the Angels
Sing we now with tuneful art:
Meetly in alternate chorus
Bearing our responsive part.

Thus we praise with veneration
All the armies of the sky:
Chiefly him, the warrior Primate
Of celestial chivalry:
Michael, who in princely virtue
Cast Abaddon from on high.

By whose watchful care, repelling,
King of everlasting grace!
Every ghostly adversary,
All things evil, all things base;
Grant us of Thine only goodness
In Thy paradise a place.

Laud and honour to the Father;
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever Three, and ever One:
Consubstantial, Co-eternal,
While unending ages run. Amen.

Verse. ² An Angel stood at the
Altar of the Temple.

Answer. Having a golden censer
in his hand.

*Antiphon at the Song of the Blessed
Virgin.* While as John was gazing
upon the holy mystery, the Arch-
angel Michael sounded his trumpet:
Forgive us, O Lord our God, Which
openest the book, and loosest the
seals thereof. Alleluia.

MATTINS.

Invitatory. The Lord, He is the
King of the Archangels. * O come,
let us worship Him.

Hymn as at First Vespers.

FIRST NOCTURN.

First Antiphon. The sea was
moved and the earth quaked, when
the Archangel Michael descended
from heaven.

Ps. viii. O LORD, our Lord, &c.,
(p. 7.)

Second Antiphon. Let us praise the
Lord, Whom the Angels do praise,
unto Whom Cherubim and Seraphim
do cry, "Holy, Holy, Holy."

Ps. x. In the LORD put I my
trust, &c., (p. 9.)

Third Antiphon. The smoke of the
incense ascended up before the Lord,
out of the Angel's hand.

Ps. xiv. LORD, who shall dwell,
&c. (p. 10.)

Verse. An Angel stood at the
Altar of the Temple.

Answer. Having a golden censer
in his hand.

First Lesson.

The Lesson is taken from the Book
of the Prophet Daniel (vii. 9.)

¹ Hymn by St Rabanus Maurus altered almost beyond recognition; translated by Dr Neale.

² Cf. Luke x. 11; Apoc. viii. 3.

I BEHELD till the thrones were set, and the Ancient of days did sit; Whose garment was white as snow, and the Hair of His Head like the pure wool: His throne, the fiery flame; His wheels, burning fire. A fiery stream issued and came forth from before Him. Thousands of thousands ministered unto Him, and ten thousand times hundreds of thousands stood before Him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn¹ spake: and I saw that the beast was slain, and his body destroyed, and given to be burnt with fire.

*First Responsory.*²

THERE was silence in heaven while the dragon fought against Michael the Archangel. I heard the voice of thousands of thousands, saying: Salvation, and honour, and power unto God the Almighty.

Verse. Thousands of thousands ministered unto Him, and ten thousand times hundreds of thousands stood before Him.

Answer. I heard the voice of thousands of thousands, saying: Salvation, and honour, and power unto God, the Almighty.

Second Lesson. (x. 4.)

AND in the four-and-twentieth day of the first month, I was by the side of the great river, which is the Tigris. Then I lifted up mine eyes, and looked; and, behold, a certain man clothed in linen, whose

loins were girded with fine gold of Uphaz:³ his body also was like the chrysolite, and his face as the appearance of lightning, and his eyes as lamps of fire; and his arms and his lower parts at his feet like in appearance to shining brass; and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision; for the men that were with me saw it not; but a great fear fell upon them, so that they fled to hide themselves. Therefore I was left alone and saw this great vision, and there remained no strength in me; for my comeliness⁴ was changed in me into corruption, and I retained no strength.

Second Responsory.

An Angel stood at the Altar of the temple, having a golden censer in his hand; and there was given unto him much incense; and the smoke of the incense ascended up before the Lord, out of the Angel's hand.

Verse. ⁵ Before the Angels will I sing praise unto Thee; I will worship toward Thy holy temple, and praise Thy Name, O Lord.

Answer. And the smoke of the incense ascended up before the Lord, out of the Angel's hand.

Third Lesson.

YET heard I the voice of his words; and when I heard, I fell down astounded upon my face, and my face clave unto the ground. And, behold, an hand touched me, which set me upon my knees and

¹ One of the horns of one of the mystic beasts, see verses 7 and 8.

² Cf. Apoc. viii. 1, xii. 7, xix. 1, &c.

³ Gesenius believes this name to be "a corruption of Ophir," the celebrated gold-country often mentioned in the Bible, but as to whose situation the learned are anything but agreed.

⁴ Viz., says Gesenius, "the lively colour of my face."

⁵ Ps. cxxxvii. 12.

upon the palms of my hands. And he said unto me: O Daniel, thou man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me: Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one-and-twenty days, but, lo! Michael, one of the chief princes, came to help me, and I then obtained the victory with the Kings of Persia.¹ Now I am come to make thee understand what shall befall thy people in the latter days, for yet the vision is [not to be fulfilled] till [after many] days.

Third Responsory.

Before the Angels will I sing praise unto Thee, and will worship toward Thy holy temple. And I will praise Thy Name, O Lord.

Verse. For Thy loving-kindness, and for Thy truth; for Thou hast glorified Thine holy Name on us.

Answer. And I will praise Thy Name, O Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I will praise Thy Name, O Lord.

SECOND NOCTURN.

First Antiphon. Archangel Michael, come to help God's people.

Ps. xviii. The heavens declare, &c., (p. 17.)

Second Antiphon. The Archangel Michael is the Vice-Roy of Paradise, and the Angels that are the dwellers therein do hold him in worship.

Ps. xxiii. The earth is the LORD'S, &c., (p. 46.)

Third Antiphon. Thou wast manifested in Thy glory in the Presence of the Lord. Therefore the Lord hath clothed Thee with majesty.

Ps. xxxiii. I will bless the LORD, &c., (p. 78.)

Verse. The smoke of the incense ascended up before the Lord.

Answer. Out of the Angel's hand.

Fourth Lesson.

THAT the blessed Archangel Michael hath oftentimes been seen of men is attested on the authority of the Holy Bible, and also by the ancient traditions of the Saints. For this reason such visions are held in remembrance in many places. As of old time did the Synagogue of the Jews, so now doth the Church of God venerate Michael as her watcher and defender. But during the Popedom of Gelasius I. the summit of Mount Gargano in Apulia, at whose foot lieth the town of Siponto, was the scene of an extraordinary appearance of this same Archangel Michael.

Fourth Responsory.

This is Michael, who to battle leads the armies of the skies; who-soever on him calleth blessed within his wardship lies. His a prayer

¹ This is Gesenius' rendering of this passage in his Lexicon. The Latin, like the Hebrew, is literally "I remained with," but Gesenius takes the sense of being fully up with, &c., "Joined in battle with them, I held my own." Comp. "to stand one's ground."

whose voice availing aids from earth toward heaven to rise.

Verse. The Archangel Michael is the Vice-Roy of Paradise, and the Angels that are the dwellers therein, do hold him in worship.

Answer. Whosoever on him calleth blessed within his wardship lies. His a prayer whose voice availing aids from earth toward heaven to rise.

Fifth Lesson.

AND it came to pass on this wise. A certain man had a bull grazing with the flock upon Mount Gargano, and it strayed. And when they had sought it for a long while they found it jammed in the mouth of a cavern. Then one that stood there shot an arrow at it to slay it, but the arrow turned round and came back against him that had shot it. They therefore that saw it, and all those that heard it, were sore afraid because of that which had come to pass, so that no man dared any more to draw near to the cavern. But when they had sought counsel of the Bishop of Siponto, he answered, that it behoved to seek the interpretation from God, and proclaimed three days of fasting and prayer.

Fifth Responsory.

Where Angels lead the spirits of the blessed dead the glad procession moves with Michael at its head, to lead them into the garden of Eden.

Verse. ¹ O Lord, send Thy Holy Spirit from heaven: the Spirit of wisdom and understanding.

Answer. To lead them into the garden of Eden.

¹ Cf. Wisd. ix. 17; Is. xi. 2.

Sixth Lesson.

AFTER three days the Archangel Michael gave warning to the Bishop that that place was under his protection, and that he had thus pointed out by a sign that he wished that worship should be offered to God there, with remembrance of himself and of the Angels. Then the Bishop and the citizens made haste and came to the cavern; and when they found that the form thereof was somewhat after the fashion of a Church, they began to perform the public worship of God therein: which sanctuary hath been glorified with many miracles. It was not long after these things that Pope Boniface IV. hallowed the Church of St Michael on Hadrian's Mole at Rome, on the 29th day of September, on the which day the Church also holdeth in remembrance All Angels. But this present day is hallowed in remembrance of the manifestation of the Archangel Michael.

Sixth Responsory.

² At that time shall Michael stand up, which standeth for your children. And there shall be a time, such as never was since there was a nation even to that same time.

Verse. At that time thy people shall be delivered, every one that shall be found written in the Book of Life.

Answer. And there shall be a time, such as never was since there was a nation even to that same time.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And there shall be a time, such as never was since there

² Dan. xii. 1.

was a nation even to that same time.

THIRD NOCTURN.

First Antiphon. The Angel Michael the Archangel, he is the messenger whom God sendeth to all the souls of the righteous. Alleluia, Alleluia.

Ps. xcv. O sing unto the LORD, &c., (p. 148.)

Second Antiphon. There was given unto him much incense, that he should offer it upon the golden altar which is before the eyes of the Lord.

Ps. xcvi. The LORD reigneth, &c., (p. 149.)

Third Antiphon. Great things are spoken of Michael the Archangel, who waxed valiant in fight, and won the victory.

Ps. cii. Bless the LORD, O my soul, &c., (p. 160.)

Verse. Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thy holy Temple, and praise Thy Name.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 1.)

AT that time: Came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven? And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Com. on Matth. xviii.*)

"Unless ye become as little children," saith the Lord, "ye shall not enter into the kingdom of heaven," that is, unless by the uprooting of bodily and mental depravity, we

bring our souls to the innocence of childhood. But He giveth the name of children to all such as believe by the hearing of faith. Children follow their father, love their mother, know not how to wish evil to their neighbours, are not careful for earthly riches; they insult not, they hate not, they lie not, they believe what they are told, and take for truth what they hear. Us then it becometh to return to the simpleness of little children, for when we are well rooted therein, we shall so far bear about in ourselves an image of the sublime simpleness of the Lord JESUS.

Seventh Responsory.

¹ Be not ye afraid before the Gentiles: but in your hearts, worship ye the Lord, and fear Him; for His Angel is with you.

Verse. An Angel stood at the Altar of the Temple, having a golden censer in his hand.

Verse. For His Angel is with you.

Eighth Lesson.

"WOE unto the world because of offences!" The lowliness of the Passion is an offence unto the world. Such is the state of stupidity to which man's ignorance hath reduced itself, that it turneth away from the Lord of Eternal Glory, because of the unsightliness of the Cross! And what is so certain to bring woe unto the world as to turn away from Christ? And therefore He saith: "It must needs be that offences come," because His fulfilling the lowliness of the Passion was the predestined mean whereby He was to give us eternal life.

¹ Baruch vi. 5, 6.

Eighth Responsory.

The Archangel Michael came to help God's people. He arose to succour the spirits of the righteous.

Verse. An Angel stood at the Altar of the Temple, having a golden censer in his hand.

Answer. He arose to succour the spirits of the righteous.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He arose to succour the spirits of the righteous.

Ninth Lesson.

"TAKE heed that ye despise not one of these little ones that believe in Me." He hath laid on us a most meet tie to constrain us to love one another, especially such as indeed believe in the Lord. "For I say unto you that in heaven their Angels do always behold the face of My Father Which is in heaven. For the Son of man is come to save that which was lost." From these words we see, first, that the Son of man saveth; secondly, that the Angels do see God; and thirdly, that the Angels of these little ones have the wardship over the prayers of the faithful. That the Angels have this wardship is taught us absolutely. The Angels therefore do every day offer to God the prayers which they which are saved do make to Him in the Name of Christ. Therefore it is dangerous for a man to despise them, seeing that these are they by whose watchful service and ministry, his wishes and requests are presented before the throne of the eternal and unseen God.

The Hymn, "We praise Thee, O God, &c.," is said.

LAUDS.

First Antiphon. An Angel stood at the Altar * of the Temple, having a golden censer in his hand.

Second Antiphon. While as the Archangel Michael fought against the dragon, * I heard voices saying: Salvation unto our God. Alleluia.

Third Antiphon. Michael Mine Archangel, * I have appointed thee for a prince over the ingathering of souls.

Fourth Antiphon. O ye Angels of the Lord, bless ye the Lord alway.

Fifth Antiphon. O ye Angels and Archangels, * O ye Thrones and Dominions, O ye Principalities and Powers, O ye mighty Ones of heaven, praise ye the Lord from the heavens! Alleluia.

Chapter. (Apoc. i. 1.)

GOD gave unto JESUS Christ to show unto His servants the things which must shortly come to pass: and He sent and signified it by His Angel unto His servant John; who bare witness of the Word of God and of the testimony of JESUS Christ, of all the things which he saw.

*Hymn.*¹

CHRIST! of the holy Angels light and gladness,
Maker and Saviour of the human race,
O may we reach the world unknown to sadness,
The blessed mansions where they see Thy Face!

Angel of peace, may Michael to our dwelling
Down from high Heaven in mighty calmness come,
Breathing serenest peace, wild war dispelling
With all her sorrows to the infernal gloom.

¹ Translation by the Rev. W. J. Copeland.

Angel of night, may Gabriel swift descend-
ing,

Far from our gates our ancient foes repel,
And his own triumphs o'er the world defend-
ing,

In temples dear to Heaven return and
dwell.

Angel of health, may Raphael lighten o'er
us,

To every sick-bed speed his healing flight,
In times of doubt direct the way before us,
And through life's mazes guide our steps
aright.

The Virgin, harbinger of peace supernal,
Mother of Light, with all the Angelic
train,

Heaven's glittering host, court of the King
Eternal,

All Saints be with us, till that bliss we
gain.

Be this by Thy thrice holy Godhead granted,
Father, and Son, and Spirit ever blest ;
Whose glory by the Angel host is chanted,
Whose Name by all the universe confest.
Amen.

Verse. An Angel stood at the altar
of the Temple.

Answer. Having a golden censer
in his hand.

Antiphon at the Song of Zacharias.
There was silence in heaven while as
the dragon made war, and Michael
fought against him, and prevailed
over him. Alleluia.

Prayer throughout.

O GOD, Who hast ordained and
constituted the services of angels
and men in a wonderful order, merci-
fully grant that as Thy holy angels
always do Thee service in heaven, so,
by Thy appointment, they may suc-
cour and defend us on earth. Through
our Lord JESUS Christ, Thy Son,
Who liveth and reigneth with Thee,
in the unity of the Holy Ghost, one
God, world without end. *Amen.*

PRIME.

Antiphon. An Angel stood, &c.,
(*First Antiphon at Lauds.*)

Chapter at the end. (Apoc. xii. 7.)

THERE was a great war in heaven ;
Michael and his angels fought
against the dragon ; and the dragon
fought, and his angels : and prevailed
not ; neither was their place found any
more in heaven.

TERCE.

Antiphon. While as the Archangel,
&c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

An Angel stood at the Altar of the
Temple.

Answer. An Angel stood at the
Altar of the Temple.

Verse. Having a golden censer
in his hand.

Answer. At the Altar of the
Temple.

Verse. Glory be to the Father, and
to the Son, and to the Holy Ghost.

Answer. An Angel stood at the
Altar of the Temple.

Verse. And the smoke of the in-
cense ascended up before the Lord.

Answer. Out of the Angel's hand.

SEXT.

Antiphon. Michael Mine Arch-
angel, &c., (*Third Antiphon at
Lauds.*)

Chapter. (Apoc. v. 11.)

I HEARD the voice of many Angels
round about the throne, and the
living creatures and the elders ; and

the number of them was thousands of thousands, saying with a loud voice: Salvation unto our God.

Short Responsory.

The smoke of the incense ascended up before the Lord.

Answer. The smoke of the incense ascended up before the Lord.

Verse. Out of the Angel's hand.

Answer. Before the Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The smoke of the incense ascended up before the Lord.

Verse. Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thy holy Temple, and praise Thy Name.

NONE.

Antiphon. O ye Angels, &c.,
(*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Before the Angels will I sing praise unto Thee, O my God.

Answer. Before the Angels will I sing praise unto Thee, O my God.

Verse. I will worship toward Thy holy Temple, and praise Thy Name.

Answer. Will I sing praise unto Thee, O my God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Before the Angels will I sing praise unto Thee, O my God:

Verse. Worship God.

Answer. All ye His Angels.

SECOND VESPERS.

All as the First, except the following.

Last Psalm.

Ps. cxxxvii. I will praise Thee, &c., (p. 197.)

Verse. Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thy holy Temple, and praise Thy Name.

Antiphon at the Song of the Blessed Virgin. O thou Prince most glorious, Michael the Archangel, remember us —and here, and everywhere, alway entreat for us the countenance of the Son of God. Alleluia, Alleluia.

MAY 9.

St Gregory of Nazianzus, Patriarch [of Constantinople,] Confessor, and Doctor of the Church.

Double.

All from the Common Office for a Doctor, (p. 469,) except the following.

MATTINS.

The third verse of the Hymn is altered.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Gregory, to whom is commonly given, on account of his extraordinary depth of sacred learning, the title of "the Divine," was a noble Cappadocian, born at Nazianzus¹ in that country, and educated at

¹ Sometimes called Nazianzum. I follow Gibbon.

Athens along with St Basil, with whom likewise, when they had acquired knowledge in divers branches of earthly learning, he gave himself up to learn the things of God. This they did for some years in a Monastery, framing their opinions, not out of their own heads, but according to the interpretation arrived at by the wisdom and decision of the antients. They were both distinguished by power of doctrine and holiness of life; they were both called to the duty of preaching the Gospel of truth; and through the Gospel they both begat many sons unto Christ.

Fifth Lesson.

GREGORY after a while returned home. He was first made Bishop of Sasima, and afterwards administered the Church at Nazianzus. Then he was called to rule the Church of Constantinople. That city, which he found reeking with heresy, he purged, and brought again to the Catholic faith.¹ But this, which deserved for him the warmest love of all men, raised up many enemies. Among the Bishops themselves there was a great party against him, and to still their contentions, he, of his own free will, gave up his see, saying with the Prophet Jonah: "Take me up, and cast me forth into the sea: so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you," (i. 12.) So he went his way back again to Nazianzus, and when he had seen that Eulalius was set over that Church, he gave himself up altogether to think and write concerning the things of God.

¹ When he first arrived, Arianism was triumphant, and he ministered to the Catholics in a private house. It was not till after two years that, on the accession of Theodosius, that great Emperor himself led Gregory to the Patriarchal throne in St Sophia.

² A.D. 389 or 391.

Sixth Lesson.

HE wrote much, both in prose and verse, with wonderful godliness and eloquence. According to the judgment of learned and holy men, there is nothing in his writings which anywhere strays from the line of true godliness and Catholic truth, and not a single word which any one can justly call in doubt. He was one of the latest champions of the doctrine that the Son is of one substance with the Father. No one has ever won greater praise for goodness of life, neither was any man more earnest in prayer. During the reign of the Emperor Theodosius he dwelt in the country after the manner of a monk, and unceasingly taken up with writing and reading, until, in a good old age, he laid down his earthly, to enter on an heavenly life.²

THIRD NOCTURN.

Lessons from Matth. v. 13, with the Homily of St Austin, (p. 471.)

MAY 16.

St Simon Stock, Confessor.

Double.

Antiphon, Verse and Answer at the Song of the Blessed Virgin, from the Common Office for a Confessor not a Bishop, (p. 453.)

Prayer.

LET Thy people, O Lord, who belong to Thee and to the Virgin Mother, make glad for the solemn feast day of Thy blessed servant

Simon, and, as they obtain through his hands the sign of such a mighty protection, may they attain the grace of eternal predestination.

MAY 17.

St Paschal Baylon, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 453,) except the following.

Prayer throughout.

O GOD, Who didst glorify Thy blessed Confessor Paschal through a wonderful love for the sacred mysteries of Thy Body and Blood, grant even unto us also, like him, to taste the inward fatness of Thy Supper, O JESUS, our Lord and God: Who liveth and reigneth with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

PASCHAL Baylon was the son of poor and godly parents, in the town of Torre Hermosa, and Diocese of Sagunta in Aragon, [in the year of our Lord 1540.] From his childhood he gave indications of a holy life. He was naturally of a good disposition, and very wishful to learn

about heavenly things. His boyhood and youth he passed in the occupation of a shepherd. This way of life pleased him well, because he thought it one useful and fitted to nourish lowliness and keep innocence. He ate little, and was instant in prayer. He had great weight and favour with his fellows and neighbours, whose quarrels he healed, corrected their mistakes, enlightened their ignorance, and roused them from idleness. They all greatly honoured and loved him, as though he were their father and teacher, and even then many called him "Beato," that is "the Blessed."

Fifth Lesson.

IN a world which was to him "a dry land, where no water is" (Ps. lxii. 3,) Paschal grew up a lily of the vallies, "planted in the House of the Lord" (Ps. xci. 14,) whose strange sweetness spread all around. When he took upon him an harder life, by entering the Institute of barefooted Grey Friars, of the strict Observance, "he rejoiced as a strong man to run a race" (Ps. xviii. 6,) and gave himself up altogether to serve the Lord, thinking by day and by night only how he might attain more and more to have that mind in him which was also in Christ JESUS (Phil. ii. 5.) And so it came to pass in a little while, that his very elders set him before them for their model, as a pattern of a man seeking to be perfect in the path of the Seraphic Order. Paschal himself held the lowly place of a lay brother, and deemed himself "the off-scouring of all things" (1 Cor. iv. 13.) He took most cheerfully, and discharged with the greatest humility and patience, the hardest and meanest work of the house, as though such were his peculiar right.

His flesh would sometimes rebel against his spirit, but he broke it under the yoke of mortification, and brought it into subjection. Day by day the spirit of self-denial waxed stronger in him, and "forgetting those things which were behind, he reached forth unto those things which were before" (Phil. iii. 13.)

Sixth Lesson.

TO the Virgin Mother of God he had vowed himself when he was but a little lad, and he paid her every day the services of a son, and trusted her as a mother. It is hard to tell how intense was the love which bound him to the Most Holy Sacrament of the Eucharist, a love which seemed literally stronger than death, for when his dead body was found lying on the bier, its eyes opened and shut twice when the Sacred Host was lifted up, to the amazement of all that were there. When he was among heretics, he suffered much and grievously at their hands for plainly and openly telling the truth touching this Sacrament: they often sought after him to murder him, but by the singular Providence of God he was delivered from those wicked men. When he was at prayer he often became utterly insensible, and his soul fainted away with the love of God. During these trances it was believed that he received directly from heaven that knowledge which he had, and which enabled him, although a man altogether rough and unlettered, to answer the hardest questions upon the mysteries of the faith, and even to write some books. At last, full of good works, he joyfully passed away to be ever with the Lord, at the hour foretold by himself, on the Feast of Pentecost, the 17th day of May, in the year of salvation 1592,

on which day also he had been born fifty-two years before. Illustrious for the graces above mentioned, and for the miracles which he worked both during his life and after his death, he was named Blessed by Pope Paul V., and Alexander VIII. enrolled him among the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, with the Homily of St Gregory, (p. 460.)

MARTYROLOGY.

Upon the 18th day of May, were born into the better life—

At Camarino, in the neighbourhood of Ancona, the holy martyr Venantius, who, at fifteen years of age, under Decius the Emperor and Antiochus the President, along with ten others, finished the course of a glorious contention by being beheaded.

In Egypt, the holy Reader Dioscorus, upon whom the President practised many and divers tortures, so that he had his nails dug out, and his sides scarified with lamps, but a sudden light from heaven terrified the tormentors so that they fell down; lastly, he was roasted with hot plates of metal, and so finished his testimony.

At Spoleto, the holy Felix, Bishop [of Spello,] who gained the palm of martyrdom, under the Emperor Maximian.

In Egypt, the holy Potamion, Bishop [of Heraclea,] who was first a Confessor of the faith under the Emperor Maximian Galerius, and afterwards crowned with martyrdom, under the Emperor Constantius and the Arian President Philagrius.

At Ancyra, in Galatia, the holy martyrs Theodotus, and the Virgins

Thecusa his aunt, Alexandra, Claudia, Faina, Euphrasia, Matrona, and Julitta, who were sentenced by the President to the stews, but were preserved by the power of God; whereupon stones were tied to their necks and they were sunk in a swamp. Theodotus gathered their remains and buried them honourably, whereupon he was arrested by the President and savagely mangled, and at length received the crown of his testimony by being stricken with the sword.

At Upsala, in Sweden, [in the year 1161,] the holy martyr Eric, King of that land.

At Rome, [in the year 1587,] the holy Confessor Felix of Cantalicio, of the Order of Friars Minors Capuchins, who was remarkable for his Gospel simplicity and charity, and whom the Supreme Pontiff Clement XI. numbered among the Saints.

Vespers are of the following, from the Chapter inclusive.

MAY 18.

St Venantius, Martyr.

Double.

All from the Common Office for One Martyr, (p. 404,) except the following.

Prayer throughout.

O GOD, in Whose sight this day is holy, because Thy blessed Martyr Venantius did become more than conqueror thereon, graciously hear the prayers of Thy people, and grant that all who reverence his right worthy loyalty to Thee, may be like him in godly endurance. Through our Lord JESUS

Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

If the following Hymn be not said, the first four verses are prefixed to the Hymn at Mattins.

*Hymn.*¹

VENANTIUS, Martyr of the Lord,
And glory of his native home,
Sings triumph, in his glad reward,
O'er judge and headsmen overcome.

A boy, yet tried in dungeon fast
By cruel stripes and fetters rude,
And lengthened hunger, he is cast
To raging lions as their food.

Yet the fierce lions injure not
The guiltless victim whom they meet;
Their hunger and their rage forgot,
They crouch to lick the martyr's feet.

Men hang him downwards from a height,
And make him breathe smoke's stifling fumes,
While that a kindred cresset's light
His scorching sides and breast consumes.

Praise to the Father and the Son,
And, Holy Spirit, unto Thee;
And by Thy martyr's prayers be won
For us those joys that aye shall be.
Amen.

A Commemoration is made of St Paschal Baylon. Prayer from his Office.

MATTINS.

*Hymn.*¹

CHRIST'S noble soldier scouts as fraud
Those idols by the heathen sought,
And, wounded with the love of God,
Of life imperilled recketh not.

¹ Translation by the Rev. Dr Littledale.

They bind him with harsh thongs in hate,
And headlong from a cliff they send,
Till thorns his visage lacerate,
And stones his mangled body rend.

While the Saint's limbs they rack and toss,
The torturers grow faint with thirst,
Venantius signs the Holy Cross,
And from the rock forth waters burst.

And as that warrior most brave
Drink to his foes gave from the stone,
So pour, O Lord, Thy grace's wave
In dews refreshing on Thine own.

Praise to the Father and the Son,
And, Holy Spirit, unto Thee,
And by Thy martyr's prayers be won
For us those joys that aye shall be.
Amen.

FIRST NOCTURN.

*Lessons from Scripture according to
the Season.*

SECOND NOCTURN.

Fourth Lesson.

VENANTIUS was a lad of Camerino [in the neighbourhood of Ancona,] who at fifteen years of age was accused of Christianity before Antiochus, Præfect of Camerino under the Emperor Decius. Venantius therefore appeared before Antiochus at the gate of the city, and when the Præfect had striven with him for a long while, by promises and threats, he commanded him to be scourged and thrown into irons, but an Angel loosed his bonds. He was afterwards scarified with lamps, and hung head downwards in smoke. Anastasius the trumpeter was amazed at his hardness under suffering, and when it appeared to him that the Martyr was a second time loosed by an Angel, and was walking in white raiment on the smoke, he believed in Christ, and was baptized, with all his house, by the blessed Priest Porphyry, and a

little while after they both together earned the palm of martyrdom.

Fifth Lesson.

NOW Venantius stood before the Præfect, and when he had again vainly tempted him to give up his faith in Christ, he cast him into prison, and sent unto him Attalus the crier. Attalus told him how that he also had been a Christian, but had denied that name, seeing it was a foolish faith which made Christians to throw away things present for a groundless hope of things to come. But Christ's brave champion, well knowing the wiles of our subtle enemy, drave the devil's servant from his presence. When he appeared again before the Præfect, his teeth and jaws were broken, and so mangled he was cast out upon a dung-hill. But thence also an Angel delivered him, and he stood again before the judge. And there while Venantius was yet speaking, the judge fell from off the judgment-seat, and when he had cried with a loud voice, "Venantius his God is true, take away our gods," he died.

Sixth Lesson.

WHEN they told the President of it, he commanded Venantius to be straightway thrown to the lions. But the beasts were not wild to him, and lay down at his feet. And meanwhile he taught the Christian faith to the people. So they took him away from thence and cast him once more into prison. The next day Porphyry came to the President, and told him how that he had seen in a vision of the night Venantius sprinkling certain ones with water, and they that were sprinkled shone with a marvellous light, and the President himself hidden in deep darkness. Then the

President was moved to great anger and commanded forthwith to behead Porphyry. As for Venantius, he bade them drag him about in rough places, full of briars and thistles, until the evening. When it was over, he was left half dead, but in the morning he stood for the last time before the President, who commanded to cast him down from a steep rock. It pleased God that this should not kill him, and he was haled again through rough places for about a mile. There the soldiers were athirst, and Venantius, by the sign of the Cross, made waters to flow from a stone in a gulley hard by. This is that stone whereon also he left the imprint of his knees, and which can be seen to this day in his Church. By this wonder many were moved to believe in Christ; and the President commanded them all, and Venantius with them, to be beheaded in the same place where they were.¹ When it was done there were great lightnings and earthquakes, so that the President fled, but he could not fly from the judgment of God, and but a few days thereafter he died a most shameful death. Meanwhile the Christians took the bodies of Venantius and the others, and buried them in an honourable place, wherein they lie to this day, under the Church at Camerino which is dedicated to Venantius.

THIRD NOCTURN.

Lessons from Luke xiv. 26, with the Homily of St Gregory, (p. 411.)

LAUDS.

*Hymn.*²

WHILST, banishing the gloom of night,
The morning star tells day is near,
Venantius bids us think aright
Of blessed joys in glory clear.

¹ A.D. 250.

For he dispelled the mists of sin,
And all the Stygian dark abhorred,
And taught his countrymen to win
That light of truth which is the Lord.

He with the laver's hallowed wave
His native land hath purified,
And those the font as soldiers gave,
Rose to the stars as martyrs tried.

Now, where the Angels' bliss he shares,
That we may from all sin be freed,
Let him unite with us in prayers,
As we for grace enlightening plead.

Praise to the Father and the Son,
And, Holy Spirit, unto Thee;
And by Thy martyr's prayers be won
For us those joys that aye shall be.
Amen.

MARTYROLOGY.

On the morrow we keep the feast of holy Dunstan, Archbishop of Canterbury.

On the same 19th day of May, were born into the better life—

Holy Peter Morone, who was a hermit when he was created Supreme Pontiff, and was called Celestine V. He resigned the Papacy and led a religious life in solitude, and so, famous for graces and wonders, passed away, [in the year 1296,] to be for ever with the Lord. His feast we keep upon the 21st day of this same month of May.

At Rome, the holy Virgin Pudentiana, who, after countless contendings, after worshipfully burying many martyrs, and after distributing all her goods to feed the poor for Christ's sake, at length passed from earth to heaven.

There also the holy Senator Pudens, the father of the said virgin. He put on Christ in baptism by the ministry of the Apostles, and kept his robe in innocence undefiled till he received the crown of life.

² Translation by the Rev. Dr Littledale.

At Rome also, upon the Appian Way, the holy eunuchs Calocerus and Parthenius. Calocerus was master of the bed-chamber to the wife of the Emperor Decius, and Parthenius was one of the chief officers of the court, and Decius slew them both because they would not sacrifice to idols.

At Nicomedia, the holy martyr Philoter, son of the Pro-Consul Pacian, who suffered much under the Emperor Diocletian, and received the crown of martyrdom.

There also six holy Virgin martyrs, of whom the chiefest was Cyriaca, who boldly rebuked Maximian for his wickedness, and therefore was most direfully rent and torn, and at last burnt with fire.

In Brittany, [in the year 1303,] the holy Priest and Confessor Ives, who for the love of Christ pled the cause of orphans, widows, and the poor.

Vespers are of the following from the Chapter inclusive.

MAY 19.

St Dunstan, Archbishop [of Canterbury,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 437,) except the following.

Prayer throughout. (Taken from the Salisbury Missal.)

O GOD, Who hast made Thy blessed Bishop Dunstan to inherit a kingdom in heaven, grant unto us, for his glorious sake, to inherit everlasting joy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers, as regards St Dunstan, begin with the Chapter, and a Commemoration is made of St Venantius and of St Pudentiana.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (From his Life by Osbern. Anglia Sacra, xi. 99.)

THIS Dunstan was born of a noble family. He was expelled from the King's court through the efforts of his enemies, whereupon he bade farewell to the world. He betook himself to Glastonbury, as there were then no monks there, and got together some, of whom he was made Abbat. He was a great favourite of the Kings Edmund and Edred, but peculiarly obnoxious to Edwy, because he used to rebuke him for his perverse doings, and oppose his wishes. In consequence of this line of conduct, the king took proceedings against him, from which he was obliged to abscond, and he went and lived abroad at Ghent, in Flanders.

Fifth Lesson.

IN the reign of Edgar he was called home again, with great popular applause, and soon afterwards promoted to the Archbishoprick of Canterbury. He was excessively severe in using Church discipline, and never spared one who had erred. He ejected all the married clergy from their Churches, and put in regular monks in their places, and he forced the King himself to do penance for seven years for sins which he had committed.

Sixth Lesson.

DUNSTAN'S strictness caused him to be regarded with fear by many, but all admired him as a Saint, so that he got among the lower classes the name of being a good Archbishop. After the death of the Kings Edgar and Edward, he put the crown on Etheldred, the next heir, to whom he is said to have foretold an unhappy reign, and no cessation from trouble. He died full of days, and was buried in his own Church, towards the end of the tenth century.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, with the Homily of St Hilary, (p. 449.)

Ninth Lesson. (For the Holy Maiden Pudentiana.)

THE maiden Pudentiana was the orphan daughter of Pudens the Roman Senator. She was a Christian of eminent godliness. She with her sister Praxedes distributed to the poor the money which they obtained by the sale of their inheritance. She gave herself continually to fasting and prayer. By her care the whole of the household, being ninety-six persons, were baptized by Pope Pius I. Whereas the Emperor Antonine had forbidden the Christians to offer sacrifice in public, Pope Pius used to meet with them in Pudentiana's house, to celebrate the holy rites. She was a gracious hostess to them, and ministered to them in such things as are needful for the body. She thus busied herself in works of Christian godliness until she passed from this present life to a better. She was buried in her father's sepulchre in the cemetery of Priscilla on the Salarian Way upon the 19th day of May.¹

At Lauds a Commemoration is made of St Pudentiana, and at Vespers of St Bernardine of Sienna. Prayer from Lauds.

MARTYROLOGY.

On the 20th day of May, were born into the better life—

At Aquila, in the Abruzzi, holy Bernardine of Sienna, of the Order of Friars Minors, who enlightened Italy both by word and ensample.

At Rome, on the Salarian Way, the holy Virgin Basilla. She was of the blood of kings and illustriously betrothed, but rejected her spouse, whereupon he accused her of being a Christian, and the Emperor Gallienus ordered that she should either take him back or perish by the sword. She answered that the King of kings was her Bridegroom, and the sword was accordingly passed through her.

At Nimes, in Gaul, the holy martyr Baudelius. He was apprehended and would not sacrifice, and so remaining immovable amidst stripes and torments, grasped the palm of martyrdom by a death precious in the sight of the Lord.

At Edessa, in Syria, the holy martyrs Thalalæus, Asterius, Alexander, and their Companions, who suffered under the Emperor Numerian.

In the Thebaid, the holy martyr Aquila, who was lacerated with combs, for Christ's sake.

At Bourges, in Gaul, [in the seventh century,] the holy Confessor Austregisilus, [Bishop of that see.]

At Brescia, [early in the seventh century,] the holy Anastasius, Bishop [of that see.]

At Pavia, [in the eighth century,] the holy Theodore, Bishop [of that see.]

At Rome, the holy Plautilla, a woman of Consular rank and mother

¹ About A.D. 160.

of the blessed Flavia Domitilla. She was baptized by the holy Apostle Peter, and after being eminent for excellency, fell asleep in peace.

MAY 20.

St Bernardine of Sienna, Confessor.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (p. 453,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Bernardine was born of the noble family of the Albizeschi, in the Republic of Sienna, [on the 8th of September, in the year 1380.] His saintliness began to manifest itself from his earliest years. He was well brought up by a godly father and mother, and even when he was being taught the first rudiments of worldly learning, he used to give up his play-time to occupy himself with devout works, being much drawn to fasting, prayer, and the devotion to the most Blessed Virgin. He abounded likewise in tenderness for the poor. As time went on, that he might the more entirely do these things, it was his will to enroll himself among those who work in the Hospital of Blessed Mary, called "of the Ladder," at Sienna. There, during the raging of

an horrible distemper, he laboured with marvellous charity and great bodily suffering, in serving the sick. In bodily presence he was a very goodly person, but, with all his other virtues, he kept ever so holy a guard over his purity, that it soon came to pass that no one, however shameless, dared to say an unseemly word in his presence.

Fifth Lesson.

HE suffered a severe sickness, and when, after bearing it with the utmost patience, he recovered his health, he began to think of embracing some institute of the religious life. To make his way sure, he built a little hut in the outskirts of the city, where he hid himself and led a life of hardships of all kinds, continuing instant in prayer to God that He would be pleased to make clear to him what path he should follow. And so it came to pass, by God's will that he chose the Order of Blessed Francis. In that Order he shone a bright instance of lowliness, long-suffering, and every other grace of a religious man. When the superior of his convent saw this, and had already considered what his teaching and knowledge of sacred learning were, he laid on Bernardine the duty of preaching. This the Saint humbly accepted, and finding that his usefulness was much impaired by his having a shrill, harsh voice, he betook him to implore the help of God, Who was pleased, not without a miracle, to free him from this drawback.

Sixth Lesson.

THOSE were times fruitful in vices and crimes; and the bloody civil wars which raged in Italy con-

founded all things Divine and human. Bernardine went through the cities and towns, and, in the Name of JESUS, that Name which he ever bore upon his lips and in his heart, he prevailed in great measure by his word and example, in setting up falling godliness and morality. Illustrious cities demanded him from the Pope as their Bishop, but this was an honour which his unconquerable humility caused him always steadily to refuse. At last the man of God, after untold labours, the working of many and great miracles, and the writing of godly and learned books, in the 67th year of his age, at Aquila in the Abruzzi, rested in a blessed death, [upon the 20th day of May 1444.] As the fame of new signs and wonders increased day by day, Pope Nicholas V., in the sixth year after his death, added his name to the roll of the Saints.

THIRD NOCTURN.

Lessons from Matth. xix. 27, with the Homily of St Jerome, (p. 393.)

Prayer throughout the Office.

O LORD JESUS, Which didst give unto Thy blessed Confessor Bernardine the grace to love Thy Holy Name exceeding well, be entreated, we beseech Thee, for his sake and by his prayers, and mercifully pour into our hearts also the Spirit of Thy love. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

On the morrow we keep the feast of holy Peter Morone, who was a hermit when he was created Supreme

Pontiff, and was called Celestine V. He resigned the Papacy and led a religious life in solitude, and so, famous for graces and wonders, passed away to be for ever with the Lord. Of him mention is made upon the 19th of this same month of May.

Upon the same 21st day of May, were born into the better life—

In Morocco, the holy Deacons Timothy, Polius, and Eutychius, who spread the Word of God in that country, and won the crown of martyrdom together.

At Cæsarea, in Cappadocia, the holy martyrs Polyeuctus, Victorius, and Donatus.

At Cordova, [in the persecution under the Emperor Decius,] the holy martyr Secundinus.

Upon the same day, [at Nicomedia, in the persecution under the Emperor Diocletian,] the holy martyrs Synesius and Theopompus.

At Cæsarea Philippi, [likewise in the persecution under the Emperor Diocletian,] the holy Nicostratus and Antiochus, along with other soldiers, all martyrs.

On the same day, the holy Valens, Bishop [of Pampeluna,] who was murdered along with three lads.

At Alexandria, are commemorated the holy martyrs Secundus the Priest, and others, whom George, the Arian Bishop under the Emperor Constantius, savagely ordered to be slain during the Whitsuntide holidays.

Also the holy Bishops [Ammonius, Muus, Gaius, Philon, Heres, Pliny, Psinosiris, Palemon, Agathon, Anagamphon, Mark, another Ammonius, another Mark, Dracontius, Adelphius, and Athenodorus,] and the Priests [Hierax and Dioscorus,] who all were banished by the Arians, and so won a place with holy Confessors.

At Nice, in Gaul, [in the sixth century,] the holy Confessor Hospit-

ius, remarkable for the grace of self-denial, and for the spirit of prophecy.

Vespers are of the following.

MAY 21.

St Peter Celestine, Pope of Rome, Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 437,) except the following.

Prayer throughout.

O GOD, Who didst exalt Thy blessed servant Peter Celestine even to the honour of the chief Bishoprick, and didst teach him to love better to be lowly, grant unto us, we beseech Thee, after his example, so lightly to esteem all things earthly, that in the end we, even as he hath done, may happily attain unto those good things which Thou hast promised unto the humble and meek. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

The first verse of the Hymn is altered.

At First Vespers a Commemoration is made of St Bernardine. Prayer as in his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Peter, who is called Peter Celestine, because when he became Pope he did so under the title of Celestine V., was the son of respectable Catholic parents, and was born at Isernia in Apulia, [about the year of grace 1221.] He was hardly entered on boyhood, when he withdrew into a desert, in order to keep his soul safe from the snares of the world. In solitude he fed his mind with heavenly meditation, and brought his body into subjection, even by wearing an iron chain next to his bare flesh. He founded, under the Rule of St Benedict, that congregation which was afterwards known as the Celestine. His light, as of a candle set upon a candlestick, could not be kept hidden, and after the Church of Rome had for a long while been widowed of a shepherd, he was chosen without his knowledge and in his absence, to fill the chair of Peter. The news of his election filled himself with as great amazement, as it did all others with sudden joy. When, however, he was seated in the exalted place of the Papal dignity, he found that the many cares by which he was beset made it wellnigh impossible for him to give himself to his accustomed meditations; [after four months,] of his own free will he resigned the burden and the honour together [on the 13th day of December, 1294]; and, while he sought to return to his old way of life, [on the 19th day of May, 1296,] he fell asleep in the Lord.¹ How precious his

¹ The reader must not suppose from the above narrative that St Peter Celestine was allowed to end his days in peaceful retirement. The cruel persecution to which he was subjected, and under which he sank, is related briefly, and in the way least unfavourable to Boniface VIII., in Alban Butler, vol. v., May 19. But see also Rohrbacher, *Histoire de l'Eglise*. Vol. 19.

death was in His sight was gloriously manifested by a Cross which appeared shining in the air before the door of the cell. He was illustrious for miracles both during his life and after his death, and when these had been duly investigated, Clement V., in the eleventh year after his departure hence, enrolled his name among those of the Saints.

Fifth and Sixth Lessons from St Gregory the Great, "The simplicity of the righteous," and "The wisdom of the righteous," (p. 465.)

THIRD NOCTURN.

Lessons from Matth. xix. 27, with the Homily of the Venerable Bede, (p. 400.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Ubald, Bishop of Gubbio, who was famous for miracles, and of whom mention is made upon the 16th day of this same month of May.

Upon the same 22nd day of May, were born into the better life—

At Rome, the holy martyrs Faustinus, Timothy, and Venustus.

In Africa, [at the beginning of the third century,] the holy martyrs Castus and Æmilius, who finished their testimony by the suffering of fire; of them blessed Cyprian writeth that in the first skirmish they were conquered, but in the second battle the Lord made them conquerors, that they who had first yielded to the flames might become stronger than the flames.

In Corsica, [in the fifth century,] the holy Virgin [martyr] Julia, who endured the Cross, and so was crowned.

At Comana, in Pontus, the holy martyr Basiliscus, who obtained the glory of martyrdom under the Emperor Maximian and the President

Agrippa. He was shod with iron boots pierced with fiery nails, and suffered many other things likewise, before his head was cut off and he was cast into the river.

In Spain, the holy Virgin martyr Quiteria.

At Ravenna, the holy Confessor Marcian, Bishop [of that see.]

In the country of Auxerre, the blessed Abbat Romanus, who ministered to holy Benedict when he was in the cave, and afterwards went into Gaul, where he built a monastery, and fell asleep in the Lord, leaving many heirs of his holiness.

At Aquino, [in the twelfth century,] the holy Confessor Fulco.

At Pistoja, in Tuscany, [also in the twelfth century,] the blessed Athto, monk of the Order of Valombrosa, [who became Bishop of Pistoja.]

At Auxerre, [in the fifth century,] the holy Virgin Helen.

At Cassia, in Umbria, [in the year 1456,] the blessed Rita, a widow, a nun of the Order of Austin Hermits, who, after having been married in the world, loved only the Eternal Bridegroom Christ.

SECOND VESPERS.

Antiphon at the Song of the Blessed Virgin. Being made the chief Bishop, &c., (p. 448.)

A Commemoration is made of the following. Prayer from his Office.

MAY 22.

St Ubald, Bishop [of Gubbio,] Confessor.

Semi-double.

All from the Common Office for a Bishop and Confessor, (p. 437,) except the following.

The first verse of the Hymn is altered.

FIRST VESPERS.

Prayer.

GRACIOUSLY help us, we beseech Thee, O Lord, and at the petition of Thy blessed Confessor and Bishop Ubald, stretch forth the right hand of Thy mercy to shield us against all the fiery darts of the wicked one. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

The same Prayer throughout the Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture, according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Ubald was born of a noble family at Gubbio in Umbria, and well established in godliness and learning from his earliest years. When he was a young man, it was often proposed to him to marry, but he never abandoned his determination to preserve his virginity. After that he was ordained Priest he divided his inheritance among the poor and Churches, and embraced the Institute of Canons Regular of St Austin. This Institute he brought to Gubbio, and for some time led therein a most holy life. When the fame of his saintliness had got noised abroad, Pope Honorius II. set him, contrary to his own wishes, over the Church of Gubbio, and he was honoured with consecration as Bishop by the hands of the said Pope himself, [in the year of our Lord 1129.]

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Fifth Lesson.

WHEN Ubald came to live as Bishop in Gubbio, he changed his way of life in no wise from that which he had led before, but his virtues began to be more eminent because his word and ensample were now more able to benefit his neighbours, to whom the shepherd of their souls was a pattern, not by outward showing only, but from his heart. He ate little, dressed simply, and slept upon a hard and very poor bed. He "always bore in the body the dying of the Lord JESUS," (2 Cor. iv. 10,) while he daily fed his soul in unceasing and earnest prayer. Hence he acquired such wonderful meekness, that when he was most grievously wronged and insulted he not only took it patiently, but, by a strange impulse of love for them, embraced his persecutors with every proof of affection.

Sixth Lesson.

FOR the space of two years before Ubald passed away from this present life, he was tried as gold in the furnace, by grievous bodily weakness, and, day after day, amid the sharpest sufferings, he never ceased patiently to give God thanks. He rested in peace on the sacred day of Pentecost, [in the year 1160,] having for many years governed with great praise the Church which had been entrusted to him, and glorious for good works and miracles. Pope Celestine III. numbered him with the Saints. His strength is most chiefly shown in the casting out of evil spirits. His body hath remained without corruption for all these ages, and is revered greatly in his native town by Christ's faithful people. To them he hath more than once shown himself good at need.

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THIRD NOCTURN.

Lessons from Matth. xxv. 14, with the Homily of St Gregory, (p. 444.)

MARTYROLOGY.

Upon the 23rd day of May, were born into the better life—

At Rome, the holy Confessor John de' Rossi, famous for his patience and charity in preaching the Gospel to the poor.

At Langres, in Gaul, [in the third century,] the holy Desiderius, Bishop [of that see.] When he saw how the army of the Vandals were harrying his flock he went to plead for them with the Vandal king, who forthwith commanded his throat to be cut upon the spot; and he cheerfully stretched out his neck for the sake of his sheep, and with the stroke of the sword passed away to be with Christ. There suffered along with him many others of his people, who are all buried in the same city.

In Spain, the holy martyrs Epitacius the Bishop, and Basil.

In Africa, the holy martyrs Quintian, Lucius, and Julian, who suffered in the persecution under the Vandals, and so obtained crowns that fade not away.

In Cappadocia are commemorated those holy martyrs who, in the persecution under Maximian Galerius, were slain by having their thighs broken; also they who, in Mesopotamia, were hung head downwards, and so finished their testimony by being choked with smoke and consumed by slow fire.

In the country of Lyons, the holy Desiderius, Bishop of Vienne, who was stoned to death by order of King Theodoric, and so obtained the crown of martyrdom.

At Synnada, [in the ninth century,] the holy Michael, Bishop [of that see.] On the same day the holy Mercurial, Bishop [of Forli.]

At Naples, in Campania, [in the third century,] the holy Euphebius, Bishop [of that see.]

At Nursia, the holy monks Eutychius and Florence, of whom mention is made by blessed Pope Gregory the Great.

Vespers are of the following.

MAY 23.

**St John Baptist de' Rossi,
Confessor.**

Double.

All from the Common Office for a Confessor not a Bishop, (p. 453,) except the following.

Prayer throughout.

O GOD, Who didst beautify Thine holy Confessor John Baptist with the graces of love and long-suffering in preaching Thy Gospel unto the poor, grant, we beseech Thee, unto us who honour his godly and worthy life the grace to follow after the ensample of his good works. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St Ubald. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JOHN BAPTIST de' Rossi was born of a respectable family at Voltaggio, in the diocese of Genoa,

[on the 22nd February 1698,] and, as a child, was the wonder of all on account of his gentleness and godliness. At thirteen years of age the good providence of God sent him to Rome, where he was destined afterwards to do the work of an Apostle. As a student at the Roman College he was distinguished both for his talents and his goodness. He was very anxious that his comrades should attend regularly the meetings of the guild of the Blessed Virgin, should minister to the sick in hospitals, and should be diverted from objectionable recreations by harmless amusements; at the same time he stirred up the more sluggish by his words on heavenly things, and from that time got the surname of Apostle. He fell seriously ill on account of his severe treatment of his own body, and was therefore obliged to relax somewhat the earnestness of his studies. This he was accustomed to say was God's dealing with him that he might not be puffed up with knowledge, and so seek his own rather than those things which are JESUS Christ's. After joining the clergy he went through the sacred training in the College of St Thomas, where he went from strength to strength, and then with deep joy of soul received the Priesthood. He so chose the Lord to be his own inheritance, that he bound himself by a special vow not to accept any church benefice, even if it were offered him quite unsolicited, unless he were compelled to do so by obedience.

Fifth Lesson.

AFTER he became a Priest, he devoted himself entirely to the spiritual health of his neighbours, which had been his care from his youth up. By the ministry of the

Word, with wonderful gentleness he stirred up to the love of good alike ecclesiastics, holy virgins, citizens, prisoners, and the whole lowest class of the population. He spent several hours every day in hearing the confessions of the illiterate, and visited in their homes or in hospitals the sick, and especially the consumptive, of whom he spoke as his own. He hurried about the city, and took part in countless good works, but was especially careful in visiting the hospital of St Galla, to help in every way he could the poor, whom he held as a special object of affection. From his fifteenth year he was joined to a body of Priests whose special work was preaching to the poor, with them he learnt his apostleship, and he arranged and disseminated their labours. The same pity caused him to spend his modest substance in relieving the necessities of the needy. He left behind him abiding fruits of his unwearied zeal for the instruction of servants, wanderers, and the illiterate classes for the holy celebration of Easter, an home of refuge for the safe keeping of the lost women who wander through the city by night, but above all the earnestness for the salvation of souls aroused among the clergy.

Sixth Lesson.

THE brightness of his love of God shone forth in his face while he was officiating, and he could not speak of His goodness without tears. He was forced, out of obedience, to accept a Canon's stall in the collegiate church of St Mary in Cosmedine, and during the psalmody he seemed to become entranced. He was very careful as to the sacred ceremonies, sought the beauty of the house of God, and freely contributed of his means to that object. He communicated to others his

own love towards the Mother of God, and he promoted her worship in his own church, where he instituted a daily sermon in her honour, in addition to her Office.¹ He sought to fill himself with the spirit of Philip Neri, and while he was devout towards all the dwellers in heaven, he promoted increased honour for the princes of the Apostles; he was constant in prayer and in every good work, and rich in gifts of grace. At length in the hospital called that of the Most Holy Trinity, whither he had withdrawn to live along with the Priests, broken down by work, he reached the end of life, and when he had received the sacraments of the Church, and again exhorted to works of charity and to the care of the poor, he died in the Lord's kiss upon the 23rd day of May, in the year of Christ 1764, and of his own age the sixty-sixth. God was pleased to mark by miracles so remarkable an example of priestly grace, and when these had been duly proved, the Supreme Pontiff Pius IX., upon the 13th day of May, in the year 1860, ascribed to him the honours paid to the blessed in heaven. As new signs still distinguished him, Leo XIII., upon the 8th day of December, in the year 1881, enrolled him among the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, with the Homily of St Gregory the Great, (p. 460.)

MARTYROLOGY.

On the morrow we keep the feast of the Blessed Virgin Mary, styled "Help of Christians."

Upon the same 24th day of May, were born into the better life—

At Antiöch, the holy Manahen, foster-brother of Herod the Tetrarch, a teacher and prophet under the grace of the New Testament, who sleepeth in that city.

Also, the blessed Johanna, the wife of Chuza, Herod's steward, of whom maketh mention the Evangelist Luke.

At Porto, the holy martyr Vincent.

At Brescia, the holy martyr Afra, who suffered under the Emperor Hadrian.

At Nantes, in Brittany, the blessed brothers Donatian and Rogatian, both martyrs. They were cast into prison, under the Emperor Diocletian, because of the steadfastness of their faith, hung on the rack and mangled, then pierced through with a spear, and in the end beheaded.

In Istria, the holy martyrs Zoelus, Servilius, Felix, Silvanus, and Diocles, [in the third century.]

Upon the same day, [in Egypt, in the persecution under Antoninus,] the holy martyrs Miletius, a captain in the army, and two hundred and fifty-two of his comrades, who finished their testimony by divers sorts of death.

Also the holy martyrs Susannah, Marciana, and Palladia, wives of three of the aforesaid soldiers, who were slain, together with their little children.

At Milan, the holy martyr Robustian.

In Morocco, in Africa, [in the year 1636,] blessed John de Prado, of the strictest observance of the bare-footed Friars Minors. For the preaching of the Gospel he manfully endured bonds, imprisonment, stripes, and many other torments, and finished his testimony for Christ by fire.

At the monastery of Lerins, [in the fifth century,] the holy Priest Vincent, distinguished for his teaching and holiness.

At Bologna is commemorated the

¹ Psalmodie. It is assumed that what is meant is the daily public performance of her Little Office in addition to the Church Office.

translation of the holy Confessor Dominic, in the time of Pope Gregory IX.

Vespers are of the following.

MAY 24.

The Blessed Virgin Mary, styled "Help of Christians."

Greater Double.

All from the Common Office for her Festivals, (p. 474,) except the following.

Prayer throughout.

O ALMIGHTY and merciful God,
Who hast in marvellous wise appointed the most Blessed Virgin Mary to be an everlasting help for the succour of Thy Christian people, mercifully grant that we striving under her protection in life may attain victory over our malignant adversary in death. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

Hymn.¹

OFFTIMES, when hemm'd around by hostile arms,
The Christian people lay all sore dismay'd,
Faith's eye hath traced the Virgin gliding down,
To lend her loving aid.

So speak the monuments of olden time,
And shrines that bright with votive spoils appear;
So speak the Festivals in her sweet praise,
Returning year by year.

Now for new mercies a new song ascends,
While with our Lady's ensigns all unfurl'd,
Rome in procession long high triumph holds,
And with great Rome the world.

Oh, happy day! on which Saint Peter's throne
Receives the Faith's great Ruler back again;
Returning from his banishment, in peace
O'er Christendom to reign.

Ye youths and maidens, priests and people
all!

Pour out your grateful hearts on this glad
day,

Striving with all your strength, to Heaven's
high Queen

Her well-earn'd praise to pay.

Virgin of Virgins! JESU's Mother blest!

Add yet another mercy to the past;

And help our Pastor all his flock to lead
Safe into Heaven at last.

To Thee, great Trinity, be endless praise,
Blessing, and majesty, and glory due;

To Thee may we our hearts and voices raise,
All the long ages through.

Antiphon at the Song of the Blessed Virgin. Behold, Mary was our hope,
unto whom we fled, to help and deliver us;
and she came to our succour. Alleluia.

A Commemoration is made of St John Baptist de' Rossi. Prayer from his Office.

MATTINS.

Hymn as at Vespers.

FIRST NOCTURN.

Lessons from Prov. viii. 12, as in the Common, (p. 478.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons
of St Bernard, Abbat [of Clairvaux.] (*On the Twelve Stars.*)

DEARLY beloved brethren, one
man and one woman have
much harmed us, but, thanks be to
God, by one Man and one woman,

¹ Translation by the late Rev. E. Caswall.

all hath been restored unto us, and that, not without a plentiful increase of graces. Verily, Christ is enough, and verily "our sufficiency is of Him" (2 Cor. iii. 5,) but for us "it is not good that the man should be alone," (Gen. ii. 18.) It was more meet that a woman as well as a man should appear in the matter of our redemption. And thus the woman "blessed among women" is not seen idle, but a place is found for her in the work of reconciliation. We must needs have a medium between us and the Mediatrix Christ, neither can we have one more useful than Mary. Eve was a cruel medium, through which the venomous serpent infected her husband with its poison, but Mary is a trustworthy medium which offereth the healthful antidote for that poison both to men and to women. The one ministered to the work of seduction, the other to that of the atonement. The one smuggled in the fall, the other brought in the Redemption. Why should weak man tremble to come to Mary? There is nothing stern, nothing dreadful about her; she is all sweetness, offering, to all, milk and wool. Consider well the whole course of the Gospel history, and if thou find in Mary any such thing as harshness, or hardness, and even the least sign of loss of temper, trust her not again, and fear to come unto her.

Fifth Lesson.

BUT if thou find her to be altogether as indeed she is, full of a mother's tenderness and grace, full of gentleness and mercy, give thanks unto Him Who, in the vast abundance of His goodness, hath given thee such a spokeswoman in whom thou canst not but trust. In fine, through the boundlessness of her

charity she hath made herself all things to all men, (1 Cor. ix. 22,) "A debtor both to the wise and to the unwise," (Rom. i. 14.) She opened to all the bosom of her mercy, that of her fulness all may receive; the captive, ransom; the sick, health; the sorrowful, comfort; the sinful, pardon; the righteous, grace; even angels, gladness. She is not one who inquireth what we have deserved, but is to all most easy to be entreated and most merciful; in the wideness of her love she hath pity upon the needs of all. She is the woman of whom God promised of old time that she should bruise with her foot of power the head of the old serpent. For her heel he lay in wait, but vainly. For she by herself hath crushed the depravity of every heresy. They that lay in wait for her have been crushed, they that assailed her have been trampled down, they that maligned her have been silenced, and all generations called her blessed. If by the moon we are to understand the Church, we have her office of advocate clearly set forth, where it is said, "A woman clothed with the sun, and the moon under her feet." (Apoc. xii. 1.) Let us embrace the blessed feet of Mary, casting ourselves down in most earnest entreaty before her. Let us take hold upon her, and not let her go until she bless us; for she is able.

Sixth Lesson. (From History.)

CHRISTENDOM hath oftentimes had marvellous experience how present an help is the Mother of God for scattering her foes. Thus it was that the most holy Pope Pius V., after the famous victory which the Christians gained over the Sultan of Turkey in the battle of Lepanto,

ordered that in the Litany of Loretto this Queen of heaven should be styled, among other titles, "Help of Christians." But one of the most remarkable and indeed truly miraculous instances was that of Pius VII., Bishop of Rome. He was dragged from his Apostolic See by the plots and arms of wicked men, and for five years was kept in close confinement, mainly at Savona, being almost utterly cut off from all means whereby he could govern the Church, a feature without a precedent in any previous persecution. When it was least expected, he was replaced upon the Papal throne, with universal approbation, and as it were by the hands of the whole world. The same thing happened to him a second time, when another storm arose, and he left the City and went in company with the Sacred College of Cardinals to the Riviera. Then, by an outpouring of God's mercy, the storm, which had threatened darkly, ceased, and he returned to Rome amid fresh rejoicing of the nations. But before leaving the North of Italy he carried out an old intention which his captivity had prevented him from realising, and, amid solemn pomp, placed with his own hands a crown of gold upon the famous image at Savona which depicts the Mother of God under the title of Mother of Mercy. The wonderful turns in his affairs the same Pope Pius VII., having had personal experience of everything, ascribed to the intercession of the most holy Mother of God, whose mighty aid he had himself unceasingly implored, and had urged all Christ's faithful people to implore. He therefore appointed a solemn Feast to be kept for ever in honour of the Virgin Mother, styled "Help of Christians," upon the 24th day of May, being that of his own happy return to the

City of Rome, and he approved for this occasion a special office that the memorial, as well as the thanksgiving for such great mercies might remain in all time distinct.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xi. 27.)

AT that time: As JESUS spake unto the multitudes, a certain woman of the company lifted up her voice and said unto Him: Blessed is the womb that bare Thee. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (*For Sept. 8.*)

Consider, O man, the counsel of God; recognise its wisdom and its goodness. He Who was about to water the whole floor with dew from heaven, began by drenching the fleece. He Who was about to redeem all mankind, poured the price of redemption upon Mary. Consider deeper with what feelings He hath willed that we should honour Mary, He Who hath given unto her a fulness of all good; so that if we have any hope, any grace, any salvation, we know that it runneth over from her abundance "who goeth up, overflowing with delights." (Cant. viii. 5.) With all our hearts, then, with all our deepest affections and longings, let us honour Mary, since this is the will of Him Who hath been pleased that it should be through Mary that we should have all things. I say that such is His will—for our sakes.

In the Seventh Responsory say,
"May all that are asking thine holy help feel the might of thine assistance."

Eighth Lesson.

[GOD] doth in all things anticipate our needs, cheer our terrors, rouse our faith, nerve our hope, put away our fears, strengthen our cowardice. Thou art awe-struck even by hearing the voice of the Father, thou art ashamed to approach Him, and wouldst fain hide thyself among the trees of the garden. Lo! He hath given thee JESUS for a Mediator, a Mediator Who will be heard on account of His reverent submission, (Heb. v. 7,) for the Father loveth the Son. (John iii. 35.) But perchance thou shrinkest before the Divine Majesty in Him also, since albeit He be made Man, He remaineth still God. Wouldst thou have an advocate with Him likewise? Have recourse to Mary. There is nothing in Mary but pure humanity—pure, not only in the sense of being free from any kind of contamination, but in that of being pure and simple human nature and nothing more. And I have no hesitation in saying that she also will be heard on account of her reverent submission. The Son will indeed hear the mother, and the Father will hear the Son.

Ninth Lesson.

MY little children, this is the sinners' ladder to heaven, this is my chiefest trust, this is the whole reason of the hope that is in me.¹ For why? Can her Son thrust her away, or endure that she should be thrust away? Can He either not hear, or not Himself be heard? Plainly He cannot. The Angel giveth her this joyful assurance: "Thou hast found grace with God." She will always find grace with God, and grace is all that we need, since by

grace are we saved: (Eph. ii. 8.) What else do we want, my brethren? Let us seek grace, and let us seek it through Mary, for he that seeketh, findeth, and cannot be disappointed of his hope. Let us seek grace, but let it be grace with God, for among men "favour is deceitful." (Prov. xxxi. 30.) Let others seek for merits; but let us seek to find grace. For why? Is it not the work of grace that we are here? Of a truth, "it is of the LORD'S mercies that we are not consumed." (Lam. iii. 22.)

LAUDS.

Hymn.²

MOTHER of our Lord and Saviour!
First in beauty as in power!
Glory of the Christian nations!
Ready help in trouble's hour!

Though the gates of Hell against us
With profoundest fury rage;
Though the ancient Foe assault us,
And his fiercest battle wage;

Nought can hurt the pure in spirit,
Who upon thine aid rely;
At thy hand secure of gaining
Strength and mercy from on high.

Safe beneath thy mighty shelter,—
Though a thousand hosts combine,
All must fall or flee before us,
Scatter'd by an arm divine.

Firm as once on holy Sion,
David's tower rear'd its height;
With a glorious rampart girded,
And with glistening armour bright;

So th' Almighty's Virgin Mother
Stands in strength for evermore;
From Satanic hosts defending
All who her defence implore.

Through the long unending ages,
Blessed Trinity, to Thee!
Father, Son, and Holy Spirit!
Praise and perfect glory be. Amen.

¹ Hæc peccatorum scala, hæc mea maxima fiducia est, hæc tota ratio spei meæ.

² Translation by the late Rev. E. Caswall.

Antiphon at the Song of Zacharias.
To thee we cried, O holy Mother of
God, and by thee the Lord's help
reached us.

MARTYROLOGY.

On the morrow we keep in England
the feast of the holy Confessor Ald-
helm, Bishop of Sherborne.

On the same 25th day of May,
were born into the better life—

At Salerno, the blessed Pope
Gregory VII., a right stout champion
and defender of the freedom of the
Church, whose feast we keep upon
the 28th day of this same month of
May.

At Florence, the holy Virgin, Mary
Magdalene de' Pazzi, of the Order of
Carmelites, famous for her holy life,
whose feast we keep upon the 3rd
day of June.

At Rome, upon the Nomentan Way,
the blessed martyr, Pope Urban I.,
who by his exhortation and teaching
turned to the faith of Christ many
who suffered martyrdom therefore,
among whom were Tiburtius and
Valerian. He himself also suffered
many things for the Church of God
in the persecution under the Emperor
Alexander Severus, and at length,
being beheaded, was crowned with
martyrdom.

At Dorostorum, in Bulgaria, the
holy martyrs Pasicrates, Valention,
and two others, who were all crowned
together.

At Milan, holy Bishop Denis. He
was banished into Cappadocia by the
Arian Emperor Constantius for the
Catholic faith's sake, and so there
gave up his spirit to God with a
near approach to martyrdom. His
sacred body was sent to Milan to
blessed Bishop Ambrose by Bishop

Aurelius, prompted to that godly act,
as is said, by holy Basil the Great.

At Rome, the holy Pôpe Boniface
IV., who consecrated the Pantheon
as the Church of the Blessed Virgin
Mary and All holy Martyrs.

At Florence, [in the fifth century,]
holy Zenobius, Bishop of that city, dis-
tinguished for the holiness of his life
and the fame of his wondrous works.

In the country of Troyes, [in the
sixth century,] the holy Confessor Leo.

At Assisi, in Umbria, is commem-
orated the translation of the holy
Confessor Francis, in the time of
Pope Gregory IX.

Also at Veroli, in Latium, the
translation of holy Mary, [mother] of
James, whose sacred body is honoured
by many works of power.

SECOND VESPERS.

Hymn as at the First.

*Antiphon at the Song of the Blessed
Virgin.* "O holy Mary, &c.," (p.
475,) ending "May all that are asking
thine holy help feel the might of thine
assistance."

*A Commemoration is made of the fol-
lowing. Prayer from his Office. Also
of St Urban, Bishop¹ and Martyr.
Antiphon, and Verse and Answer from
the Common Office for One Martyr,
(p. 404).*

Prayer.

O ALMIGHTY God, of Whose
blessed Martyr and Bishop
Urban we do make solemn memorial,
grant, we beseech Thee, that we may
be holpen of his prayers in Thy pres-
ence. Through our Lord JESUS Christ
Thy Son, Who liveth and reigneth with
Thee, in the unity of the Holy Ghost,
one God, world without end. *Amen.*

¹ "Pape," but Dom Guéranger has shown in his "Vie de Ste. Cécile" that the Bishop here meant cannot have been the Pope Urban.

MAY 25.

(*The Feast of St Gregory VII. is kept on May 28.*)

St Aldhelm, Bishop [of Sherborne,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 437,) except the following.

Prayer throughout. (Taken from the Salisbury Missal.)

O GOD, Who, upon this day, didst raise Thy blessed Bishop Aldhelm to eternal blessedness in heaven, grant, for his sake, and at his prayers, that Thy mercy may bring us also thither. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (From his Life by William of Malmesbury. Anglia Sacra, xi. 1.)

ALDHELM, who was a Saxon of Royal blood, took the habit of a monk in the Monastery at Malmesbury. He resorted again and again to Canterbury to sit at the feet of the Abbat Hadrian, and so advanced under his instruction, that not only himself became famous as a teacher, but was also the first Englishman who ven-

tured on publishing books. According to the testimony of Bede, he was a man of wide and varied learning, a brilliant speaker, and wonderfully well read both in Ecclesiastical and worldly writers.

Fifth Lesson.

HE read often, and prayed constantly, so that, (to use his own expression,) while he read, he seemed to hear God speaking to him, and while he prayed, himself to speak to God there present. He was indifferent to hunger, and careless about money, stopped inside his monastery, and proclaimed an unceasing war against idleness and desire. However, when a Church Synod had discussed the corrupt doctrines of the British Christians, and had come to the unanimous conclusion that it was better to lead the schismatics by reason than to drive them by force, Aldhelm took upon himself the task of confuting their errors. This he did by writing a book, which was the mean of leading back many of the wanderers into the bosom of the Universal Church.

Sixth Lesson.

AFTER the death of Hedda, Bishop of the West-Saxons, Aldhelm was induced, against his own wishes, to accept the See of Sherborne. When he entered on this sphere of duty, he already felt that the end of his life was near, and, to make the best of what time remained, he preached day and night, visited about his diocese, and practised fasting, and the like, as much as in the prime of his life. He died four years after becoming a Bishop, in the year of our Lord's Incarnation 709, and was buried in the Church of St Michael the Archangel, at Malmesbury.

THIRD NOCTURN.

*Lessons from Matth. xxv. 14, with
Homily of St Gregory, (p. 444.)*

*Ninth Lesson (For St Urban,
Bishop and Martyr.)*

THIS Urban was a Roman, who, in the reign of the Emperor Alexander Severus, by his teaching and holy life, brought many to believe in Christ. Among others was Valerian, the husband of the blessed Cecily, and Tiburtius, the brother of Valerian, both of whom afterwards bravely underwent martyrdom. It was Urban¹ who wrote the following words concerning the property of the Church: "Those things which His faithful ones make offering of unto the Lord, must never be turned to any other use than those of the Church, or of our Christian brethren, or of the poor. They are the free-will offerings of faithful believers, the trespass offerings of sinners, and the inheritance of the poor." He sat in the chair of Peter six years, seven months, and four days, and being crowned with martyrdom, was buried in the cemetery of Prætextatus, on the 25th day of May. He held five ordinations in December, wherein he ordained nine Priests, five Deacons, and eight Bishops for divers places.

*At Lauds a Commemoration is made
of St Urban. Prayer as yesterday
evening.*

MARTYROLOGY.

On the morrow we keep in England the feast of the holy Augustine, first Archbishop of Canterbury, called Apostle of England. He was sent hither, along with others, by the blessed Pope Gregory. He preached the Gospel of Christ to the English

people. He fell asleep in the Lord at Canterbury, glorious for his graces and wondrous works.

On the same 26th day of May, were born into the better life—

At Rome, holy Philip Neri, founder of the Congregation of the Oratory, famous for his virginity, his gift of prophecy, and his wondrous works.

Also at Rome, the holy Pope and martyr Eleutherius, who led many noble Romans to believe in Christ, and who sent into Britain holy Dyfan and Ffagan, who baptized Lleurwg, Prince [of Morganwg,] along with his wife and nearly all his people. We keep his feast upon the 29th day of this present month of May.

Also at Rome, the holy Priest Simitrius, and twenty-two others, who suffered martyrdom under the Emperor Antoninus Pius.

At Athens, the blessed Quadratus, a disciple of the Apostles. During the persecution under Hadrian the Church was scattered in great fear, but he gathered it together again by his faith and labour, and gave unto it a book very useful for the defending of the Christian religion, and worthy of the teaching of the Apostles.

At Vienne, in Dauphiny, the holy Zachary, Bishop [of that see,] who suffered martyrdom under Trajan.

In Africa, the holy martyr Quadratus, on whose feast-day holy Austin [of Hippo] preached a sermon.

At Todi, [in the persecution under the Emperor Diocletian,] the holy martyrs Felicissimus, Heraclius, and Paulinus.

In the country of Auxerre, [in the second century,] the holy Priscus and a vast multitude of Christ's faithful people suffered martyrdom.²

Vespers are of the following.

¹ That is, Pope Urban. The two have got confused together. Urban I. sat A.D. 223-230.

² The Petits Bollandistes add here: At Quito, [in Peru, in the year 1645,] the blessed Virgin, Mary Anne of Jesus de Paredes y Flores, who is surnamed the Lily of Quito.

MAY 26.

St Augustine, Archbishop of Canterbury, Confessor, Apostle of England.

Double of the First Class, with an Octave.

All from the Common Office for a Bishop and Confessor, (p. 437,) except the following.

Prayer throughout.

O GOD, Who didst give blessed Augustine to the English people, to be their first teacher, grant unto us, we beseech Thee, that as we do proclaim his praise on earth, so we may feel his prayers in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from 1 Tim. iii. 1, &c., as in the Common Office, (p. 438).

SECOND NOCTURN.

Fourth Lesson. (From Bede, i. 23, et seq.)

AUGUSTINE, the first Archbishop of Canterbury, and the Apostle of the English, was sent into England by blessed Gregory, and came thither in the year 597. At that time there was in Kent a most mighty king named Ethelbert, whose power reached even to the Humber. When this King had heard wherefore the holy man was come, he received him kindly, and bade him and his companions, who were all monks, to come to his own capital city of

Canterbury; being struck with astonishment at the perfect blamelessness of their lives, and the power of the heavenly doctrine which they preached, and which God confirmed with signs following.

Fifth Lesson.

THEY drew nigh to the city in solemn procession, singing the Litany, and bearing before them for their standard a silver cross and a picture of the Lord our Saviour painted on a panel. Hard by the city, upon the east side, there was a Church builded of old time in honour of St Martin, and wherein the Queen, who was a Christian, was used to pray. There they first began to meet together, to sing, to pray, to celebrate Masses, to preach, and to baptize, until the King was turned to the faith, and the most part of his people were led by his example, (but not his authority,) to take the name of Christian, for he had learnt from his teachers and his own soul's physicians, that men are to be drawn, and not driven to heaven. And now Augustine, being ordained Archbishop of the English and of Britain, lest he should leave untravailed any part of the Lord's vineyard, asked from the Apostolic See a new band of labourers, Mellitus, Justus, Paulinus, and Rufinian.

Sixth Lesson.

BY them Gregory sent hallowed vessels, Altar-cloths, Church vestments, and also reliques of the

holy Apostles and Martyrs. He instructed them to turn the temples of the idols into places of Christian worship, by sprinkling them with hallowed water, building altars in them, and putting reliques therein. The Britons who, nearly an hundred and fifty years before, had been thrust into the uttermost parts of the island, had some Bishops, whom Augustine vehemently urged to lay aside their error concerning the keeping of Easter, and to labour along with him for the conversion of the English, but they left it all to him. He toiled much for the saving of souls. He was illustrious for miracles, but more illustrious for his life. He made Mellitus Bishop of London, and Justus Bishop of Rochester, and named Lawrence to succeed himself at Canterbury, and then finished his work in peace, and passed away to that life which is a life of perfect blessedness, upon the 26th day of May, [in the year of our Lord 604,] in the reign of Ethelbert.

THIRD NOCTURN.

Lessons from Luke x. 1, with the Homily of St Gregory, (p. 403.)

MARTYROLOGY.

On the morrow we keep the feast of holy Bede the Venerable, Confessor and Doctor of the Church, very famous for his holiness and learning.

Upon the same 27th day of May, were born into the better life—

The holy martyr Pope John I., who was sent for to Ravenna by Theodoric, the Arian King of Italy, and there cast into prison on account of his orthodox faith, where he suffered long, and at length died.

At Dorostorum, in Bulgaria, the blessed Julius, a retired Roman

soldier, who was arrested in the time of the Emperor Alexander Severus, and brought before the President Maximus, in whose presence he denounced the idols, and steadfastly confessed the Name of Christ, and so was put to death.

At Sora, the holy Virgin and martyr Restituta. She fought the fight of faith under the Emperor Aurelian and the pro-Consul Agathius. She conquered the attacks of devils, the cajolery of her kinsfolk, and the cruelty of the tormentors. At last she was beheaded, along with other Christians, and so received the crown of martyrdom.

[At Thelus,] in Artois, [in the seventh century,] the holy martyr Ranulph.

At Orange, in Gaul, [in the first century,] holy Eutropius, Bishop [of that see,] famous for his graces and wondrous works.

At Second Vespers a Commemoration of the following. Prayer from his Office. Antiphon at the Magnificat, "O right excellent teacher, &c.," (p. 453.)

During the Octave, when the Office is not of St Augustine, he is commemorated every day at Vespers and Lauds, except on a Double of the First Class, when he is not commemorated at all, or of the Second, when he is so only at the Second Vespers.

MAY 27.

St Bede the Venerable, Confessor and Doctor of the Church.

Greater Double.

All from the Common Office for a Confessor not a Bishop, (p. 453,) except the following.

Prayer throughout.

O GOD, Who dost enlighten Thy Church by the learning of blessed Bede Thy Confessor and our teacher, mercifully grant unto Thy servants ever to be enlightened by his wisdom and holpen for his sake. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from the Common of Doctors,
(p. 469.)

Fourth Lesson.

BEDE, a priest, was born at Jarrow, on the borders of England and Scotland. At the age of seven years he was placed under the care of holy Benedict Biscop, Abbat of Wearmouth, to be educated. Thereafter he became a monk, and so ordered his life that, whilst he should devote himself wholly to the study of the sciences and of doctrine, he might in nothing relax the discipline of his Order. There was no branch of learning in which he was not most thoroughly versed, but his chief care was the study of Holy Scriptures; and that he might the better understand them he acquired a knowledge of the Greek and Hebrew tongues. When he was thirty years of age he was ordained priest, at the command of his Abbat, and immediately, on the advice of Acca, Bishop of Hexham, undertook the work of expounding the Sacred Books. In his interpretations he so strictly adhered to the teaching of the holy Fathers that he would advance nothing which was not approved by their judgment, nay, had the warrant of their very words. He ever hated

sloth, and by habitually passing from reading to prayer, and in turn from prayer to reading, he so inflamed his soul that often amid his reading and teaching he was bathed in tears. Lest also his mind should be distracted by the cares of transitory things, he never would take the office of Abbat when it was offered to him.

Fifth Lesson.

THE name of Bede soon became so famous for learning and piety that St Sergius the Pope thought of calling him to Rome, where, certainly, he might have helped to solve the very difficult questions which had then arisen concerning sacred things. He wrote many books for the bettering of the lives of the faithful, and defending and extending of the faith. By those he gained everywhere such a reputation that the holy martyr Bishop Boniface styled him a "Light of the Church"; Lanfranc called him "The Teacher of the English," and the Council of Aix-la-Chapelle "The Admirable Doctor." But as his writings were publicly read in the churches during his life, and as it was not allowable to call him already a saint, they named him "The Venerable," a title which in all times after has remained peculiarly his. The power of his teaching was the greater also, in that it was attested by a holy life and the graces of religious observance. In this way, by his earnestness and example, his disciples, who were many and distinguished, were made eminent, not only in letters and the sciences, but in personal holiness.

Sixth Lesson.

BROKEN at length by age and labour, he was seized by a grievous illness. Though he suffered under it for more than seven

weeks, he ceased not from his prayers and his interpreting of the Scriptures; for at that time he was turning the Gospel of John into English for the use of his people. But when, on the Eve of the Ascension, he perceived that death was coming upon him, he desired to be fortified with the last sacraments of the Church: then, after he had embraced his companions, and was laid on a piece of sackcloth on the ground, he repeated the words, "Glory be to the Father, and to the Son, and to the Holy Ghost," and fell asleep in the Lord. His body, very sweet,—as it is related, breathing sweet odour,—was buried in the monastery of Jarrow, and afterwards was translated to Durham with the relics of St Cuthbert. Bede, who was already a Doctor among the Benedictines, and in other religious Orders, and venerated in certain dioceses, was declared by Pope Leo XIII., after consulting with the Congregation of Sacred Rites, to be a Doctor of the universal Church; and the Mass and Office for Doctors was ordered to be recited by all on his feast-day.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (*cap. v. v. 13.*)

AT that time JESUS said to His disciples: "Ye are the salt of the earth. But if the salt have lost its savour, wherewith shall it be salted?" And so on.

Homily of the Venerable Bede, Priest.

The Gospel saith, "Ye are the salt of the earth." In these words the earth signifies human nature, and the salt signifies wisdom. Salt, verily,

by its nature renders the earth unfruitful. Hence we read of cities, which in the anger of their victors were sown with salt. And hereto agreeth the teaching of the Apostle that by the salt of wisdom the lust of this world is restrained in the earth of human flesh, lest the foulness of vice should sprout up. But what if the salt shall have lost its savour? That is to say—If you, by whom the people are to be seasoned, are, on account of fear of persecution, or terror, you should lose the kingdom of heaven, placed outside the Church, there is no doubt that you will incur the taunts of the enemy.

"Ye are the light of the world"; that is to say—You, because ye are enlightened by the true light, ought to be the light of them who are in the world. "A city set on an hill cannot be hid"; that is to say—The Apostles' teaching, founded upon Christ; in other words, the Church built upon Christ, out of many nations, in the unity of the faith, and bound together with the cement of love; to those who enter it, a place of safety; to those who go up to it, toilsome; the guardian of those who dwell in it, and excluding every enemy.

Eighth Lesson.

"NEITHER doth any man light a candle and put it under a bushel; but upon a candlestick." So he who puts the light under the bushel is he who for his own temporal ends would hide and tamper with the light of doctrine; but upon the candlestick he places it who follows the ministry of God in order that the teaching of the truth may be accounted a greater thing than the service of the body. In another aspect, the Saviour lighted the candle when He filled our mortal body with the flame of the

God-head; and He placed it on a candlestick, that is the Church; for He fixed the faith of His incarnation upon our foreheads. Which light cannot be placed under a bushel; that is to say, it cannot be included within the measures of the law, nor in Judea alone, but has lightened the whole earth.

*Ninth Lesson. (For St John I., Pope and Martyr.)*¹

POPE John I. was a Tuscan, who ruled the Church during the reign of the Emperor Justinian. He went to Constantinople to get help from Justinian in the troubles which the heretic King Theodoric was then causing in Italy. It pleased the Lord to mark this journey with wonders. A certain nobleman at Corinth lent to the Pope for his journey a very quiet horse on which his own wife was used to ride. But when the horse was returned to his owner he was found become so vicious, that by his restiveness and plunging he was always throwing off his mistress, as though he were not content to carry the lady after having carried the Vicar of JESUS Christ. When the nobleman and his wife found the beast to be thus worthless, they gave him for a present to the Pope. But a thing much more marvellous was that when the Pope, accompanied by the Emperor, and under the gaze of an immense multitude of people, who had come forth with Justinian to do him honour, was at the entering in of the Golden Gate of Constantinople, he gave sight to a blind man. Even the Emperor fell at his feet to show him respect. When he had arranged his business with Justinian he returned

into Italy, and forthwith sent out a letter to all the Bishops of Italy, bidding them hallow for Catholic worship the churches of the Arians, and adding these words: "We Ourselves when We were at Constantinople on some matters pertaining to the Catholic Religion and others pertaining to the King Theodoric, hallowed as Catholic all their Churches which We were able to find in those parts." Theodoric took this rule very ill, and, having enticed John by fraud to come to Ravenna, he cast him into prison, wherein, in a few days, he died of filth and hunger. He had sat in the chair of Peter two years, nine months, and fourteen days, within which time he had ordained fifteen Bishops. A little while afterward Theodoric also died. St Gregory writeth that a certain hermit saw him between Pope John and Symmachus the Patrician, whom he had likewise slain, going down into the fiery crater of Lipari, as though they who had been his victims were become the judges of his punishment. The body of John was carried from Ravenna to Rome, and there buried in the Church of St Peter.

At Lauds a Commemoration is made of the Octave of St Augustine, and of St John I. Prayer, "O God Who year by year, &c.," (p. 415.)

MARTYROLOGY,

On the morrow we keep the feast of the blessed Pope Gregory VII., a right stout champion and defender of the freedom of the Church, of whom mention is made upon the 25th day of this present month of May.

Upon the same 28th day of May, were born into the better life—

In Sardinia, the holy martyrs

¹ There may be some doubt whether the present form of the legend of St John I. will survive the next revision of the Breviary; however, these marvels are taken from St Gregory's Dialogues—St John reigned A.D. 523-526.

Æmilius, Felix, Priam, and Lucian, who contended for Christ, and were crowned.

At Chartres, in Gaul, the holy martyr Caranus, who received martyrdom by being beheaded, under the Emperor Domitian.

At Corinth, the holy martyr Helconides. She was first tried with many torments, under the President Perennius, in the time of the Emperor Gordian; then was tortured again under the next President Justinus, but was delivered by an Angel. At length her breasts were cut off and she was thrown to wild beasts, and tried with fire, and thereafter finished her testimony by being beheaded.

Also the holy martyrs Crescens, Dioscorides, Paul, and Helladius.

At Tekoah, in Palestine, the holy martyrs, monks, who were massacred by the Saracens in the time of the Emperor Theodosius the Younger. Their sacred remains were gathered together by the country-folk, who treated them with great reverence.

At Paris, [in the sixth century,] the holy Confessor Germanus, Bishop [of that see.] How saintly he was, how worthy, with what wondrous works he shone, hath been written by Fortunatus, Bishop [of Poitiers.]

At Milan, [in the fifth century,] the holy Senator, Bishop [of that see,] very famous for his graces and learning.

At Urgel, in Spain, [in the sixth century,] the holy Justus, Bishop [of that see.]

At Florence, [in the year 1002,] the holy Confessor Podius, Bishop [of that see.]

SECOND VESPERS.

Antiphon at the Magnificat, "O light excellent teacher, &c.," (p. 53.)

A Commemoration is made of the following. Prayer from his Office.

Then of the Octave of St Augustine.

MAY 28.

St Gregory VII., Pope and Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 437,) except the following.

The first verse of the Hymn is altered.

Prayer throughout.

O GOD, the might of all them which put their trust in Thee, Who to keep Thy Church free, didst make Thy blessed Confessor and Bishop Gregory strong to wrestle and to suffer, grant unto us, following his example, and holpen by his prayers, that with us as with him, if they fight against us, they shall not prevail against us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

HILDEBRAND, who reigned as Pope under the name of Gregory VII., was born at Saona in Tuscany. By his teaching, by

his holiness, and by his graces of all kinds, he was a noble light of the Church, whose brightness hath shone throughout all lands. There is a story to the effect that when he was a little child without any schooling, he was playing at the feet of a carpenter who was planing wood, and that God guided his hand to arrange the shavings which fell into the form of letters, making the inspired words of David, "He shall have dominion from sea to sea," (Ps. lxxi. 8,) a fore-shadowing, as it were, of that wide lordship over the earth which was afterwards his. He was taken to Rome, and brought up under the shelter of St Peter. As a young man he bitterly sorrowed over the oppression of the freedom of the Church by the laity, and over the corruption of the clergy themselves. He took the habit of a monk in the Abbey of Clugny, which was then in all the glory of the severest observance of the Rule of St Benedict. There he served God's majesty with such warmth of earnestness that the saintly fathers of the convent chose him to be their Prior. But the Providence of God had greater things in store for him, whereby to make him a source of health to many, and he was brought away from Clugny. He was first elected Abbat of the monastery of St Paul-without-the-walls at Rome, and afterwards created a Cardinal of the Roman Church. Under the Popes Leo IX., Victor II., Stephen IX., Nicolas II., and Alexander II., he discharged great offices of trust, and the duties of a Legate, and Blessed Peter Damian, speaking of him at this time, calleth him a man of most holy and honest thoughts. When

Pope Victor II. sent him as his Legate into France, he, by a miracle, forced the Bishop of Lyons, who was befouled by the pollution of simony, to acknowledge his sin; in the Council of Tours he wrung from Berenger¹ a second abjuration of his heresy; and he prevailed against the schism of Cadolaus,² and strangled it.

Fifth Lesson.

AFTER the death of Alexander II., Hildebrand, against his own will and to his own grief, was, on the 22nd day of April, in the year of Christ 1073, chosen Pope by one common consent of all. Reigning as Gregory VII., "he was as the sun shining upon the Temple of the Most High." (Ecclus. i. 7.) Mighty both in word and deed, he toiled for the restoration of Ecclesiastical discipline, for the spread of the Faith, for the defence of the freedom of the Church, for the suppression of error and corruption, so that since the time of the Apostles there is said never to have been a Pope who bore more labour and trouble for the sake of God's Church, or contended more manfully for her liberties. He purged divers provinces of the pollution of simony. Like a brave soldier he withstood without dread the unrighteous contentings of the Emperor Henry IV., against whom he shrank not from setting himself as a wall of defence for the house of Israël. And when the said Henry fell into the depths of sin he cut him off from the communion of the faithful, and from his kingdom, and loosed the nations that were subject to him from their sworn allegiance.

¹ Archdeacon of Angers; the first heretic who denied the Real Presence.

² Bishop of Parma; he got himself set up as an Anti-pope, by the title of "Honorius II."

Sixth Lesson.

WHILE he was celebrating solemn Mass, godly men saw a dove descend from heaven, perch upon his right shoulder, and spread out its wings so as to veil his head, a testimony that it was not by reasonings of man's wisdom, but by the teachings of the Holy Ghost, that he was guided in his rule over the Church. When the armies of the infamous Henry encompassed Rome, and hedged her in on every side, a great fire which the enemy had raised became extinct, when Gregory made the sign of the Cross towards it. The Norman Duke, Robert Guiscard, at length delivered Gregory from the hand of Henry, and he departed from Rome, first to the Abbey of Monte Cassino, and thence onward to Salerno, to dedicate the Church of St Matthew the Apostle at that place. While he was preaching to the people there, on a certain day he was smitten with grievous pains, and fell into a sickness whereof he foresaw that he should never be healed. As he lay on his death-bed, Gregory's last words were: "I have loved righteousness and hated iniquity, and therefore I am dying in exile." He was a man really holy, a visitor of sin, and a most leal soldier of the Church. It is past reckoning how many sufferings he manfully bore, and how much he wisely ordained in many Councils, which he gathered together in Rome. He had been Pope twelve years, when, [on the 25th day of May,] in the year of salvation 1085, he went hence to be ever with the Lord. Both during his life and after his death he was marked by signs and wonders not a few. His holy body was honourably buried in the Cathedral Church of Salerno.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, with the Homily of St Hilary, (p. 449.)

At Lauds a Commemoration is made of the Octave of St Augustine.

MARTYROLOGY.

On the morrow we keep the feast of the holy martyr Eleutherius, Pope of Rome, who led many noble Romans to believe in Christ, and who sent into Britain holy Dyfan and Ffagan, who baptized Lleurwg, Prince [of Morganwg,] along with his wife and nearly all his people. Mention is made of him upon the 26th day of this present month of May.

On the same 29th day of May, were born into the better life—

At Rome, upon the Aurelian Way, the holy martyr Restitutus.

At Iconium, a city of Isauria, the holy martyrs Conon and his son aged twelve years. Under the Emperor Aurelian they suffered with great firmness from being basted with oil upon a grating over live coals, stretching upon the rack and fire, and at length gave up the ghost as their hands were being pounded with a wooden mallet.

On the same day, the holy martyrs Sisinius, Martyrius, and Alexander, who are stated by Paulinus, in his life of holy Ambrose, to have gained the crown of martyrdom in the parts of Val-d'Anagna, under the persecution of the heathen in the time of the Emperor Honorius.

At Cæsarea Philippi, the holy martyrs Theodosia, mother of the holy martyr Procopius, and twelve other noble matrons, who were beheaded in the persecution under Diocletian.

In Umbria suffered one thousand

five hundred and twenty-five holy martyrs.

At Treves, the blessed Confessor Maximin, Bishop [of that city,] who honourably welcomed the holy Bishop Athanasius when he was in exile from the persecution of the Arians.

At Verona, [in the fourth century,] the holy Maximus, Bishop [of that see.]

At Arci, in Latium, the holy Confessor Eleutherius.

Vespers are, of the following, from the Chapter inclusive.

MAY 29.

St Eleutherius, Pope of Rome, Martyr.

Double.

All from the Common Office of One Martyr, (p. 404,) except the following.

Prayer throughout, "Mercifully consider our weakness, &c," (p. 413.)

FIRST VESPERS.

As regards St Eleutherius, these begin with the Chapter.

Commemoration of St Gregory VII., with Prayer from his Office. Antiphon at the Song of the Blessed Virgin, "Being made the chief Bishop, &c.," (p. 448.) Also of the Octave of St Augustine.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ELEUTHERIUS was a Greek by race, and was born at Nicopolis, a city of Epirus. His father's name was Abundius. He was a Priest of the holy Roman Church. In the year of our Lord 179, during the reign of the Emperor Marcus Aurelius Augustus, after the death of Soter, he was chosen Bishop of Rome by the votes of all the clergy. He discharged the duties of this office excellently, and with all praise, for fifteen years and twenty-three days. He held three ordinations in the month of December, wherein he ordained twelve Priests, eight Deacons, and fifteen Bishops for divers places.

Fifth Lesson.

HE was consulted by the church of Lyons by letter concerning certain questions. The bearer of these letters was that most learned Irenæus. Him he hospitably welcomed, and to him he opened the traditions of the Apostles which the Church of Rome had kept pure. He condemned the superstitious dry-meat system¹ of the Montanists. He laid down excellent rules as to the right form of church sentences. When Marcion and Valentine had oftentimes relapsed he cast them out of the Church.

Sixth Lesson.

IN his days the Church enjoyed the utmost peace, and he brought many even of the chiefest of Rome to believe in Christ. He received letters by messengers from Lleuwig, Prince of the Britons [of Morganwg,] praying him for ministers of the Word of God,

¹ Xerophagia.

and he sent unto him Ffagan and Dyfan, Priests of the Roman Church, through whose hands the Prince himself, with his whole household and nearly all his subjects, were born again in the sacred washing of regeneration. At length, when he had done all these things and others for the worship of God, Eleutherius died a holy death upon the 28th day of May, [in the year of our Lord 192,] in the reign of the Emperor Commodus, and was buried upon the Vatican Mount.

THIRD NOCTURN.

Lessons from Luke xiv. 26, with the Homily of St Gregory, (p. 411.) At Lauds Commemoration of the Octave of St Augustine.

MARTYROLOGY.

Upon the morrow we keep the feast of holy John of Nepomuc, Canon of the metropolitical Cathedral Church of Prague, in Bohemia, who, when he had been vainly tried, to make him violate the seal of sacramental confession, was cast into the river Moldau, and so earned the palm of martyrdom; of whom mention is made upon the 16th day of May.

Upon this same 30th day of May, were born into the better life—

At Rome, upon the Aurelian Way, the holy martyr Pope Felix, who was crowned with martyrdom under the Emperor Aurelian.

At Torre, in Sardinia, [in the persecution under the Emperor Hadrian,] the holy martyrs Gabinus and Crispulus.

At Antioch, [in the fourth century,] holy Sycus and Palatinus, who suffered many torments for Christ's Name's sake.

At Ravenna, [in the fifth century,]

the holy Confessor Exuperantius, Bishop [of that see.]

At Pavia, [in the seventh century,] the holy Anastasius, Bishop [of that see.]

At Cæsarea, in Cappadocia, the holy Basil and Emmelia his wife, father and mother of holy Basil the Great. In the time of the Emperor Galerius Maximian they were banished, and dwelt in the wilderness in Pontus; but they fell asleep in peace after the persecution was over, leaving their children inheritors of their goodness.

At Seville, in Spain, [in the year 1252,] holy Ferdinand III., King of Castille and Leon, who on account of his excelling graces was surnamed the Saint. Illustrious for his zeal in the propagation of the faith, after conquering the Moors, he left an earthly kingdom to inherit in blessedness a kingdom eternal in heaven.

Vespers are of the following, from the Chapter inclusive.

MAY 30.

St John of Nepomuc, Martyr.

Double.

All from the Common Office for a Martyr, (p. 404,) except the following.

Prayer throughout.

O GOD, Who through the unconquerable Sacramental silence of Thy blessed servant John hast adorned Thy Church with the crown of yet another martyrdom, grant unto us, at his prayers and after his ensample, the grace to bridle well our tongues, and to be ready to lose the whole world rather than our own souls. Through our Lord JESUS Christ Thy

Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

As regards St John, these begin with the Chapter.

Commemorations of St Eleutherius, of the Octave of St Augustine, and of St Felix I., Pope and Martyr.¹ The Commemoration of St Felix is taken from Lauds, and the Prayer is, "O God, Who year by year, &c.," (p. 413.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS John was born at Nepomuc, from which his name is taken, a little town of Bohemia, [some leagues from Prague, about the year of our Lord 1330.] His father and mother were well stricken in years. At the hour of his birth fire appeared blazing over the house. As a child he fell grievously ill, but completely recovered, through the help of the Blessed Virgin, to whom his father and mother believed that they originally owed him. These signs from heaven were followed by a godly education aided by a quick wit, and he passed his boyhood amid holy and earnest exercises, esteeming it his enjoyment to go to Church and to serve Priests at the Altar. He went to study letters first at Staaze,

and then more advanced learning at Prague, where he took the degree of Master in Philosophy and of Doctor in Divinity and Canon Law. Being ordained Priest, and fitted by the science of the Saints to labour for the gain of souls, he gave himself up entirely to the ministry of the word of God. His eloquence and holiness brought forth abundant fruits in the destruction of vice and the recall of wanderers into the path that leadeth unto life, and he was appointed a Canon of the Metropolitan Church of Prague. Soon afterwards he was named Court Preacher by King Wenceslaus IV., and discharged this office with such success, that the King acted largely on his advice, and held him in great respect. But the servant of God firmly and constantly refused the higher honours offered him by his Sovereign, and which would have taken him away from the preaching of the Divine Word.

Fifth Lesson.

HE was appointed Royal Almoner, and the Queen Jane made him her Confessor. When King Wenceslaus fell away from his good life and resolutions, and plunged into sin, he took in bad part the remonstrances and warnings of his godly wife, and dared to ask from John a disclosure of the things which the Queen had confided to him in the tribunal of Sacramental Penance. But the servant of God remained unshaken, first under blandishments and then under torture and a miserable imprisonment, in refusing to gratify the King's base curiosity. But the laws neither of God nor of man could withhold the insane mind

¹ This, and the case of St Petronilla on the next day, are examples of the application of the Pie ix. 8.

of Wenceslaus from his infamous idea, and the champion of Christ openly foretold to the people that his own last conflict was at hand, and the afflictions which would thereafter befall the kingdom. He went presently to Buntzel, and, in front of the antient image of the Blessed Virgin which is there honoured, prayed earnestly for strength from heaven to fight a good fight. He returned thence on the evening before Ascension Day [1383,] and the King chancing to look out at a window and see him pass, sent for him and furiously demanded his compliance, with the threat of having him drowned if he was obstinate. John remained perfectly unmoved. That night, therefore, he was thrown into the River Muldaw, where it runs through Prague, and so gained the glorious crown of martyrdom.

Sixth Lesson.

THE sacrilegious murder was committed secretly, but a great sign from God made it public, and, with it, the glory of the martyr. As the lifeless corpse was borne along by the stream, lights appeared, floating and moving over the waters. The next morning therefore the Canons, nothing fearing the anger of the King, took the body from the sand and carried it in solemn procession to the Metropolitan Church, and there gave it burial. The memory of this victorious Priest became constantly more illustrious by miracles and by the veneration paid it by the faithful, especially such as are slandered. After more than three hundred years, when his remains, which had lain all the while under ground, were judicially examined, the tongue was found incorrupt and fresh, and when,

after six years more, it was shown to the judges appointed by the Apostolic See, it suddenly swelled again to its full size, and changed in colour from dark to bright red. These and other signs being duly certified, the supreme Pontiff Benedict XIII., upon the 19th day of March, in the year of salvation 1729, inscribed in the list of the holy martyrs the name of this first champion of the inviolability of sacramental confession, whose secrecy he sealed with his blood.

THIRD NOCTURN.

Lessons from Matth. x. 26, with the Homily of St Hilary, (p. 417.) The last part is either omitted or read as one with the second in order to make room for the following.

Ninth Lesson. (For St Felix I., Pope and Martyr.)

POPE Felix I. was a Roman who ruled the Church in the days of the Emperor Aurelian. His father's name was Constantius. His is the ordinance which commands that Mass should be celebrated on the monuments and graves of martyrs. He held two December ordinations, wherein he ordained nine Priests, five Deacons, and five Bishops for divers places. Having finished his testimony he was buried upon the Aurelian Way, in the Church which he had himself built and dedicated. He lived as Pope two years, four months, and twenty-nine days.¹

At Lauds, Commemorations of the Octave of St Augustine, and of St Felix I. The latter is taken from the First Vespers. Prayer, "O God, Who year by year, &c.," (p. 413.)

¹ Reigned A.D. 269-274.

MARTYROLOGY.

MAY 31.

Upon the 31st day of May, were born into the better life—

At Brescia, the holy Virgin Angela Merici, Foundress of the religious Sisters of St Ursula, to have for their principal work the leading of young maidens in the ways of the Lord. Of her mention is made upon the 27th day of January.

At Rome, the holy Virgin Petronilla, daughter of the blessed Apostle Peter. She looked down upon an offer of marriage from the noble Flaccus, and took three days to consider the matter, the which time she spent in fasting and prayer, and upon the third day, immediately after receiving the Sacrament of Christ, she gave up the ghost.

At Aquileia, the holy brothers Cantius and Cantian, and their sister Cantianilla, all martyrs of the noble family of the Anicii, who, along with their schoolmaster Protus, were beheaded under the Emperors Diocletian and Maximian on account of their firmness in the Christian faith.

At Torre, in Sardinia, [in the persecution under the Emperor Hadrian,] the holy martyr Crescentian.

At Comana, in Pontus, the holy soldier Hermias. He was delivered by God's help from countless and savage tortures, under the Emperor Antoninus. He converted his executioner to Christ, and made him a sharer in the crown of his own martyrdom, but he himself was the first to grasp it, by being beheaded.

At Verona, [in the sixth century,] the holy Lupicinus, Bishop [of that see.]

At Rome, the holy Deacon Paschasius, a Confessor of whom doth make mention the blessed Pope Gregory [the Great.]

Vespers are of the following, from the Chapter inclusive.

St Angela Merici, Virgin.*Double.*

All from the Common Office for a Virgin not a Martyr, (p. 489,) except the following.

Prayer throughout.

O GOD, Whose will it hath been to use blessed Angela as a mean whereby to make a new fellowship of virgins to grow and flourish in Thy Church, grant unto us, at her prayers, so angelically to live, that we may freely lay aside all earthly things, and worthily enter upon the enjoyment of those things which are eternal. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

FIRST VESPERS.

As regards St Angela, these begin with the Chapter.

Commemorations are made of St John of Nepomuc, of the preceding, of the Octave of St Augustine, and of St Petronilla, Virgin not Martyr; Antiphon, Verse, &c., for the latter from Lauds.

Prayer. Graciously hear us, &c., (p. 496.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ANGELA MERICI was born of godly parents at Decenzano on the western shore of the Lake of Garda,

in the diocese of Verona and territory of Venice, [on the 21st day of March, about the year of grace 1474.] From her earliest years she carefully guarded the lily of her virginity, with the intention of keeping it for ever unbroken. She had no taste for women's finery, and purposely marred the exceeding comeliness of her body and her sightly hair, as seeking to appear beautiful only in the eyes of Him Who is the Lover of souls. At ten years of age she lost both her father and mother, and thereafter, being fain to take upon her a life of greater hardness, she essayed to retire into a desert place apart, but this her uncle forbade her to do, and she learnt how to practise at home what she was not allowed to attempt in the wilderness. She often used hair-cloth and scourging; never ate flesh-meat, except when she was sick; drank wine only on the Feast-days of Christmas and Easter; and many a day took nothing at all. She was instant in prayer. What little sleep she took, she took lying on the ground. The devil strove to beguile her, appearing under the form of an angel of light, but she quickly detected him and put him to flight. At length she added to the glory of virginity that poverty which is commended in the Gospel; she gave up all that she had, and adopted the dress and rule of the Third Order of St Francis.

Fifth Lesson.

SHE left undone no service of kindness which she was able to do to her neighbours. If there remained anything over of the food which was given in alms to herself, she gave that to the poor. She cheerfully waited upon the sick. She journeyed about, with a great reputation for holi-

ness, comforting the afflicted, asking forgiveness for the guilty, reconciling the angry, and recalling the wicked from evil. Her only hunger was for the bread of Angels, and she took the Same right often, and then arose in her vehemence of love bearing her towards God, which oftentimes made her beside herself. She made a pilgrimage, with intense feeling, to the Holy Places in Palestine, during which journey she lost her sight at Canea in Crete on her way out, and recovered it at the same place on her way home. In this journey also, God saved her from being made prisoner by the unbelievers and from shipwreck. She went to Rome, [in 1525,] at once to pray at the immovable Rock of the Church, and to gain the abundant pardons of the Jubilee. Pope Clement VII. conversed with her, was edified by her holiness, and highly commended her; neither would he let her leave Rome, until he knew that God was calling her elsewhere.

Sixth Lesson.

SHE went back to Brescia, and there hired an house near the Church of St Afra, in which house, in obedience to a vision and command from heaven, she founded a new Order of religious women, constituted under certain rules and holy regulations of life. This Order she put under the name and patronage of St Ursula, the fearless leader of maidens. When Angela was near to death, she foretold that this Order will never cease. She was well-nigh three score and ten years of age, and full of good works, when, in the [night between the] 27th [and the 28th days] of January, in the year 1540, she winged her flight heavenward. Her dead body lay unburied thirty days, supple

and life-like. It was laid at last in the Church of St Afra, where sleep so many more of God's holy children. Divers miracles forthwith began to be worked at her grave. The fame of these being noised about, she began to be commonly called Blessed, and that not only at Brescia and Decen-zano; and pictures of her were put over Altars. Not many years after-ward, holy Charles Borromeo said openly at Brescia, that she was one whose name the Apostolic See might well enroll among those of holy virgins. The reverence which had of a long time been shown to her memory was approved by the local Ordinaries, confirmed by divers Papal Indults, and solemnly ratified and established by decree of Pope Clement XIII. As she continued famous for new and proved miracles, Pope Pius VII., at the solemn canonization held in the Vatican Basilica, upon the 24th day of May, in the year 1807, added her name to the list of holy maids.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, with the Homily of St Gregory, (p. 493.) At Lauds a Commemoration is made of St Petronilla, Antiphon, Verse, &c., from First Vespers. Prayer as before.

MARTYROLOGY.

Upon the 1st day of June, were born into the better life—

At Rome, the holy martyr Juventius.

At Cæsarea, in Palestine, [in the year 308,] the blessed martyr Pamphilus, the Priest. He was a man wonderful for his holiness, his teaching, and his goodness towards the poor. In the persecution under the Emperor Galerius Maximian, he was first tortured for Christ's faith's sake, under the President Urban, and cast

into prison; then under Fermilian he was called back again to suffer, and then along with others finished his testimony. There then suffered also the Deacon Valens, Paul, and nine others whose memory is celebrated upon other days.

At Autun, [in the year 273,] holy Reverian, Bishop [of that see,] the Priest Paul, and ten others, who were crowned with martyrdom under the Emperor Aurelian.

In Cappadocia, the holy martyr Thespesius, who, after being tortured, was beheaded under the Emperor Alexander Severus and the Prefect Simplicius.

In Egypt, the holy martyrs, the sergeant Ischyrion, and five other soldiers, who were put to divers kinds of death, under the Emperor Diocletian, for believing in Christ; also the holy martyr Firmus, who, in the persecution under Maximian, was terribly scourged, bruised with stones, and at last be-headed.

At Perugia, the holy soldiers Felin and Gratinian, who were diversly tormented under the Emperor Decius, and by a glorious death obtained the palm of martyrdom.

At Bologna, the holy martyr Proculus, who suffered under the Emperor Maximian.

At Amelia, the holy martyr Secundus, who was thrown into the Tiber, under the Emperor Diocletian, and so finished his testimony.

At Città-di-Castello, in Umbria, the holy Roman soldier Crescentian, who was crowned with martyrdom under the same Emperor Diocletian.

In Umbria also, [in the year 400,] the holy Priest Fortunatus, famous for graces and wonders.

At the Monastery of Lerins, [in the year 430,] the holy Abbat Caprasius.

At Treves, [in the year 1035,] the holy monk Simeon, who was en-

rolled among the Saints by Pope Benedict IX.

At Burgos, in Spain, [in the year 1037,] in the Monastery of Oagna, the holy Benedictine Abbat Enecon, illustrious for his holiness and the fame of his miracles.

At Vespers a Commemoration of the Octave of St Augustine.

FEAST-DAYS IN JUNE.

On the first day on which Nine Lessons are not read is recited the Office of the Dead.

JUNE I.

Seventh Day within the Octave of St Augustine.

Semi-double.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Lessons from St Maximus, "Our Blessed Father Augustine, &c.," (p. 449.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (x. 1.)

AT that time: the Lord appointed other seventy-two also, and sent them two and two before His face

into every city and place, whither He Himself would come. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Sermon 42 on the Saints.*)

The Lord Himself had a bag and entrusted the same to Judas. He endured the thief; but I am fain to learn from my Lord, and I ask: Lord, Thou didst endure the thief, but whence hadst Thou that which he was able to steal? I am a poor, weak creature, and Thou commandest me not to carry a purse; Thou didst carry a bag, and it gave an opportunity to rob Thee; if Thou hadst had no bag, he would not have had what to steal. What canst Thou say unto me but this: Understand what it is that thou hearest, "carry no purse." What is a purse? it is money shut up, that is to say, wisdom hidden. Shut not up your wisdom in yourselves. Receive ye the Holy Ghost. Thou shouldest be a fountain, not a bag, a source to give forth, not a receptacle to keep close.

Eighth Lesson.

"**SALUTE** no man by the way.

This may be taken as a simple command, as also He hath bidden us to be speedy in executing His precepts. But there is also another interpretation which I consider the more probable, and which toucheth me more closely, and with me all other stewards, and you also that be hearers. ¹He that saluteth speaketh of health, for this is how they of old time were used to begin their letters, "A to B wisheth health." What therefore mean these words, "Salute no man by the way"? He that saluteth in the way, wisheth

¹ What follows is almost impossible to translate, as it turns upon the Latin words *Saluto* and *Salus*; one clause has had to be omitted.

health as accident ariseth. I see that ye have caught my meaning, but I am not done yet, for ye have not all caught it, and since we are talking about the way, let us walk as though we were in the way, and ye that be quick, wait for them that be slow, and so all walk together.

Ninth Lesson.

WHAT did I say? He that saluteth in the way wisheth health as accident ariseth; he is not going to him whom he saluteth; he is busy about something else, when the occasion of salutation cometh across him; he is walking with some other object, when this meeteth him. But thou, if thou preachest, do it, not by accident, but out of love. There are men, therefore, who preach the Gospel, as it were by accident, now and then, while they are about their own business. It is of these that the Apostle saith with groaning, "All seek their own, not the things which are JESUS Christ's (Phil. ii. 21.) These salute indeed, that is, they speak health, they preach the Gospel, but to do so is not their main intent; they do it only as it were by accident.

MARTYROLOGY.

On the morrow is the Octave of holy Augustine, first Archbishop of Canterbury, and Apostle of England.

Upon the same 2nd day of June, were born into the better life—

At Rome, the holy martyrs Marcellinus the Priest, and Peter the Exorcist. They were teaching the faith to many in prison in the time of Diocletian, when Serenus the judge, after putting them to terrible bonds and many torments, caused them to be beheaded at the place which was then called the Black Wood, but the name of which was

afterwards changed in honour of the Saints, and called the White Wood. Their bodies were buried in the crypt, hard by the body of holy Tibertius, and holy Pope Damasus in after-days decorated their grave with a set of verses.

In Campania, the holy martyr Elmo, Patriarch [of Antioch.] Under the Emperor Diocletian he was first hid with scourges laden with lead, then heavily beaten with cudgels, after which resin, sulphur, lead, pitch, wax, and oil were poured over him, but he still appeared unharmed. Thereafter at Formi, under Maximian, he was tortured again with divers and most cruel sufferings; but God preserved him to strengthen others, until at length, famous for his testimony, he fell asleep in a holy death at the call of the Lord. His body was afterwards taken to Gaeta.

At Lyons, the holy martyrs Photinus the Bishop, Sanctus the Deacon, Vetius, Epagathus, Maturus, Ponticus, Biblides, Attalus, Alexander, and Blandina, with many others, whose mighty and constant contendings, in the time of Marcus Aurelius Antoninus and Lucius Verus, are written in the Epistle of the Church of Lyons to the Churches of Asia and Phrygia; among these the holy Blandina, weaker by sex, frailer in body, lower in social position, underwent contendings more long and more sharp, and remaining still inflexible, was slain by the sword, and so followed the others whom she had exhorted to victory.

At Rome, [in the year 657,] the holy Confessor Pope Eugenius I.

At Trani, in Apulia, [in the year 1094,] the holy Confessor Nicholas Peregrini, whose wonderful works were published in a Council at Rome under Pope Urban II.

Vespers of the following.

JUNE 2.

Octave of St Augustine.

Double.

All as on the Feast, except the following.

At First Vespers a Commemoration of SS. Marcellinus, Peter, and Elmo, from the Common Office for Many Martyrs, (p. 420.)

Prayer. "O God, Who year by year," &c., (p. 430.)

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

The Lessons are taken from the Regula Pastoralis of Pope St Gregory [the Great.] (Part II. c. 1; Part I. cc. 8, 9, 10.)

Fourth Lesson.

THE life of a bishop ought to be so much higher than the life of his people as is that of a shepherd than that of his sheep. It behoveth him carefully to consider how high are the calls upon him in comparison of whom the people are called sheep. It behoveth him, therefore, to be pure in thought, eminent in works, wise in silence, useful in word, by sympathy every man's neighbour, in contemplation more rapt than any, by lowliness the fellow-worker of such as do well, by zeal for righteousness the opponent of evil in such as do ill, not suffering the care of those things that be outward to take away from the care of those things that be inward, nor neglecting to see to

those that be outward because he hath care for those that be inward.

Fifth Lesson.

WE must consider also that when he that is chosen a Bishop taketh on him the care of the people, he cometh unto them as a physician unto a sick man. If therefore his own works be still disordered, with what face shall he go to heal the suffering while his own unhealed wounds are manifest? He ought in all his ways to set an example of good living, showing himself one who hath died to all fleshly passions and liveth in the spirit, who setteth little store by it that things should go well with him in this world, and is not afraid that they should go ill, whose only eagerness is for the things that be inward; one whose spirit is under the control of his will, and that, not altogether through weakness of body, so that it kicketh not much; one who is not drawn to desire other men's goods, but freely disperseth his own.

Sixth Lesson.

WHENCE the very office of a Bishop is called a good work where it is said: "If a man desire the office of a Bishop he desireth a good work," (1 Tim. iii. 1.) He therefore is a witness against himself, that he desireth not the office of a Bishop, who desireth to be a Bishop, not that he may be a minister of good works, but for the sake of honour and dignity. A man indeed doth not only not desire the sacred office of a Bishop at all, but doth not even know what it is, if what he gaspeth for is the position of power, if the subjection of others unto him be a secret banquet

to his inmost thoughts, if it is his delight to hear himself praised, if his heart swell at the idea of his rank and if he revelleth in wealth and comfort. What he seeketh is gain in this world, and that under the mask of the very dignity whereby all gain in this world ought to have been put away.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (x. 1.)

AT that time: The Lord appointed other seventy-two also, and sent them two and two before His face into every city and place, whither He Himself would come. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*Comment. on Luke.*)

No man doubteth that the twelve Apostles were the beginning and foreshowing of Bishops; and we ought to know that these seventy-two were in the same way the presentment of ordinary Priests, that is to say, of the second order of the Priesthood. Albeit we know from the writings of the Apostles that in the first times of the Church the words Priest and Bishop were applied indifferently, whereof Priest doth indicate the ripening of wisdom and the other the toil of a shepherd. It is well said that seventy-two were sent; either because the Gospel was to be preached to that number of races in the world, the Apostles being sent to the twelve tribes of Israël, and these to the outer

nations; or because the number of the preachers was in itself a declaration that the whole world was to be enlightened by the Gospel of the Most High and Undivided Trinity.

Eighth Lesson.

THE sun doth thrice in seventy-two hours cause his glorious circuit to shine upon the world; and the Lord hath called Himself the Day, and His Apostles the hours, where He saith, "Are there not twelve hours in the day? if any man walk in the day, he stumbleth not." (John xi. 9.) And in the Psalms it is said: "Proclaim aloud that His salvation is day from day"¹—that is, Light of Light, Very God of Very God. Moreover in many places of the Holy Scriptures the mystery of the Trinity is set forth under the figure of three days, markedly where it is said that the Lord arose again from the dead upon the third day. So also in the Old Testament; when the people were come unto Mount Sinai, it was upon the third day that they received the Law, and again, it was "after three days" that they passed over the river Jordan, that river which is a type of the grace of Baptism. (Josh. i. 11, iii. 1.)

Ninth Lesson. (Of the Holy Martyrs.)

THIS Peter was an exorcist, whom, in the reign of the Emperor Diocletian, Serenus the Judge cast into prison at Rome because he confessed the Christian faith. He there set free Paulina, the daughter of Artemius, the keeper of the prison,

¹ "Bene nuntiate diem de die salutare ejus," probably meant for Ps. xciv. 2, which however runs in the present Latin: "Annuntiate de die in diem salutare ejus," "show forth His salvation from day to day."

from an evil spirit which tormented her. Upon this, Artemius and his wife and all their house, with their neighbours who had run together to see the strange thing, would fain be made friends with JESUS Christ. Peter therefore brought them to Marcellinus, the Priest, who baptized them all. When Serenus heard of it, he called Peter and Marcellinus before him, and sharply rebuked them, adding to his bitter words threats and terrors, unless they would deny Christ. Marcellinus answered him with Christian boldness, whereupon he caused him to be buffeted, separated him from Peter and shut him up naked in a prison strewn with broken glass, without either food or light. Peter also he straitly confined. But when both of them were found to wax faithfuller and braver in their bonds, they were beheaded, unshaken in their testimony, and confessing JESUS Christ gloriously by their blood. Elmo was a Bishop in Campania who, [in the year 303,] in the reign of the Emperors Diocletian and Maximian was beaten with clubs and whips loaded with lead, and afterwards anointed with melted pitch, sulphur, and lead, and boiling resin, wax, and oil. From all this he came forth whole and sound; which wonder turned many to believe in Christ. He was remanded again to prison, and straitly bound in heavy iron fetters. But from these he was wondrously delivered by an angel. At last, at Formi, Maximian caused him to be subjected to divers torments, and in the end being clad in a coat of red-hot brass the power of God made him to be more than conqueror in this thing also, and to grasp the palm-branch of a glorious testimony, whereby he strengthened many in the faith and turned many to it.

At Lauds, a Commemoration is made of SS. Marcellinus, Peter, and Elmo, from the Common Office for Many Martyrs. Prayer as at Vespers.

MARTYROLOGY.

On the morrow we keep the feast of the holy Virgin Mary Magdalene de' Pazzi, of the Order of Carmelites, famous for her holy life, of whom mention is made upon the 25th day of the month of May.

Upon the same 3rd day of June, were born into the better life—

At Arezzo, in Tuscany, the holy brethren Pergentinus and Laurentinus, both martyrs. They were boys, who, in the persecution under Decius, after bearing horrid torments and showing forth great works of power, were slain by the sword under the President Tiburtius.

At Constantinople, the holy martyr Lucillian and his four sons, Claud, Hypatius, Paul, and Denis. Lucilian, before he became a Christian, had been a priest of idols. All the five, after they had been put to various tortures, were cast into a furnace, but rain put out the fire, and they all escaped unhurt. Then Lucilian was crucified, and the children were beheaded, and so under Silvanus the President they finished their testimony.

At the same place, the holy Virgin and martyr Paula, who was arrested while she was gathering up the blood of the aforesaid martyrs. She was beaten with rods, and cast into the fire, but was delivered, and at last beheaded at the same place where the holy Lucillian had been crucified.

At Cordova, in Spain, the blessed monk Isaac, who, [in the year 851,] was slain with the sword, [by the Moslims,] for Christ's faith's sake.

At Carthage, the holy Priest Cæcilius, who brought holy Cyprian to believe in Christ.

In the country of Orleans, [in the year 565,] the holy Confessor Liphard the Priest.

At Lucca, in Tuscany, [in the year 1051,] the holy Confessor Davin, [the Armenian pilgrim.]

At Paris, the holy Queen Clotilde, at whose entreaties her husband, King Clovis, accepted the faith of Christ.

At Anagni, the holy Virgin Oliva.

Vespers of the following, from the Chapter inclusive.

JUNE 3.

St Mary Magdalen de' Pazzi, Virgin.

Double.

All from the Common Office for a Virgin not a Martyr, (p. 489,) except the following.

Prayer throughout.

O GOD, Who lovest virginity, and Who didst make Thy blessed Virgin Mary Magdalen a-fire with the love of Thyself, and rich with Thy heavenly gifts, grant unto us, who honour her memory by a yearly Feast, the grace to copy the ensample of her purity and of her tenderness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers as regards St Mary Magdalen begin with the Chapter.

Commemoration of the Second Vespers of the Octave Day of St Augustine.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Mary Magdalen¹ was born of the noble Florentine family of the Pazzi, [on the 2nd day of April, in the year of Christ 1566.] She was hardly out of her cradle when she set her feet in the path of perfection. At ten years of age she made a vow of perpetual virginity, and [at fifteen] took the habit of the Order of Mount Carmel, in the convent of Saint Mary of the Angels. In that sisterhood she was in all ways a pattern to all. She was pure to that degree, that she did not even know of the existence of anything which can hurt modesty. For the space of five years, by the command of God, she lived upon nothing but bread and water, the Lord's Day only excepted, in which she used the food which is taken in Lent. She chastised her body with hair-cloth, scourging, cold, hunger, watching, nakedness, and all manner of hardships.

Fifth Lesson.

THE love of God was so hot within her, that she was sometimes fain to bathe her breast with cold water to allay the agitation. She was oftentimes rapt in the spirit, and that most marvellously, for whole days at a time, during which trances she saw things hidden and heavenly, and was enlightened of God with great gifts. But after all these things she had a stern tussling with the prince of the darkness of this world, while God allowed her spirit to remain dry, deserted, abandoned by all, and tormented with divers temptations. And all that while she remained an ensample of unconquered patience and the deepest lowly-mindedness.

¹ This is her name in religion; her baptismal name was Katharine.

Sixth Lesson.

SHE was very remarkable for her tender love toward her neighbours. Sometimes she went whole nights without sleep, while she was working for the service of the sisters, or waiting upon the sick. She sometimes healed sores even by licking them. That there should be unbelievers and sinners perishing caused her bitter weeping, and she offered herself to God to suffer for their conversion whatsoever He chose. For many years, therefore, before her death, her mighty charity towards others, made her freely to give up that heavenly joy of spirit, wherewith she had once so overflowed. She had often in her mouth the words: "To suffer, not to die." At length, in the forty-second year of her age, on the 25th day of May, in the year 1607, after a long and grievous sickness, the Bridegroom came, and she entered with Him into the marriage-chamber. Clement IX., finding that God had glorified her by many miracles, both during her life and after her death, enrolled her name among those of the Holy Virgins. Her body, up to the present day, has never shown the least sign of corruption.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, with the Homily of St Gregory, (p. 493.)

MARTYROLOGY.

Upon the 4th day of June, were born into the better life—

At Agnone, in the Abruzzi, holy Confessor Francis, of the noble Neapolitan family of Caracciolo, founder of the congregation of Regular Clerks Minors. He was a burning and a shining light of love towards God and his neighbour, and intense earnestness in spreading abroad the worship

of the Holy Eucharist. His body lieth at Naples, and is held in great veneration. Pius VII. added his name to the list of those of the Saints.

At Rome, the holy martyrs Aretius and Dacian.

At Sisseg, in Illyricum, [in the year 304,] holy Quirinus, Bishop [of that see.] Prudentius writeth of him that, under the President Galerius, for Christ's faith's sake, a millstone was tied about his neck and he was cast into the river, but the millstone swam, and he was a long time exhorting the Christians who stood by not to be scared at the sight of his execution, nor to be shaken in the faith, and then obtained from God the glory of martyrdom, and so was allowed to sink.

At Brescia, under the Emperor Nero, the holy martyr Clateus, Bishop [of that see.]

In Hungary, the holy martyrs Rutilus and his companions.

At Arras, the holy Virgin and martyr Saturnina.

At Tivoli, the holy martyr Quirinus.

At Constantinople, [in the fourth century,] the holy Metrophanes, Archbishop [of that see,] an eminent Confessor.

At Milevitanus, in Numidia, holy Optatus, Bishop [of that see,] famous for his teaching and holiness.

At Verona, holy Alexander, Bishop [of that see.]

Vespers of the following, from the Chapter inclusive.

JUNE 4.

**St Francis Caracciolo,
Confessor.**

Double.

All from the Common Office for a Confessor not a Bishop, (p. 453,) except the following.

Prayer throughout the Office.

O GOD, Who didst raise up Thy blessed servant Francis to found a new Order in Thy Church, and didst ennoble him through earnestness in prayer and love of penance, grant unto us after his ensample so to pray without ceasing and to bring our bodies into subjection, that in the end we, like him, may worthily attain unto Thy heavenly glory. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

These, as regards St Francis, begin with the Chapter.

Commemoration of St Mary Magdalene de' Pazzi.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Francis, whose worldly name was Ascanius, was one of the noble family of Caracciolo. He was born in the town of Santa Maria della Villa, in the Abruzzi, [on the 13th day of October, in the year of grace 1563.] From his earliest years he showed great marks of godliness. When he was a young man he had a severe illness, and on his recovery determined to serve God only, and bade farewell to the world. He betook himself to Naples,

where he was ordained Priest, enrolled himself in a devout guild, and gave himself up altogether to seek after God, and to gain souls for Him, in which work he showed himself an unwearied comforter to such prisoners as were condemned to death. It came to pass that those two great servants of God, John Austin Adorno and Fabricius Caracciolo, wrote a letter to a certain person, wherein they exhorted him to found a new religious Institute. This letter came by a mistake to be delivered to Francis Caracciolo. The newness of the idea and the strange ways of God's Providence took possession of his mind, and he joyfully added himself to their company. They withdrew themselves to the wilderness of the Camaldolese hermits [near Naples,] and there concerted the Rule of the New Order. Thence they went together to Rome, and obtained the confirmation of their work from Sixtus V., who was pleased that they should be called The Lesser Clerks Regular, since they add to the three accustomed vows [of Poverty, Chastity, and Obedience,] a fourth, binding themselves not to seek preferment in the Church.

Fifth Lesson.

ASCANIUS Caracciolo, moved by a special love and devotion he had to the holy Francis of Assisi, took, when he made his solemn profession, the name of Francis. After two years, John Adorno departed this life, and Francis, against his own will, was made Head of the Order. In this office he shone a burning light of grace. Devoted to the prosperity of the Institute, he earnestly sought the blessing of God upon it, by constant prayer, by

tears, and by stern treatment of his own body. In this work, he thrice travelled into Spain in the guise of a pilgrim, and begging his bread from door to door. In these his journeys he suffered very great hardships, and was most wonderfully holpen of the Almighty, especially one while when he was on ship-board and the ship nigh to perish, but for the work of his prayers. He toiled hard in those countries to attain his wishes, but through the widespread fame of his holy life, and the noble generosity of the Most Catholic Kings Philip II. and Philip III., he overcame with his brave perseverance the opposition of all that withstood him, and founded several houses of his Order. This he was able to do in Italy also.

Sixth Lesson.

HE was a great pattern of lowliness, so that when he came to Rome he betook himself to an almshouse, and chose a leper for his familiar friend. Paul V. offered him divers honours in the Church, but he firmly refused them all. He preserved his purity unspotted, and when certain shameless women set themselves to attack his chastity, he took the occasion to gain over their souls for Christ. Toward God's great mystery of the Eucharist he was drawn with passionate tenderness, and would pass almost whole nights without sleep, simply adoring It. This godly custom he established in his Order, to be kept up therein for ever, the peculiar mark thereof. He was a great encourager of the worship of the Maiden Mother of God. He was hot with strong love for his neighbour. He was gifted with prophecy, and the discerning

of spirits. In the forty-fourth year of his age he was continuing long in prayer in the Holy House of Loretto, when it was made known to him that the end of his earthly life was at hand. He straightway took his way to the Abruzzi, and was there seized with illness while he was with the disciples of St Philip Neri, in the town of Agnone. He received with great devotion the Sacraments of the Church, and then, upon the 4th day of June, being the Eve of the Feast of the Body of Christ, in the year 1608, he very peacefully fell asleep in the Lord. His sacred body was carried to Naples, and there honourably buried in the Church of St Mary the Greater, where he had laid the first foundations of his Order. As he became distinguished for miracles Pope Clement XIV. enrolled his name, with solemn pomp, among those of the Blessed, and Pope Pius VII., in the year 1807, finding his mighty works continue, added it to the list of the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, with the Homily of St Gregory, (p. 460.)

MARTYROLOGY.

Upon the 5th day of June, were born into the better life—

Holy Boniface, Archbishop of Maintz. He came from England to Rome, and was sent by Gregory II. into Germany to preach the faith of Christ to those nations, and he earned the title of Apostle of the Germans by turning a vast multitude, more especially of Frieslanders, to the religion of Christ. At last he, along with Eoban and some other servants of God in Friesland, received

martyrdom by the sword at the hand of raging heathens.

In Egypt, the holy martyrs Martian, Nicanor, Apollonius, and others, who finished an illustrious testimony, in the persecution under Galerius Maximian.

At Perugia, the holy martyrs Florence, Julian, Cyriacus, Marcellinus, and Faustinus, who were beheaded in the persecution under Decius.

At Cæsarea, in Palestine, the holy Zenais, Cyria, Valeria, and Marcia, who with rejoicing attained unto martyrdom through many torments.

At Tyre, the holy Priest Dorotheus. He suffered much under Diocletian, but survived till the time of Julian, in whose reign, and the hundred and seventh year of his own age, he crowned his venerable years with the glory of martyrdom.

At Cordova, in Spain, the holy lad Sancho, who was brought up in the Royal Court, but in the persecution under the Arabs for Christ's faith's sake accepted martyrdom without shrinking.

Vespers are of the following, from the Chapter inclusive.

JUNE 5.

St Boniface, Archbishop [of Mainz,] Martyr.

Double.

All from the Common Office for One Martyr, (p. 404,) except the following.

Prayer throughout the Office.

O GOD, Who wast pleased to make the zeal of Thy blessed Martyr and Bishop Boniface the mean

whereby Thou didst cause many peoples to know Thy Name, mercifully grant unto us who solemnly keep holiday for his memory, to be feelingly holpen by the succour of his protection. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers, as regards St Boniface, begin with the Chapter.

A Commemoration is made of St Francis Caracciolo. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

WINFRID, afterwards called Boniface, was an Englishman, and born in England, towards the end of the seventh century. From his very childhood, he turned away from the world, and set his heart upon becoming a monk. His father tried in vain to turn him from his wishes by the beguilements of the world, and he entered a Monastery, where the Blessed Wolphard instructed him in all godliness and divers kinds of learning. At the age of twenty-nine years he was ordained Priest, and became an unwearied preacher of the Word of God, wherein he had a gift which he used with great gain of souls. Nevertheless, his great desire was to spread the kingdom of Christ, and he continually bewailed the vast number of savages who were plunged in the darkness of ignorance and were the

servants of the devil. This zealous love of souls increased in him in intensity day by day, till nothing would serve him, but, having implored the blessing of God by tears and prayers, and obtained authority from the head of his monastery, to set forth for the coast of Germany.

Fifth Lesson.

HE set sail from England with two companions [in the year 716] and reached the town of Dorestadt in Friesland. A great war being then raging between Radbod, King of the Frieslanders, and Charles Martel, Winfrid preached the Gospel in vain. He went back to England, and betook himself again to his Monastery, whereof he was, against his own will, chosen to be the head. After two years he obtained the consent of the Bishop of Winchester to resign his office, and [in 719] went to Rome, to seek an Apostolic commission to preach to the heathen. When he arrived at the city he was courteously welcomed by Gregory II., who changed his name from Winfrid to Boniface. He departed thence to Germany, and preached Christ to the tribes in Thuringia and Saxony. Radbod, King of Friesland, who bitterly hated the Christian name, being dead, Boniface went a second time among the Frieslanders, and there, with his comrade St Willibrord, preached the Gospel for three years with so much fruit, that the idols were hewn down, and countless churches arose to the true God.

Sixth Lesson.

ST Willibrord urged upon him to take the office of a Bishop, but he deferred to seek it, that he might the more instantly toil for the salva-

tion of the unbelievers. Advancing into Germany, he reclaimed thousands of the Hessians from devil-worship. Pope Gregory sent for him to Rome, [whither he came in 723,] and after hearing a noble profession of his faith, consecrated him a Bishop. He again returned to Germany, and thoroughly purged Hesse and Thuringia from all remains of idolatry. On account of such great works Gregory III. advanced Boniface to the dignity of an Archbishop, and on the occasion of a third journey to Rome, [in 738,] he was invested by the Sovereign Pontiff with the powers of Legate of the Apostolic See. As such, he founded [the] four Bishopricks [of Erfurt, Paderborn, Wurtzburg, and Eichstädt,] and held divers Synods, among which is especially to be remembered that of Lessines, held in Belgium, in the diocese of Cambrai, wherein he made his strongest endeavours to spread the Faith among the Belgians. By Pope Zacharias, he was named Archbishop of Maintz, and by command of the same Pope, he anointed Pepin to be King of the Franks. After the death of St Willibrord, he undertook the government of the Church of Utrecht, at first through Eoban; but he afterwards was released from the care of the Church of Maintz and established his see at Utrecht. The Frieslanders having again fallen back into idolatry, he once more betook himself to preach the Gospel among them, and while he was busied in this duty, he grasped the crown of martyrdom, being murdered by some ungodly savages, along with his fellow-Bishop Eoban, and many others, in a bloody massacre near the River Born, [on the 5th day of June, in the year of our Lord 755, and of his own age the 75th.] In accordance with the wish ex-

pressed by himself during life the body of St Boniface was carried to Maintz, and buried in the monastery of Fulda, of which he had been the founder, and where God has gloriously honoured it by the working of many signs and wonders. Pope Pius IX. ordered the Office and Mass in his memory to be used throughout the whole Church.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: JESUS, seeing the multitudes, went up into a mountain, and, when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk. i. on the Lord's Sermon.*)

"Blessed are the pure in heart, for they shall see God." What fools then be they that seek God with their outward eyes, since it is in the heart that He is seen, as it is written elsewhere: "In simplicity of heart seek Him." (*Wisd. i. 1.*) A simple heart is a pure heart. And even as we cannot see this earthly light, unless the eyes be open, so cannot God be seen, unless that be open which alone can perceive Him.

"Blessed are the peacemakers, for they shall be called the children of God." The perfection of peace is the absence of contrariety, and the peacemakers are called the children of God because they offer no contrariety against the will of God. As beseemeth children, they have their Father's likeness.

Eighth Lesson.

THEY are peacemakers in themselves, who order all the movements of their own mind in obedience to reason, that is, to their intellect and soul, and so doing, and taming the lusts of the flesh, become a kingdom for God. In such kingdom all things are so ordered, that the chiefest and noblest part of man ruleth without contention over those lower things which we have in common with beasts. And just in the same way, must that nobler part of man, that is to say, intellect and reason, needs be put in subjection to what is above it, namely, Truth, the Only-begotten Son of God. He only can rule well who hath learnt to obey. And this ordering is that peace which is given on earth to men of good will; this is the life of whomsoever is thoroughly and perfectly wise.

Ninth Lesson.

FROM this most peaceful and most orderly kingdom is cast forth the prince of this world, whose rule is over the contentious and disorderly. When once this peace hath been proclaimed and established within, whatsoever wars he that is without can raise, can but heap more glory upon that glory which is according to God, for nothing of the castle will yield before him, but the yielding of his own engines will witness how strong be its ramparts. And therefore cometh next: "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

MARTYROLOGY.

Upon the 6th day of June, were born into the better life—

Holy Norbert, Archbishop of Magde-

burg, founder of the Order of the Premonstratensian Canons Regular.

At Cæsarea, in Palestine, the blessed Philip, who was one of the first seven Deacons. He was illustrious for signs and wonders. He turned Samaria to believe in Christ, and baptized the eunuch of Candace, Queen of the Ethiopians. He fell asleep at last at Cæsarea. Three of his virgin daughters, who were prophetesses, lie buried beside him. His fourth daughter died at Ephesus, full of the Holy Ghost.

At Rome, the holy martyrs Artemius, with Candida his wife and Paulina his daughter. This Artemius was brought to believe in Christ by the preaching and miracles of the holy Exorcist Peter, and was baptised with all his house by the holy Priest Marcellinus. He was first hid with scourges loaded with lead by order of Serenus the Judge, and afterwards beheaded; his wife and daughters were thrown into a vault, and buried in stones and rubbish.

At Tarsus, in Cilicia, twenty holy martyrs, who in the time of Diocletian and Maximian, under Simplicius the Judge, by divers torments glorified God in their bodies.

At Noyon, in Gaul, [in the year 290,] the holy martyrs Amantius, Alexander, and their companions.

At Fiesole, in Tuscany, [in the year 839,] the holy martyr Alexander, Bishop [of that see, drowned in a torrent by his enemies.]

At Milan, deceased, [in the year 518,] the holy Confessor Eustorgius, second of that name, Bishop [of that see.]

At Verona, holy John, Bishop [of that see, in the fourth century.]

At Besançon, in Gaul, [in the year 699,] holy Claud, Archbishop [of that see.]

Vespers are of the following, from the Chapter inclusive.

JUNE 6.

St Norbert, Archbishop [of Magdeburg,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 437,) except the following.

Prayer throughout the Office.

O GOD, Who didst make Thy blessed Confessor and Bishop Norbert a notable preacher of Thy Word, and wast pleased to make Thy Church thereby fruitful in a new family of sons, grant, we beseech Thee, unto us, that we being holpen by Thee for his sake, may have strength to do those worthy deeds whereunto his words and works alike do move us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers, as regards St Norbert, begin with the Chapter.

A Commemoration is made of St Boniface. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

NORBERT, born [in the year 1080] of parents of the highest rank, thoroughly educated in his youth in worldly knowledge, and a member of the Imperial court, turned his back upon the glory of the world, and chose rather to enlist himself as a soldier of

the Church. Being ordained Priest, he laid aside all soft and showy raiment, clad himself in a coat of skins, and made the preaching of the Word of God the one object of his life. He had the right to rich revenues of the Church; but these he renounced: and to an ample fortune from his father; but this he gave to the poor. He ate only once a day, and that in the evening, and then his meal was of the fare of Lent. His life was one of singular hardness, and he was used even in the depth of winter to go out with bare feet and ragged garments. Hence came that mighty power of his words and deeds, whereby he was enabled to turn countless heretics to the true faith, sinners to repentance, and enemies to peace and brotherly love.

Fifth Lesson.

BEING one while at Laon, the Bishop besought him not to leave his diocese, and he therefore made choice of a wilderness at the place called Prémontré, whither he withdrew himself with thirteen disciples, and thus founded the Order of the Præmonstratensian Canons, whereof he, by the will of God, received the Rule, in a vision, from St Austin. When, however, the fame of his holy life became every day more and more noised abroad, and great numbers sought to become his disciples, and the Order had been approved by Honorius II., and other Popes, many more monasteries were built by him, and the Institute wonderfully extended.

Sixth Lesson.

BEING called to Antwerp, he there gave the death-blow to the shameful heresy of Tanchelin. He was remarkable for the spirit of prophecy and for the gift of miracles. He was

created (albeit he would rather not have had it so) Archbishop of Magdeburg, and as such he was a strong upholder of the discipline of the Church, especially contending against the marriage of the clergy. At a Council held at Rheims he was a great help to Innocent II., and went with some other Bishops to Rome, where they stamped out the schism of Peter Leoni. It was at last at Magdeburg that this man of God, full of good works and of the Holy Ghost, fell asleep in the Lord, on the 6th day of June, in the year of salvation 1134.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, with the Homily of St Gregory, (p. 444.)

MARTYROLOGY.

On the seventh day of June, were born into the better life—

At Constantinople, the holy Paul, Archbishop of that city. He was oftentimes thrust out by the Arians because of the Catholic faith, and brought back again by the holy Roman Pontiff, Julius I. At length he was banished by the Arian Emperor Constantius to Cucusus, a little town in Cappadocia, where he was cruelly strangled by Arian plotters, and so passed into the kingdom of heaven. His body was brought to Constantinople with great reverence [thirty years later,] in the time of the Emperor Theodosius.

In Egypt, the holy martyr Licarion, who was mangled, beaten with red-hot iron rods, and suffered other dreadful torments before he was smitten with the sword, and so finished his testimony.

At Cordova, the holy Monks Peter, Wallabond, Sabinian, Wistremund, Habentius, and Jeremiah, of whom

Peter was a Priest and Wallabond a Deacon, martyrs [under the Muslims.]

In England, the holy Abbat Robert,¹ of the Cistercian Order.

JUNE 7.

MARTYROLOGY.

Upon the 8th day of June, were born into the better life—

At York, in England, [in the year

1154,] the holy Confessor William, Archbishop [of that see,] who among other wonders which were wrought at his grave did raise three dead men to life, and who was written in the list of the Saints by Pope Honorius III.

At Aix, in Gaul, holy Maximin, first Bishop of that city, who is said by tradition to have been one of the disciples of the Lord.

On the same day, [under Decius,]

¹ It seems very strange, and almost like an accident, that while the Proper Offices of England contain so many names more obscure, this Robert, one of the most eminent English Saints, is omitted, and this is still more strange because his day is blank in the Kalendar.

For the use of any one who may wish to say his Office it is here given from those proper to the Cistercian Order.

On June 6 the Martyrology begins as follows, the notice of St Robert at the end being omitted:—

At Newminster, in England, the holy Robert, of the Cistercian Order, the first Abbat and founder of that minster. He was a man of angel-like purity, and famous for many wonders. The blessed Cistercian Hermit Godrich, who was his Confessor, saw his soul borne into heaven in the form of a mass of fire.

All from the Common Office for a Confessor not a Bishop, (p. 453.) The Office would be double, and therefore on June 6 the Vespers would be of St Robert, from the Chapter inclusive, with a Commemoration of St Norbert.

Prayer throughout.

O LORD our God, through the prayers of the blessed Abbat Robert make Thy people to rejoice earnestly before Thee, for this is happiness full and everlasting, that we should serve Thee, from Whom cometh down every good and perfect gift. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Mattins, in the First Nocturn, Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ROBERT was born at York, in England. As a boy he avoided games, and applied his mind to study. He was ordained a Priest, and made Rector of a church, but the longing for solitude caused him to take the habit of St Benedict. From the desire for stricter observance he afterwards went to the monastery of Fountains, of the Cistercian Order, and after long trial the Abbat Riccard set him over Newminster. He watched with such thought and carefulness for the salvation of the flock committed to his charge, that

the holy martyr Calliope, who for Christ's faith's sake had her breasts cut off, and her flesh burnt, was rolled upon broken pots, and at last beheaded, and so received the palm of martyrdom.

At Soissons, in Gaul, holy Medard, bishop of Noyon, whose precious life and death, [in the year 545,] are attested by glorious miracles.

At Rouen, also in Gaul, holy Gildard, Bishop [of that see,] third brother of the aforesaid Medard. They were both born upon the same day, both consecrated bishops upon the same day, upon the same day they both died, and to heaven they went together.

At Sens, [in the year 515,] holy Heraclius, Bishop [of that see.]

one while he heard a voice from heaven saying unto him that God had heard his prayers and that the names of his monks were written in the Book of Life. He was not content with the accustomed Office, and in addition he repeated the whole Book of Psalms every day. He restrained his appetite with the utmost severity, and was used more especially in Lent to live upon nothing but bread and water. This hardness towards himself he coupled with tenderness to the poor, to whom he caused to be given whatsoever he denied to himself. On one occasion he ordered a salver to be given to the needy, and an angel in the form of a poor man took it, and forthwith vanished away; but he afterwards brought it back, and set it before the holy Abbat without himself appearing.

Fifth Lesson.

MANY things were revealed to him by God. One while a ship at a distance was lost, but Robert knew it, and commanded brethren to go to bury the dead bodies of the mariners when they were washed up upon the sea-shore. He had a marvellous power over evil spirits. One time when a devil was about to stir up a great rebellion he forbade him, and commanded him to go to waste places, and never to hurt men again. One night this holy Father saw a devil standing in the entrance of the choir, and watching the behaviour of the brethren, that perchance he might find some fault among them. But the man of God began earnestly to pray for the salvation of his brethren, and to admonish each of them of his duty, so that at length he compelled the enemy to go away in wrath. One time he saw Satan himself laughing in the choir of the lay brethren, and dragging a novice thence with a rope. In the morning this novice ran away; he joined a band of robbers, and a little while after he perished miserably.

Sixth Lesson.

BLESSED Robert, as one of the household of St Bernard, received from him as a gift a girdle, where-through, for the sake of them both, many sick folk have received good. After he had spoken much concerning the things of God, with Godrich the Hermit, a very holy man, and was wondrously enkindled with the love of God, Robert died an holy death upon the 7th day of June in the year 1159. The aforesaid Godrich saw his soul in flashing whiteness borne into heaven among angels. Many wonders were wrought at his intercession. One that was born dumb from his mother's womb, had long

At Metz, [in the year 696,] holy Clodulph, Bishop [of that see.]

In Picenum, [in the sixth century,] the holy Severinus, Bishop of Septempeda, [now called, from him, San Severino.]

In Sardinia, [in the fourth century,] the holy Confessor Sallustian.

At Camerino, [in the sixth century,] the holy Confessor Victorinus.

JUNE 8.

St William, [Archbishop of York,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 437,) except the following.

besought with many tears the help of St Thomas of Canterbury, when that holy martyr appeared to him, and bade him go to the grave of the blessed Abbat Robert, where he obtained the gift of speech which he sought.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 27.)

AT that time: Peter said unto Jesus, Behold, we have forsaken all, and followed Thee; what shall we have therefore? And so on.

Homily by St Bernard, Abbat of Clairvaux. (*On the talk of Simon with Jesus.*)

An hundredfold, saith the Lord unto Peter, shall every one such receive, and shall inherit everlasting life. Here, O ye sons of Adam, ye have "promise of the life that now is, and of that which is to come." (1 Tim. iv. 8.) That "the mouth of them that speak lies may be stopped." (Ps. lxii. 12.) And "they be ashamed which transgress without cause." (Ps. xxiv. 4.) And do not they transgress without a cause who could serve God not only more fruitfully but more pleasantly, not only more healthily but more happily, than they serve the world? The Lord answereth Peter as to that which was to come, for he could have no doubts as to that which he actually felt, nor any need to ask thereupon. He said not, What have we? but, What shall we have? Doth any doubt that the promise of the hundredfold hath to do with the time that now is? this is shown by the very sequence of the words wherein it is said: first, that we shall receive an hundredfold, and then that we shall inherit everlasting life.

Eighth Lesson.

NEVERTHELESS, lest any room should be left for stiff-neckedness, I refer you to the Gospel according to Mark, (x. 29, 30,) where the same promise is written down at greater length. The Lord saith, "There is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands, for My sake, and the Gospel's, but he shall receive an hundredfold now in this time;" but to the greater marvel of the natural man, which "receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually

Prayer throughout the Office. (Taken from the York Missal.)

O GOD, Who dost gladden us by the works and prayers of Thy blessed Confessor and Bishop, William; mercifully grant that we who seek good by him, may obtain bounty from Thy grace; through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (From Capgrave and Papebroch.)

BLESSED William was of very noble birth, being the son of Earl Hubert by Emma, sister of King Stephen, and won the highest character even as a lad. Growing in grace as he grew in years, he was appointed treasurer of York, in the which office he so bore himself as to be universally looked on as the common father of the poor. He set greater prize by nothing than by stripping himself, the more easily to help the need of the struggling.

discerned," (1 Cor. ii. 14,) the Lord doth add. "with persecutions." Perchance if the natural man had heard that an hundredfold was promised now in this time, he might have thought that there was signified an hundredfold of the things of time; but these words "with persecutions" do cut off such a dream as this, for what comfort is there upon earth which persecution upon earth doth not take away? What reward upon earth did the holy martyrs receive with their persecutions, when the very dust of the earth whereof were made their own blessed bodies was given over into the hands of wicked men?

Ninth Lesson.

WE know that all things work together for good to them that love God." (Rom. viii. 28.) And how doth he not inherit all things to whom all things work together for good, and how doth he not receive an hundredfold of all things, who is filled with the Holy Ghost, who hath Christ in his heart, unless indeed it be that the indwelling of the Spirit, the Comforter, and the presence of Christ is far more than an hundredfold? "O how great," saith the Psalmist, "how great is Thy goodness, O Lord, which Thou hast laid up for them that fear Thee, which Thou hast wrought for them that trust in Thee." (Ps. xxx. 20, 21.) Thou seest how this holy soul doth cry out at the memory of that abounding sweetness, how he doth repeat himself. O how great, he crieth, is the multitude! This hundredfold, therefore, is the adoption of sons; it is liberty; it is the first-fruits of the Spirit; it is the gladness of love; it is the glory of conscience; it is the "kingdom of God which is within us, and which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17)—joy which we have not in the hope of glory only, but in tribulations also.

Vespers will be of the following, from the Chapter inclusive, with a Commemoration of St. Robert.

Fifth Lesson.

AFTER the death of Archbishop Turstin, William was elected to follow him, but as a few of the Chapter dissented, holy Bernard denounced the election to the Apostolic See as uncanonical, and it was declared null by Pope Eugenius III. This affair caused no vexation to the holy man, but on the other hand gave him that occasion of exercising lowliness and serving God freely, of which he was most fain.

Sixth Lesson.

HE fled therefore from the pomps of the world, and withdrew himself into a solitary place, that he might watch over his own salvation without being troubled by outward things. However, when his adversaries were dead, he was again elected Archbishop, and this time unanimously, and was confirmed by Pope Anastasius. He had not long taken possession of his See, when he fell sick and passed away from this life, upon the 8th day of June, in the year of man's salvation 1154, full of days, and glorious in the sight of God for almsgiving, watching, fasting, and good works.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42; with the Homily of St Hilary, (p. 449.)

MARTYROLOGY.

Upon the 9th day of June, were born into the better life—

Upon the Celian Mount of Rome, the holy Martyrs Primus and Felician, who suffered under the Emperors Diocletian and Maximian. These glorious martyrs had led a long life together, and had suffered divers and

dreadful torments sometimes together, and sometimes apart. At length they brought their happy fight to a close, being beheaded under Promotus, President of Mentana.

At Agen, in Gaul, [in the third century,] suffered the holy martyr Vincent the Levite.

At Antioch, [in the year 304,] the holy Virgin martyr Pelagia, whom holy Ambrose and John Chrysostom do greatly praise.

At Syracuse, [in the year 594,] holy Maximian, Bishop [of that see,] of whom holy Pope Gregory the Great doth oftentimes make mention.

At Andria, in Apulia, [in the twelfth century,] holy Richard, the first Bishop of that city, famous for wondrous works.

In Scotland, [in the year 597,] holy Colum,¹ Priest and Confessor, [founder and first Abbat of Iona.]

At Edessa, in Syria, [in the fourth century,] the holy monk Julian, whose illustrious acts are written by the holy Deacon Ephraim.

At Second Vespers a Commemoration is made of the Holy martyrs, Primus and Felician.

JUNE 9.

The Holy Martyrs Primus and Felician.

Simple.

All from the Common Office for a Simple Feast of Many Martyrs, (p. 435,) except the following Prayer and Lessons.

Prayer throughout the Office.

MAKE us, O Lord, we beseech Thee, ever heartily to rejoice over Thine holy martyrs Primus and

¹ Funnily enough, the name is altered into the masculine form, like that of the discoverer of America.

Felician, and grant to us at their prayer the gift of Thy safe-keeping. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Second Lesson.

PRIMUS and Felician were two brothers who were accused of Christianity during the persecution by Diocletian and Maximian, and thrown into irons, which an angel broke, and so freed their limbs. In the presence of the Prætor they most earnestly clave to the profession of their faith, and were immediately parted one from the other. Felician's was the steadfastness which was first tried in divers ways. They, however, that strove to argue him into sin, when they found that words availed nothing, fastened his hands and feet to a post, and left him to hang there three days without food or drink. On the fourth day the Prætor called Primus before him, and said to him: "Seest thou how much thy brother is wiser than thou? He hath obeyed the Emperors, and they have made him honourable. Thou hast only to follow his ensample to be made partaker of his honours and favours."

Third Lesson.

PRIMUS answered him: "What hath befallen my brother I know, for an angel hath told me. God grant that, seeing I have the same will that he hath, I may not be divided from him in uplifting of testimony." These words raised the wrath of the Prætor, and to the torments which he had already inflicted on Primus, he added this also, that he had boiling lead put into his mouth, compelling his brother Felician to be present and see it done. After that, he had them led into the

theatre and two lions let loose upon them, in the presence of about twelve thousand people who were gathered together to see the show. The lions only fawned upon the knees of the Saints, making friends with them with motions of their heads and tails. This exhibition turned five hundred persons and their households to Christ. The Prætor, then, moved beyond all endurance by what had passed, caused Primus and Felician to be beheaded.

MARTYROLOGY.

Upon the 10th day of June, were born into the better life—

In Scotland, the holy Queen Margaret, famous for her love for the poor and her voluntary poverty.

At Rome, upon the Salarian Way, the blessed Getulius, a man of great eminence and learning, and his Companions Cerealis, Amantius, and Primitivus. At the command of the Emperor Hadrian they were tortured by Licinius the Consular; first hid, then thrust into prison, lastly committed to the flames, but as the fire would nowise hurt them, their heads were beaten in with clubs, and so they finished their testimony. Sympharosa, the wife of blessed Getulius, gathered their bodies together and honourably buried them in a sand-pit upon her own farm.

Also at Rome, upon the Aurelian Way, holy Basilides, Tripodes, Mandales, and twenty other martyrs, who suffered under the Emperor Aurelian and Plato, the Prefect of the city.

At Nicomedia, the holy martyr Zacharia.

In the dominions of Prusias, in Bithynia, [in the fourth century,] holy Timothy, Bishop [there,] martyr under Julian the Apostate.

In Spain, the holy martyrs Crispulus and Restitutus.

In Africa, the holy martyrs Aresius, Rogatus, and fifteen others.

At Cologne, the holy martyr the Abbat Maurinus.

At Petra, in Arabia, the holy Asterius, Bishop [of that see,] who, for the Catholic faith's sake, suffered many things of the Arians, and by the Emperor Constantius was banished into Africa and died a glorious Confessor.

At Naples, in Campania, the holy martyr Maximus, Bishop [of that see,] who was banished by the same Emperor Constantius for his unshaken confession of the Nicene faith, and there died worn out by suffering.

At Auxerre, [early in the sixth century,] holy Censurius, Bishop [of that see.]

JUNE 10.

St Margaret, Queen of Scots, Widow.

Double.

All from the Common Office for an Holy Woman neither Martyr nor Virgin, (p. 502,) except the following.

Prayer throughout the Office.

O GOD, Who didst make Margaret, that blessed Queen, wonderful for tender love toward the poor, grant that her intercession and ensample may be effectual to gain for our hearts a thorough love toward Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

MMARGARET, Queen of Scots, was most noble by birth, uniting in herself, from her father the blood of the Kings of England and from her mother the blood of the Cæsars, but her greatest nobleness was in her brave Christian life. She was born in Hungary, where her father was then an exile, [in the year 1046,] and had passed a religious childhood, when her uncle Edward, the holy King of England, recalled him to his own royal home, and she came to England with him [in 1054.] A few years after, upon the ruin of her family,¹ she was escaping from England by sea, when the violence of the weather, or, to speak more truly, the Providence of God, caused that the ship should take refuge upon the coast of Scotland. There her extraordinary graces of mind and body so attracted King Malcolm III., that by the advice of his mother, he took her to wife [in 1070,] and of Scotland she deserved exceedingly well for the thirty years of her reign, by the holiness of her life and the abundance of her works of mercy.

Fifth Lesson.

IN the midst of kingly dainties, she afflicted her body with hardships and watching, using to spend great part of the night in earnest prayer. Besides other fasts which she imposed upon herself, it was her custom to observe one of forty days before Christmas, concerning which fast she was so rigid, that she would not relax it even under sharp suffering. She took great delight in the public worship of God, and founded or renewed a great number of Churches

¹ By the conquest of England by William I. in 1066.

and convents, which she enriched at great cost with sacred furniture. Her healthy example drew the King her husband to habits of sobriety, and to imitate her in her good works. To all her children she had the happiness of giving a godly education, and several of them, like her mother Agatha and her sister Christina, led notable holy lives. The happiness of the whole kingdom was the object for which she constantly strove, and she successfully rooted out all the vices which had stealthily crept in, and established among the people a standard of living worthy of Christians.

Sixth Lesson.

THE most remarkable feature of her life was the tenderness of her charity toward her neighbour, especially the needy. Of these she would not only order whole flocks to be relieved, but was accustomed to give dinner to three hundred of them every day, treating them with the tenderness of a mother, and waiting upon them on her knees like a maid-servant. She held it one of the privileges of her rank to wash their feet with her own Royal hands, and to dress their sores, which latter she would even kiss. To meet the expenses of her charities she sold not only her queenly raiment and her precious jewels, but more than once exhausted her funds entirely. Purified by grievous suffering, which she bore with marvellous patience during an illness of six months, she resigned her soul into the hands of Him Who had created it, upon the 10th day of June,¹ [1093.] At the moment of death, the bystanders saw her poor worn face,

pale and disfigured by continual suffering, flush again with a beauty to which it had long been unused. After her death she became illustrious on account of great signs and wonders. With the approval of Clement X., she was chosen Patroness of Scotland, and her memory is held in profound reverence throughout the whole earth.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, with the Homily of St Gregory, (p. 505.)

MARTYROLOGY.

Upon the 11th day of June, were born into the better life—

The holy Apostle Barnabas. He was a Cypriot by birth, was by the disciples ordained an Apostle to the Gentiles along with Paul, and went through many countries with him doing that work of preaching the Gospel which had been laid upon them. In the end he went home to Cyprus, where he crowned the dignity of the Apostolate with the glory of martyrdom. Through a revelation from himself his body was discovered in the time of the Emperor Zeno, having with it a copy of the Gospel according to Matthew written with his own hand.

At Aquileia, the holy brethren Felix and Fortunatus, both martyrs. In the persecution under Diocletian and Maximian they were hung upon the rack, and lighted lamps put to their sides, but these were extinguished by the power of God. Boiling oil was poured into their bellies, and at last, forasmuch as they still stood

¹ This is a most singular inaccuracy. There can be no doubt that she died upon Nov. 16, upon which day her Feast was anciently kept in Scotland. She had another on June 19, in memory of the translation of her relics in 1250. The present Office was inserted in the Roman Kalendar by Innocent XII. in 1693, at the request of James VII., and June 10 is the Birth-day of the "Chevalier St George."

firm in confessing Christ, they were beheaded.

At Bologna, [in the year 1267,] the holy Confessor Parisius, a monk of the Order of Camaldoli.

At Rome is commemorated the translation of the body of holy Gregory of Nazianzus. This sacred body had been brought to Rome from Constantinople and had lain for a long time in the church of the Mother of God at the Campus Martius, when the Supreme Pontiff Gregory XIII., [in the year 1580,] removed it with great pomp to the chapel which he had splendidly decorated in the Basilica of St Peter, and there laid it under the altar with due honour.

Vespers are of the following.

JUNE II.

St Barnabas, Apostle.

Greater double.

All from the Common Office for Apostles, (p. 384,) except the following.

Prayer throughout the Office.

O GOD, Who dost gladden us by the worthy deeds and availing prayers of Thy Blessed Apostle Barnabas, mercifully grant unto us who seek through him Thy manifold gifts, by the tenderness of Thy mercy effectually to obtain the same. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

At First Vespers a Commemoration is made of St Margaret. Prayer from her Office.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xiii. 43.)

NOW when the Synagogue was dismissed, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God. And the next Sabbath Day came almost the whole city together, to hear the word of God. But when the Jews saw the multitudes they were filled with envy, and spake against those things which were spoken by Paul, blaspheming. Then Paul and Barnabas waxed bold and said: It was necessary that the Word of God should first have been spoken to you, but, seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us: I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

Second Lesson.

AND when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy and with the Holy Ghost.

Third Lesson. (xiv. 1.)

AND it came to pass in Iconium, that they went both together into the Synagogue of the Jews, and so spake that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren. Much time therefore abode they speaking boldly in the Lord, Which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands.

SECOND NOCTURN.¹*Fourth Lesson.*

JOSES, who by the Apostles was surnamed Barnabas, (which is, being interpreted, the Son of Consolation,) a Levite and of the country of Cyprus, having land, sold it, and brought the money; and laid it at the Apostles' feet. (Acts iv. 36, 37.) When Paul, after his conversion, was come to Jerusalem, the disciples were all afraid of him, but Barnabas took him, and brought him to the Apostles. (ix. 26, 27.) When tidings that a great number believed and turned unto the Lord at Antioch came unto the ears of the Church which was at Jerusalem, they sent forth Barnabas that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith, and much people was added unto the Lord. (xi. 21-24.)

Fifth Lesson.

THEN departed Barnabas to Tarsus for to seek Paul, and, when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the Church, and taught much people. And the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified, by the Spirit, that there should be great dearth throughout all the world—which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did, and sent it to the elders by the hands of Barnabas and Paul. (xi. 25-30.) And Barnabas and Paul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark. (xii. 25.)

Sixth Lesson.

NOW there were in the Church that was at Antioch, certain Prophets and teachers; and, as Paul and Barnabas, together with them, ministered to the Lord and fasted, the Holy Ghost said: Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus; (xiii. 1-4;) in the which island, and in many other cities and countries, they journeyed about,

¹ The Lessons in this Nocturn consist almost entirely of a string of passages from the Acts of the Apostles. In the Latin these passages are given in a somewhat mutilated and disjointed manner, like quotations from memory; in translating I have thought it best to give them nearly in their original form, as they are to be found in the Bible itself.

preaching the Gospel with great gain to them that heard them. Nevertheless, at last, Paul and Barnabas departed asunder one from the other. And so Barnabas took Mark and sailed unto Cyprus, (xv. 39,) once more. And there it was that upon a certain 11th of June, in or about the seventh year of the reign of Nero, Barnabas crowned the dignity of the Apostolate with the glory of martyrdom. During the reign of the Emperor Zeno, his body was found in its grave in Cyprus; on his breast lay a copy of the Gospel according to Matthew, written by the hand of Barnabas himself.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 16.)

AT that time: JESUS said unto His disciples: Behold, I send you forth as sheep in the midst of wolves. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] 34th on *Matthew*.

When the Lord had cleared the minds of His disciples of all care, and had armed them by showing forth His mighty works, had estranged them from all business of this world, and freed them from all anxiety touching the things of time, moulding them into a frame of iron-like, nay, diamond-like, hardness, then at length He told them of the contendings against the which they were afterward to wrestle. By this foretelling of things to come they were much holpen. First, they learnt the power of His fore-knowledge. Then, they were guarded against all suspicion that these great sorrows flowed from faultiness in their Master.

Again, the future sufferers were made safe from all trouble of being taken unawares. Lastly, seeing that they heard these things at a time nigh to His own suffering, they were not over troubled.

Eighth Lesson.

AND now, that they may understand how that this is a new kind of warfare, and an unaccustomed manner of contending, when He sendeth them forth unarmed, "providing neither gold, nor silver, nor brass in their purses; nor scrip for their journey, neither two coats, neither shoes, nor yet staves," (x. 9, 10,) left to the hospitality of whosoever would receive them, He maketh not here an end to His discourse, but, in manifestation of His unspeakable power, He biddeth them, so going, to show forth the meekness of sheep, seeing they were about going unto wolves — neither simply *unto* wolves, but in the very midst of wolves. Neither is it only the meekness of sheep which He biddeth them have, but also the harmlessness of doves, that He might so much the more gloriously display His power, when the sheep overcame the wolves. These are the sheep which albeit they abide in the midst of wolves, and are mangled by many a bite, not only are not destroyed, but do gradually make the wolves change their nature, and become sheep themselves.

Ninth Lesson.

BEYOND all doubt it is a greater and more marvellous thing to change the minds of enemies, and to turn their thoughts round, than to kill them; more especially when the work is to be done by only twelve sheep, and the whole world is full of the wolves. Shame then upon us, whose deeds are so contrary, and who rather run like

wolves upon our enemies. For so long as we are sheep we conquer, yea, though a thousand wolves be gathered round about us, we overcome, and are the conquerors: but if we become wolves ourselves, then are we conquered. For then doth the Shepherd's help forsake us, Who feedeth not wolves but sheep.

MARTYROLOGY.

Upon the 12th day of June, were born into the better life—

At Salamanca, in Spain, the holy Confessor John of San Fagondez, of the Order of Hermits of St Augustine, famous for his zeal for the faith, the holiness of his life, and his wonderful works.

At Rome, upon the Aurelian Way, the holy soldiers Basilides, Cyrinus, Nabor, and Nazarius, all martyrs, who were thrust into prison under Aurelius the Prefect, in the persecution under Diocletian and Maximian, because of their Christian profession, and after they had been torn with armed scourges, were beheaded.

At Nice, in Bithynia, the holy martyr Antonina, who in the same persecution was, by the order of Priscillian the President, beaten with clubs, hung upon the rack, torn in the sides, burnt with fire, and at last slain with the sword.

In Thrace, [in the fourth century,] holy Olympius, Bishop [of Enos,] who was thrust out of his see by the Arians and died a Confessor.

At Rome, in the Vatican Basilica, [in the year 816,] the holy Pope Leo VI., whose eyes and tongue were torn out by wicked men, [in the year 799,] but wonderfully given back to him by God.

In Cilicia, holy Amphion, Bishop [of Nicomedia,] who was an eminent Confessor in the time of the Emperor Galerius Maximian.

In Egypt, [toward the beginning of the fifth century,] the holy Hermit Onuphrius, who lived in the great desert for sixty years and passed to heaven illustrious for great, mighty, and worthy deeds; his famous acts were written by the Abbat Paphnutius.

In the Second Vespers a Commemoration is made of St John of San Fagondez, and of the Holy martyrs Basilides, Cyrinus, Nabor, and Nazarius. Prayers from next day's Lauds.

JUNE 12.

St John of San Fagondez, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 453,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JOHN [Gonzalez] was born, the offspring of a noble race, at San Fagondez in Spain, [on Midsummer Day in the year of grace 1430.] His father and mother after long childlessness, obtained him from God by prayers and good works. From his earliest years he gave clear signs of his after holiness of life. He was used to climb up upon an high place to preach to the other little boys, and to exhort them to be good and to worship God, and he made it his work to reconcile their quarrels. While he was still at home

he was given in charge to the monks of the Order of Saint Benedict, at the village of San Fagondez, to teach him his first lessons. While he was thus busied, his father obtained for him the benefice of the Parish, but no persuasions could induce him to keep this preferment. He became one of the household of the Bishop of Burgos, and that Prelate, seeing his uprightness, took him into his counsels, ordained him Priest, and made him a Canon, heaping upon him many kindnesses. However, that he might serve God the more quietly, he left the Bishop's Palace, resigned all his Church income, and betook him to a certain Chapel wherein he celebrated the Holy Liturgy every day, and oftentimes preached concerning the things of God, with great profit to all that heard him.

Fifth Lesson.

HE went later to Salamanca to study, and there being taken into the celebrated College of St Bartholomew, he did his priestly office, so that he was at once constant to the studies he desired and busy with sermons. Here he had a severe illness, and vowed to take up a sterner way of living. In fulfilment of this vow, he gave to an half-naked beggar the better of the two garments which were all that he had, and then went to a Convent of the friars of St Austin, which was then in the richest bloom of rigid discipline. Being admitted therein, he surpassed the most advanced in obedience, lowliness, watchings, and prayer. At the time that he had charge of the table, one keg of wine abundantly sufficed in his hands for all the friars, throughout an whole year. After his year of noviceship, he undertook the duty of preacher at the command of his Superior. At that time, owing to bloody feuds, all

things human and divine at Salamanca were in such utter confusion, that murders were committed almost every hour, and the streets and squares, and the very churches, flowed with the blood of all classes, especially of the nobility.

Sixth Lesson.

IT was John, who by public preaching and private conversations, softened the hearts of the citizens so that the town was restored to peace. He grievously offended one of the nobles by rebuking him for his cruelty toward his vassals. This man sent two knights to murder him on the road. They had already come nigh him when God sent a terror upon them, so that they and their horses stood still, until they cast themselves down before the feet of the Saint, imploring his forgiveness for their sin. The Prince himself, also, smitten with a sudden dread, despaired of his salvation, till he had sent for John, who, finding him repent of his deed, restored him to soundness. Some quarrelsome men, likewise, who were fain to give him a cudgelling, found their arms stiffen, nor would their strength come back till they had asked his pardon for their wickedness. Oftentimes when he was celebrating the Holy Liturgy, the Presence of the Lord Christ became sensibly manifest to him, and he drank in things heavenly from their Divine Well-head Himself. Oftentimes also he could see the secrets of men's hearts, and foretell strange things to come. He raised from the dead his own niece, aged seven years. He foretold the day of his own death, and prepared himself by receiving most devoutly the Sacraments of the Church, [and then fell asleep in the Lord, upon the 11th day of June, in the year 1475.] God glorified him by many miracles, both before and after his death. These

being duly proved, Alexander VIII. numbered him among the Saints.

the Christians took them, and buried them honourably.

THIRD NOCTURN.

Lessons from Luke xii. 35, with the Homily of St Gregory, (p. 460.) The last is omitted, or read as one with the second, in order to leave room for the

Ninth Lesson. (For the Holy Martyrs.)

BASILIDES, Cyrinus, Nabor, and Nazarius were Roman soldiers, of illustrious birth, and distinguished gallantry. Having embraced the Christian Religion, and being found publishing that Christ was the Son of God, they were arrested by Aurelius, Præfect of Rome under the Emperor Diocletian. As they despised his orders to sacrifice to the gods, they were committed to prison. While they were at prayer there, a brilliant light broke forth before the eyes of all that were there, and shone in all the prison. Marcellinus the keeper of the prison and many others were moved by this heavenly glory to believe in the Lord Christ. Basilides, Cyrinus, Nabor, and Nazarius were afterwards discharged out of the prison. However, in the reign of the Emperor Maximian, when they set light by his commands also, and had ever in their mouth that there is but one Christ, one God, and one Lord, they were tormented with whips loaded with metal, and again cast into chains. Thence, on the seventh day, they were brought out, and set before the Emperor, and there still persisted in mocking at the foolish idols, and declaring that JESUS Christ is God. They were accordingly condemned to death and beheaded. Their bodies were given to wild beasts to eat, but, as the creatures would not touch them,

LAUDS.

Prayer throughout the Office.

O GOD, the Author of peace and Lover of concord, Who didst wonderfully adorn Thy blessed Confessor John with the grace of making peace between them that were at war, grant unto us for his sake and by his prayers, to be so solidly established in the love of Thyself, that no trials whatsoever may be able to part us from Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Holy Martyrs.

Prayer.

BRIGHTEN over us, O Lord, we beseech Thee, this solemn Birthday-keeping for Thine own holy martyrs, Basilides, Cyrinus, Nabor, and Nazarius, and grant that the same love of Thee which hath brought them for ever and ever, such things as exceed all that we can either ask or think, may grow up in us also by the fruits of our earnest petition. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 13th day of June, were born into the better life—

At Padua, the holy Confessor Anthony of Portugal, of the Order of Friars Minor, famous for his life, miracles, and preaching.

At Rome, upon the Ardeatine Way,

the holy Virgin martyr Felicula. She would not marry Flaccus nor sacrifice to idols, and was therefore handed over to a certain judge who, forasmuch as she remained steadfast in confessing Christ, starved her in the dark, then had her racked until she died, and thereafter threw her body into a sewer. The holy Nicomedes buried her beside the same Way.

In Africa, the holy martyrs Fortunatus and Lucian.

At Byblos, in Palestine, the holy Virgin martyr Aquilina, aged twelve years. In the persecution under the Emperor Diocletian and the judge Valusian, she was buffeted and beaten for her confession of the faith, and stabbed with heated awls, and lastly smitten with the sword, and so halloved maidenhood by martyrdom.

In the Abruzzi, the holy martyr Peregrine, Bishop [of Amiternum,] who for the Catholic faith's sake was drowned by the Lombards in the river Aterno.

At Cordova, the holy monk and priest Fandilas, who [in the year 853] suffered martyrdom for Christ's sake by being beheaded in the persecution by the Arabs.

In Cyprus, [in the fourth century,] holy Triphyllius, Bishop [of Nicosia.]

Vespers are of the following, from the Chapter inclusive.

JUNE 13.

St Anthony of Padua, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 453,) except the following.

First Vespers begin (as regards St Anthony) at the Chapter.

Prayer throughout the Office.

O GOD, make Thy Church to be glad at the solemn memorial of Thy blessed Confessor Anthony, causing her ever to be strong through Thy ghostly succour, and fitting her to relish blessedness at Thy right hand for evermore. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St John of San Fagondez. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

[FERDINAND de Bullones, afterwards called] Anthony, was born of decent parents at Lisbon in Portugal, [on the Feast of the Assumption, in the year of grace 1195.] They gave him a godly training, and while he was still a young man, he joined an Institute of Canons Regular. However, when the bodies of the five holy martyred Friars Minor, who had just suffered in Morocco for Christ's sake, were brought to Coimbra, the desire to be himself a martyr took a strong hold upon him, and [in 1220] he left the Canons Regular and became a Franciscan. The same yearning led him to attempt to go among the Saracens, but he fell sick on the way, and, being obliged to turn back, the ship in which he had embarked for Spain was driven by stress of weather to Sicily.

Fifth Lesson.

FROM Sicily he came to Assisi to attend the General Chapter of his Order, and thence withdrew himself to the Hermitage of Monte Paolo near Bologna, where he gave himself up for a long while to consideration of the things of God, to fastings, and to watchings. Being afterwards ordained Priest and sent to preach the Gospel, his wisdom and fluency were very marked, and drew on him such admiration of men, that the Pope, once hearing him preach, called him "The Ark of the Covenant."¹ One of his chief points was to expend all his strength in attacking heresies, whence he gained the name of the "Heretics' everlasting Hammer."

Sixth Lesson.

HE was the first of his Order who, on account of his excellent gift of teaching, publicly lectured at Bologna on the interpretation of Holy Scripture, and directed the studies of his brethren. He travelled through many provinces. The year before his death he came to Padua, where he left some remarkable records of his holy life. After having undergone much toil for the glory of God, full of good works and miracles, he fell asleep in the Lord upon the 13th day of June, in the year of salvation 1231. Pope Gregory IX. enrolled his name among those of the Holy Confessors.

THIRD NOCTURN.

Lessons from Luke xii. 35, with the Homily of St Gregory, (p. 460.)

MARTYROLOGY.

On the morrow we keep the feast of holy Basil, styled "the Great,"

Archbishop of Cæsarea, in Pontus, [Confessor and Doctor of the Church, of whom mention is made upon the 1st day of January, and on the 14th day of June, of his ordination to his see of Cæsarea.] In the time of the Emperor Valens he shone as a marvellous light, illustrious for teaching and wisdom, and shining with all graces, and defended the Church with wonderful firmness against the Arians and Macedonians.

Upon the same 14th day of June, were born into the better life—

At Samaria, in Palestine, [in the sixth century before Christ,] the holy Prophet Elisha. Holy Jerome writeth that the devils shrink from his grave, where also resteth the Prophet Obadiah.

At Syracuse, the holy Marcan, Bishop [of that see,] who was ordained Bishop by the blessed Apostle Peter. After he had preached the Gospel he was slain by the Jews.

At Soissons, the holy martyrs Valerius and Rufinus, who after suffering divers torments were beheaded by order of the President Rictiovarus in the persecution under Diocletian.

At Cordova, [in the persecution by the Muslims,] the holy martyrs Anastasius a Priest, Felix a monk, and Digna a Virgin.

At Constantinople, [in the year 846,] holy Methodius, Archbishop [of that see.]

At Vienne, [in Gaul, in the seventh century,] holy Ætherius, Bishop [of that see.]

At Rodez, [in Gaul, in the sixth century,] holy Quinctian, Bishop [first of that see and afterward of Clermont.]

Vespers are of the following, from the Chapter inclusive.

¹ Probably a somewhat cumbrous compliment, constructed on 2 Cor. iii. 3.

JUNE 14.

**St Basil the Great, Arch-
bishop [of Cæsarea in Pon-
tus,] Confessor and Doctor
of the Church.**

Double.

All from the Common Office for a Bishop and Confessor, (p. 437,) except the following.

FIRST VESPERS.

As regards St Basil, these begin at the Chapter.

The first verse of the Hymn is altered.

Antiphon at the Song of the Blessed Virgin. "O right excellent Teacher, &c.," (p. 437.)

Prayer. "Hear, O Lord, we beseech Thee, &c.," (p. 446.)

A Commemoration is made of St Anthony of Padua. Prayer from his Office.

MATTINS.

The first verse of the Hymn is altered.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Basil was a noble Cappadocian¹ who studied earthly learning at Athens, in company with Gregory of Nazianzus, to whom he was united in a warm and tender friendship. He afterwards studied

things sacred in a monastery, where he quickly attained an eminent degree of excellence in doctrine and life, whereby he gained to himself the surname of "the Great." He was called to Pontus to preach the Gospel of Christ JESUS, and brought back into the way of salvation that country which before had been wandering astray from the rules of Christian discipline. He was shortly united as coadjutor to Eusebius, Bishop of Cæsarea, for the edification of that city, and afterwards became his successor in the see. One of his greatest labours was to maintain that the Son is of one Substance with the Father, and when the Emperor Valens, moved to wrath against him, was willing to send him into exile, he so bent him by dint of the miracles which he worked that he forced him to forego his intention.

Fifth Lesson.

THE chair upon which Valens sat down, in order to sign the decree of Basil's ejection from the city, broke down under him, and three pens which he took one after the other to sign the edict of banishment, all would not write; and when nevertheless he remained firm to write the ungodly order, his right hand shook. Valens was so frightened at these omens, that he tore the paper in two. During the night which was allowed to Basil to make up his mind, Valens' wife had a severe stomach-ache, and their only son was taken seriously ill. These things alarmed Valens so much that he acknowledged his wickedness, and sent for Basil, during whose visit the child began to get better. However, when Valens sent for some heretics to see it, it presently died.

¹ Born A.D. 329.

Sixth Lesson.

THE abstinence and self-control of Basil were truly wonderful. He was content to wear nothing but one single garment. In observance of fasting he was most earnest, and so instant in prayer, that he would oftentimes pass the whole night therein. His virginity he kept always unsullied. He built monasteries, wherein he so adapted the institution of monasticism, that he exquisitely united for the inmates the advantages of the contemplative and of the active life. He was the author of many learned writings, and, according to the witness of Gregory of Nazianzus, no one hath ever composed more faithful and edifying explanations of the books of the Holy Scripture. He died upon the 1st day of January, [in the year of our Lord 379,] at which time so essentially spiritual was his life, that his body showed nothing but skin and bones.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xiv. 26.)

AT that time: JESUS said unto the multitudes: If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And so on.

Homily by St Basil, Archbishop [of Cæsarea.] (*Paraphrase of his Rule.*)

This is perfect self-renunciation, when we attain to indifference as regards our own lives, and wring from death himself the confession that our trust is not in our own strength. The first step toward this crown of ab-

negation is to estrange ourselves from outward things, such as property, public reputation, habits of life, and affection for things unnecessary, whereof the immediate disciples of our Holy Lord have left us a fine example—James, for instance, and John, who left their father Zebedee and the boats which were their only means of getting their daily bread—or Matthew, who got up from the receipt of custom, and straightway followed the Lord.

Eighth Lesson.

BUT what need have we for our own arguments, or for the examples of holy men to confirm what we say, when we are able to cite the very words of the Lord Himself, and by them to move any earnest soul that loveth God? Such were they unto whom He plainly and unhesitatingly declared:—"Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." And again, in another place, when He had said: "If thou wilt be perfect, go, and sell that thou hast, and give to the poor"—the completion of the sentence was, "And come and follow Me." (Matth. xix. 19.)

Eighth Responsory.

In the midst of the congregation, &c.

Ninth Lesson.

THIS then, as we have taught, is self-renunciation—to unlock the chains of this earthly life, which passeth away, and to set oneself free from the business of men, and so to make ourselves lithier and meeter to enter on that path which leadeth to God, and let our reason be more unhampered to gain and to use those things which are far more precious

than gold or precious stones. (Ps. xviii. 11.) In short, it is to have our heart in heaven and not on earth, so as to be able to say: "Our conversation is in heaven." (Phil. iii. 20.) And (which is the great thing) this is the first step towards the attaining to be like Christ, who, "though He was rich, yet for" our "sakes He became poor." (2 Cor. viii. 9.)

MARTYROLOGY.

To-morrow we keep the feast of St Philip Neri, of whom mention is made in the Martyrology for May 26.

Upon the same 15th day of June, were born into the better life—

At the river Silaro, in Lucania, the holy martyrs Vitus, Modestus, and Crescentia, who were brought thither from Sicily under the Emperor Diocletian; there by the power of God they overcame boiling lead and wild beasts, and finished the course of their glorious fight by being broken alive upon a block.

At Dorostorum, in Mysia, the holy soldier Hesychius, who was arrested along with blessed Julius, and was crowned with martyrdom after him, under the President Maximus.

At Cordova, in Spain, [in the persecution under the Muslims,] the holy martyr Benildes.

At Zephyrium, in Cilicia, the holy martyr Dulas, who under the President Maximus was for Christ's Name's sake beaten with rods, laid upon a gridiron and smeared with burning oil, and suffered other things also, and so as a conqueror grasped the palm of martyrdom.

At Palmyra, in Syria, the holy sisters Libya and Leonis, and Eutropia, a damsel of twelve years of age, who through divers torments attained unto the crown of martyrdom.

At Valenciennes, [in the year

686,] the holy Landalin, Abbat [of Crespin.]

At Clermont, [in the year 472,] the holy Confessor Abraham, [Abbat of St Cirgues,] illustrious for his holiness and wonderful works.

At Valais, [in the year 1008,] the holy Confessor Bernard of Menthon.

At Pibrac, in the Diocese of Toulouse, the holy Virgin Germaine Cousin, a shepherdess, who lived poor and lowly, and after many woes, borne with the greatest long-suffering, passed away to the Divine Bridegroom, [in the year 1601.] After her death she became famous for many miracles, and the Supreme Pontiff Pius IX. enrolled her name among those of the holy Virgins.

Vespers are of the following, [i.e., of St Philip,] from the Chapter inclusive.

JUNE 15.

St Philip Neri, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 453,) except the following.

Prayer throughout.

O GOD, Who hast exalted Thy blessed Confessor Philip and made him glorious with the glory wherewith Thou glorifiest Thine holy ones, mercifully grant that his solemn memorial may not only gladden us, but also, by Thy grace, stir us up to follow after his good ensample. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

FIRST VESPERS.

These, as far as St Philip is concerned, begin with the Chapter.

The first verse of the Hymn is altered.

A Commemoration is made of St Basil. Antiphon, "O right excellent, &c.," (p. 437.) Also of the Holy Martyrs Vitus, Modestus, and Crescentia. Antiphon and Verse and Answer from the First Vespers of the Common Office for Many Martyrs, (p. 420.)

Prayer.

O LORD, we pray Thee to grant unto Thy Church through the prayers of Thine Holy Martyrs Vitus, Modestus, and Crescentia, to mind not high things, but in all lowliness to do ever such things as be pleasing in Thy sight, looking down upon all such things as be corrupt, and working ever in love unfeigned such things as be righteous. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

PHILIP Neri¹ was born of godly and respectable parents at Florence, [on the 23rd day of July, in the year of grace 1515.] From his earliest childhood he gave signs of the holiness of life which he afterwards

attained. As a young man he gave up the rich inheritance which would have come to him from his uncle, and went to Rome, where, in the study of philosophy and theology, he gave himself altogether to Christ. His self-control was such that he sometimes fasted from all food for three days at a time. He was instant in watching and prayer, and during the frequent pilgrimages which he made to the seven churches of Rome, it was his custom to remain all night in prayer to God in the Catacomb of Kallistus. [On the 23rd of May, 1551,] he became a Priest in obedience to the advice of his Confessor, and afterwards made the salvation of souls the one object of his existence; he heard confessions with unwearied tenderness until his dying day, and became the spiritual father in Christ of many sons, whom it was his beloved work to feed day by day upon the Word of God, upon the often receiving of the Sacraments, upon instant prayer, and upon other godly works: to the which end he founded the Congregation of the Oratory.

Fifth Lesson.

HE was full of the love of God, and his heart was so hot therewith, that it became straitened in its place, and the Lord was pleased to ease him by [the gristle which joined] the fourth and fifth ribs [on his left side] breaking, and so allowing more play to the internal organs. Sometimes, when he was saying Mass, or more intent than usual in prayer, he was seen to be raised off the ground, and become, in a strange manner, all shining. He was ever ready to succour the poor and needy with kindly services, in which works God was pleased to make him meet once

¹ This is the same as the common British name "Black."

to give alms to an Angel, and again, when once by night he was carrying bread to the hungry, and was fallen into a pit, an Angel drew him out unhurt. He longed to be lowly, and always shrank from honours, and from dignities in the Church, whereof several of the highest were divers times offered to him, but he always firmly refused them.

Sixth Lesson.

HE was illustrious for the gift of prophecy, and had a marked and very wonderful power of reading the thoughts of men's souls. He ever kept his own virginity undefiled, and could distinguish those that were pure-minded by a sort of sweet savour, and the unclean, on the contrary, by a kind of stench. He sometimes appeared in double to persons at a distance, and brought them help when they were in peril. He healed many that were sick and dying. He also raised one dead man to life. He was honoured by seeing several times heavenly spirits, and likewise the Virgin Mother of God herself. He saw the souls of divers persons, radiant with glory, ascend to heaven. In the year of salvation 1595 the Feast of the Body of Christ fell upon the 25th day of May. Philip, on that day, said Mass with extraordinary gladness of spirit, and performed the other religious works of the day, and after the hour of midnight, at the time he had himself foretold, he fell asleep in the Lord, in the eighty-second year of his life. Gregory XV., finding that God had glorified him by many miracles, enrolled his name among those of the saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, with the Homily of St Gregory, (p. 460.)

The last part is omitted, or read as one with the second, in order to make room for the following.

Ninth Lesson (for SS. Vitus, Modestus, and Crescentia).

THIS Vitus was a child who was baptized without his father's knowledge. When his father had found it out, he used his best endeavours to dissuade his son from the Christian religion, but as he found him persistent in it, he handed him over to Valerian the judge to be whipped. But as he still remained as unshaken as before, he was given back to his father. But while his father was turning over in his mind to what severe discipline to subject him, Vitus, being warned by an Angel, fled out of the country, in company with his foster-parents Modestus and Crescentia. In his new home he gained great praise for holiness, so that the fame of it came to Diocletian, which Emperor sent for him to deliver his own child which was vexed with a devil. Him Vitus delivered, but when the Emperor found that with all his great gifts he could not bring him to worship the gods, he had the ingratitude to cast him and Modestus and Crescentia into prison, binding them in fetters. But when they were found in their prison more faithful than ever to their confession, the Emperor commanded them to be thrown into a great vessel full of melted lead, resin, and pitch. Therein these three, like the three Holy Children in the burning fiery furnace, sang praise to God; and upon that they were haled forth and cast to a lion, but he lay down before them, and licked their feet. Then the Emperor, being filled with fury, more especially because he saw that the multitude that looked on were

stirred up at the miracle, commanded Vitus, Modestus, and Crescentia to be stretched upon a block and their limbs crushed, and their bones rent one from the other. While as they were dying there came great thunderings, and lightnings, and earthquakes, so that temples of the gods fell down, and many men were killed. As for that which remained of the Martyrs, the noble lady Florence took it, and embalmed it with spices, and honourably buried it.

MARTYROLOGY.

Upon the 16th day of June, were born into the better life—

At Besançon, in Gaul, the holy martyrs Ferreolus a Priest and Ferrutio a Deacon, who were sent forth by the blessed Irenæus, Bishop [of Lyons,] to preach the Word of God, whereafter they were divers ways tormented and then beheaded under Claudius the judge.

At Tarsus, in Cilicia, under the Emperor Diocletian, the holy martyrs Quiricus and his mother Julitta. Quiricus was a little boy of three years old; when his mother was horribly scourged before the President Alexander, he vehemently wept and lamented her, whereupon he was killed by being dashed against the steps of the judgment-seat. Julitta, after horrid stripes and grievous torments, was beheaded, and so finished her testimony.

At Maintz, the holy martyrs Aureus and his sister Justina, and the others who were at Communion in the Church when they were massacred by the Huns, who were wasting Germany, [in the year 451.]

At Limasol, in Cyprus, holy Tycho, Bishop [of that see,] in the time of the Emperor Theodosius the younger.

At Lyons, [in the year 551,] the blessed Aurelian, Bishop of Arles.

At Nantes, in Brittany, [in the year 310,] the holy Confessor Similian, Bishop [of that see.]

At Misna, in Germany, [in the year 1106,] holy Benno, Bishop [of that see.]

At the village of La Louvesc, in the Diocese of Vienne, in Dauphiny, [in the year 1640,] the holy Confessor John Francis Regis, of the Society of Jesus, a man of wonderful love and long-suffering in seeking the salvation of souls, whom Pope Clement XII. added to the list of the Saints.

In Brabant, [in the year 1246,] the holy Virgin Lutgard.

At Lauds a Commemoration is made of three Holy Martyrs. Prayer as at First Vespers. At Second Vespers the first verse of the Hymn is altered.

JUNE 16.

MARTYROLOGY.

Upon the 17th day of June, were born into the better life—

In England, the holy Abbat Botolph.

At Rome, two hundred and sixty-two holy martyrs, who were slain for Christ's faith's sake in the persecution under Diocletian, and were buried at Cucumber Hill, upon the old Salarian Way.

At Tarracina, the holy soldier Montanus, who, after many torments, received the crown of martyrdom under Hadrian the Emperor and Leontius the Consular.

At Venafrò, the holy martyrs Nicander and Marcian, who were beheaded in the persecution under Maximian.

At Chalcedon, the holy martyrs Manuel, Sabel, and Ishmael. They were envoys who had been sent by the King of Persia to Julian the Apostate to treat for peace. Julian

commanded them to worship idols, and, forasmuch as they steadfastly refused so to do, he caused them to be slain with the sword.

At Apollonia, in Macedonia, the holy martyrs Isaurus a Deacon, Innocent, Felix, Jeremiah, and Peregrine, Athenians, who were in divers ways tormented and then beheaded, under the Tribune Tripontius.

At Amelia, in Umbria, [in the sixth century,] the holy Himerius, Bishop [of that see,] whose body was taken to Cremona, [five hundred years later.]

In Berry, [also in the sixth century,] holy Gundulph, Bishop [of that see.]

At Orleans, [in the year 530,] the holy Priest and Confessor Avitus.

In Phrygia, [in the fifth century,] the holy Confessor Hypatius.

Also, [in the year 1160,] the holy Hermit Bessarion.

At Pisa, in Tuscany, [in the year 1160,] the holy Confessor Rainerius.

JUNE 17.

St Botolph, Abbat.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (p. 453,) except the following. Prayer throughout, "O Lord, we beseech Thee that the prayers, &c.," (p. 467.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

AMONG the godly men who consecrated themselves to the monastic life in England during the

seventh century were the brothers Botolph and Adolph, who were very highly esteemed, less on account of their birth, although this was noble, than on account of their remarkable graces. They went to Belgium to seek increase in godliness, and forasmuch as grace is at home everywhere, and is honoured wherever it is found, even among strangers, Adolph was there made Archbishop of Utrecht. Botolph returned to his native land with letters of introduction to Ethelmund, King of the South Saxons, from his two sisters, who had consecrated themselves to Christ in Belgium, and with the help of that Prince he founded a monastery in the county of Lincoln, not far from the town of Lindorum, where he governed the brethren.

Fifth Lesson.

BOTOLPH discharged his office of Abbat with great holiness, and is celebrated on account of miracles wrought both during his life and after his death. When his monastery was destroyed by the irruptions of the Danes, holy Ethelwold, Bishop of Winchester, took his relics partly to the minster of Ely, and partly to that of Thorne. At this day there is a fair town in the aforesaid county of Lincoln which is called after St Botolph, and there are many old churches throughout the provinces of England dedicated under his invocation. Holy Botolph died upon the 17th day of June, in the year of Christ 655.

Sixth Lesson.

Lesson from St Gregory, "The simplicity of the righteous, &c.," (p. 465.)

THIRD NOCTURN.

Lessons from Matth. xix. 27, with the Homily of St Jerome, (p. 393.)

MARTYROLOGY.

JUNE 18.

Upon the 18th day of June, were born into the better life—

At Rome, upon the Ardeatine Way, the holy brothers Mark and Marcellian, both martyrs, who were tried under Fabian the judge, in the persecution under Diocletian. They were fastened to a stake and sharp nails driven through their feet, and forasmuch as they ceased not to praise Christ, spears were thrust through their sides, and thus they passed unto the kingdom of heaven with the glory of martyrdom.

At Malaga, in Spain, the holy martyrs Cyriacus and Paula the Virgin, who were stoned to death.

At Tripoli, in Phœnicia, the holy soldier Leontius, who through sharp torments attained unto the crown of martyrdom, under the President Hadrian, along with Hypatius the Tribune and Theodulus, whom he had turned to Christ.

Upon the same day, [at Nicomedia,] the holy martyr Etherius, who in the persecution under Diocletian, after suffering fire and other torments, was slain with the sword.

At Alexandria suffered the holy Virgin Marina.

At Bordeaux, [in the fifth century,] the holy Confessor Amandus, Bishop [of that see.]

At Sacca, in Sicily, [likewise in the fifth century,] the holy Hermit Calogerus, whose holiness is chiefly manifested in delivering them that are vexed with evil spirits.

At Schoœnaug, [in the year 1165,] the holy Virgin Elizabeth, famous for her straightness in observing the monastic life.

At Vespers, Commemoration of the following. Prayer from their Office.

The Holy Martyrs Mark and Marcellian.

Simple.

All from the Common Office for a Simple Feast of Many Martyrs, (p. 435,) except the following.

Prayer throughout.

OMIGHTY God, grant, we beseech Thee, that we who do keep the Birth-day of Thine Holy Martyrs Mark and Marcellian, may through their prayers be delivered from all evils which do presently hang over us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

First and Second Lessons from Scripture according to the Season.

Second Responsory.

Theirs is a brotherhood indeed, &c., (p. 428.)

Third Lesson.

MARK and Marcellian were two brothers, Romans, who were arrested by Duke Fabian for believing in Christ, and fastened to a beam, to which their feet were nailed. The Judge said to them: "Wretched creatures, do think for a moment, and free yourselves from such suffering." But they answered him: "We have never enjoyed any dinner so much as we do what we are now undergoing here for JESUS Christ's sake. We have got ourselves a little fast to His

love now. Would that He would let us suffer this as long as we are clad in this corruptible body." Still suffering, they for a day and a night sang the praises of God continually, and in the end were thrust through with darts, and so attained the glory of Martyrdom.¹ Their bodies are buried upon the Way to Ardea.

MARTYROLOGY.

Upon the 19th day of June, were born into the better life—

At Florence, the holy Virgin Juliana de' Falconieri, foundress of the Sisters of the Order of Servants of the Blessed Virgin Mary, whose name the Supreme Pontiff Clement XII. enrolled among those of Holy Virgins.

At Milan, [in the first century,] the holy brethren Gervase and Protase, both martyrs. By command of Astasius the judge, Gervase was beaten to death with scourges loaded with lead, and Protase first beaten with cudgels and then beheaded. Blessed Ambrose, by the revelation of the Lord, found their bodies sprinkled with blood and as incorrupt as though they had suffered only that very day; while they were being moved a blind man received his sight by touching the bier, and many who were vexed by evil spirits were set free.

At Ravenna, [likewise in the first century,] the holy martyr Ursicinus, who underwent many torments under the judge Paulinus, and, forasmuch as he remained still unshaken in confessing the Lord, was beheaded, and so finished his testimony.

At Sozopolis, the holy martyr Zosimus, who, after sharp torments under the President Domitian in the perse-

cution of Trajan, was beheaded, and so passed away triumphantly to be for ever with the Lord.

At Arezzo, in Tuscany, the holy martyrs Gaudentius, Bishop [of that see,] and the Deacon Culmatius, who were slain by the raging heathen in the time of the Emperor Valentinian.

On the same day, [in a year near the beginning of the eleventh century,] the holy martyr Boniface, a disciple of the blessed Romwald. He was sent by the Roman Pontiff to preach the Gospel in Russia. He passed unharmed through fire, and baptized the King and his people, but was murdered in fury by the king's brother, and so received that crown of martyrdom which he had desired.

At Ravenna, the holy hermit Romwald, father of the Camaldolese monks, who restored the life of hermits in Italy when it had fallen away, and marvellously spread it about, whose feast is kept upon the 7th day of February.

JUNE 19.

St Juliana de' Falconieri, Virgin.

Double.

All from the Common Office, for a Virgin not a Martyr, (p. 489,) except the following.

FIRST VESPERS.

*Hymn.*²

TO be the Lamb's celestial bride
Is Juliana's one desire;
For this she quits her father's home
And leads the sacred virgin choir.

¹ A.D. 286.

² Hymn by Francesco Lorenzini, the Saint's biographer, A.D. 1719; translation by the late Rev. E. Caswall.

By day, by night she mourns her Spouse
 Nailed to the Cross, with ceaseless tears,
 Till in herself, through very grief,
 The image of that Spouse appears.

Like Him, all wounds, she kneels trans-
 fixed

Before the Virgin Mother's shrine;
 And still the more she weeps, the more
 Mounts up the flame of love divine.

That love so deep the Lord repaid
 His handmaid on her dying bed;
 When with the Food of heavenly life
 By miracle her soul He fed.

All glory, O Creator Sire,
 O sole-begotten Son divine,
 And co-eternal Paraclete,
 One only Lord and God, be Thine.

Prayer throughout.

O GOD, Who, when Thy blessed hand-maiden Juliana was lying sick unto death wast pleased in wondrous wise to comfort her with the Precious Body of Thy Son, be Thou entreated for the same Thy servant's sake, and grant unto us also the same Comfort in our last agony, that we may go in the strength of that Meat unto our very Fatherland, which is in heaven. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Holy Martyrs Gervase and Protase. Prayer, "O God, Who year by year, &c.," (p. 430.)

MATTINS.

Hymn as at First Vespers.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JULIANA was a daughter of the noble family of the Falconieri,¹ and was born in the year 1270. Her father was the same who at his own costs so splendidly built from the foundations the Church of Our Lady of the Annunciation as it now standeth at Florence. Her mother's name was Reguardata. They were both well stricken in years, and, until the birth of Juliana, had been childless. From her very cradle she gave tokens of the holiness of life to which she afterwards attained. And from the murmuring of her baby lips was caught the sweet sound of the names of JESUS and Mary. As she entered on her girlhood, she delivered herself up entirely to the pursuit of Christian godliness, and so excellently shone therein, that her uncle, the Blessed Alexius, scrupled not to tell her mother that she had given birth to an Angel rather than to a woman. So modest was her carriage, and so clean her soul from the lightest speck of indiscretion, that she never in her whole life stared a man in the face, and that the very mention of sin made her shiver, and when the story of a grievous crime was told her, she dropped down nearly fainting. Before she had finished her fifteenth year, she renounced her inheritance, although a rich one, and all prospect of an earthly marriage, and made to God a vow of virginity, before holy Philip Benizi, from whom she was the first to receive the religious habit of what are called the "mantled"² nuns.

Fifth Lesson.

MANY young women of noble families followed the example of Juliana, and even her own mother put

¹ Same as the English surname "Falconer."

² Mantellatæ.

herself for instruction under her daughter. Thus in a little while their number increased, and she became the foundress of the Order of Mantled nuns, to whom she gave a rule of life full of wisdom and godliness. Holy Philip Benizi, having thorough knowledge of her excellence, chose her above all living to whom at his death to leave the care not of the women only but of the whole of the Order of the Servants of the Blessed Virgin Mary, of which he had been the propagator and director. Juliana, who deemed ever lowly of herself, even when she was the mistress of the others, ministered to her sisters in the meanest offices of the work of the house. She passed whole days in incessant prayer, and was often rapt in spirit, and the remainder of her time she toiled to make peace among the citizens, who were at variance together, to recall transgressors from the ways of iniquity, and to nurse the sick, to cure whom she would sometimes even use her tongue to remove the matter that ran from their sores. It was her custom to afflict her own body with whips, knotted cords, iron girdles, watching, and sleeping upon the ground. Upon Mondays, Tuesdays, Wednesdays, and Thursdays, she ate very sparingly some unpalatable food, upon Fridays she took nothing except the Bread of Angels, and upon Saturdays, besides the Holy Communion, only bread and water.

Sixth Lesson.

THE self-inflicted hardships of her life brought upon her a disease of the stomach, whereby, when she was seventy years of age, she was brought to the point of death. She bore the daily sufferings of her illness with a smiling face and a brave heart.

The only thing of which she was heard to complain was that, her stomach being so weak that she could not keep down any food, she was withheld by reverence for the Sacrament from drawing near to the Lord's Table. Finding herself in these straits she begged the Priest to bring the Bread of God, and, as she dared not take It into her mouth, to put It as near as possible to her heart. The Priest did as she wished, and, to the amazement of all present, the Divine Bread at once disappeared from sight, and at the same instant a smile of joyous peace crossed the face of Juliana, and she gave up the ghost.¹ All were confounded until the virgin body was being laid out after death in the accustomed manner. Then there was found upon the left side of the bosom a mark like the stamp of a seal, reproducing the form of the Sacred Host, the mould of which was one of those that bear a figure of Christ crucified. The noise of this and other wonders got for Juliana a reverence not only from Florence, but from all parts of the Christian world, which so increased through the course of four hundred years, that Pope Benedict XIII. commanded an office in her honour to be said by the whole Order of Servants of the Blessed Virgin Mary, and Clement XII., a munificent Protector of the same Order, finding new signs and wonders shedding lustre upon her memory every day, numbered her among Holy Virgins.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, with the Homily of St Gregory, (p. 493.) The last part is omitted or read as one with the second, in order to leave room for the

¹ June 19, 1340.

Ninth Lesson. (For the Holy Martyrs Gervase and Protase.)

GERVASE and Protase were the sons of Vitalis and Valeria, both of whom testified even unto death for the Lord Christ's sake, the father at Ravenna, and the mother at Milan. After the victory of their parents, Gervase and Protase gave all the inheritance to the poor, and set free their slaves. This act of theirs stirred up against them a savage hatred on the part of the heathen priests, and when the Count Astasius was about setting forth to war, they believed they had got a good occasion for the destruction of the two godly brethren. They persuaded Astasius that their gods had revealed to them that he had no chance of conquering in the war, unless he had first made Gervase and Protase to deny Christ and to offer sacrifice to the gods. Being commanded so to do, they flatly refused, and Astasius then ordered Gervase to be lashed until he died between the stripes, and Protase to be cudgelled and beheaded. A servant of Christ named Philip took away their dead bodies by stealth, and buried them in his own house, and, in after times, St Ambrose, being warned of God, found them, and bestowed them in an hallowed and honourable place. They suffered at Milan upon the 19th day of June.

MARTYROLOGY.

Upon the 20th day of June, were born into the better life—

The holy martyr Pope Silverius. He refused to restore the [Eutychian] heretic Anthimus, who had been deposed [from the Patriarchate of Constantinople] by his predecessor, Pope Agapitus, and in consequence of this, through a plot of the wicked Empress Theodora, was exiled by Bellisarius to the island of Ponza, where he died for

the Catholic faith, broken down by sufferings and hardships, [in the year 538.]

At Rome, the holy Novatus, son of the blessed Senator Pudens and brother of the holy Priest Timothy, and of Christ's holy Virgins Pudentiana and Praxedes, who were taught in the faith by the Apostles. Their house was turned into a church, and called that of St Pastor, [in the second century.]

At Tomi, in Pontus, the holy martyrs Paul and Cyriacus.

At Petra, in Palestine, the holy Macarius, Bishop [of that see,] who suffered many things of the Arians, and was exiled to Africa, where he fell asleep in the Lord, [in the fourth century.]

At Seville, in Spain, [in the year 630,] the holy Virgin Florentina, sister of the holy Leander, Bishop [of Seville,] and holy Isidore, Bishop [of Seville.]

At Lauds a Commemoration is made of St Gervase and Protase. Prayer as last evening. And in Second Vespers a Commemoration of the following. Prayer, "Mercifully consider our weakness, &c.," (p. 413.)

Hymn as at First Vespers.

JUNE 20.

St Silverius, Pope and Martyr.

Simple.

All from the Common Office for a Simple Feast of a Bishop and Martyr, except the following. Prayer, "Mercifully consider our weakness, &c.," (p. 413.)

MATTINS.

First Lesson from Scripture according to the Season.

Second Lesson.

THIS Silverius was a native of Campania, and succeeded Agapitus in the Papacy [in the year 536.] His orthodoxy and holiness shone brightest in his onslaughts upon heretics, and he showed admirable firmness in upholding a sentence by Agapitus. Agapitus had deposed Anthimus from the Patriarchate of Constantinople for defending the heresy of Eutyches; and Silverius would never allow of his restoration, although the Empress Theodora repeatedly asked him to do so.

Second Responsory.

O Lord, Thou hast prevented him,
&c., (*p.* 412.)

Third Lesson.

THE woman was enraged at him on this account, and ordered Bellisarius to send Silverius into exile. He was accordingly banished to the island of Ponza, whence he is said to have written these words to Bishop Amator: "I am fed upon the bread of tribulation and the water of affliction, but nevertheless I have not given up, and I will not give up, doing my duty." But sickness and the hardships of his exile soon broke his strength, and he fell asleep in the Lord upon the 20th day of June [in the year of grace 538.] Many miracles shed a lustre upon his grave. He ruled the Church for more than three years, and ordained in the month of December thirteen Priests, five Deacons, and nineteen Bishops for divers Sees.

MARTYROLOGY.

Upon the 21st day of June, were born into the better life—

At Rome, [in the year 1591,] holy Aloysius Gonzaga, of the Society of

JESUS, illustrious for his contempt of earthly rank, and for the innocence of his life.

Also at Rome, the holy Virgin Demetria, who was crowned with martyrdom under the Emperor Julian the Apostate.

At Syracuse, in Sicily, the holy martyrs Rufinus and Marcia.

In Africa, the holy martyrs Cyriacus and Apollinaris.

At Maintz, the holy martyr Alban, who after long toil and stern contending for Christ's faith was made worthy of the crown of life.

On the same day, holy Eusebius of Samosata. In the time of the Arian Emperor Constantius he used to visit the Churches of God, disguised as a soldier, to confirm them in the Catholic faith. Under Valens he was banished into Thrace. After peace was restored to the Church in the time of Theodosius he was called back from exile, and was visiting the churches again when an Arian woman dropped a tile upon him from a height which cracked his skull, and so he died a martyr at last, [in the year 380.]

At Iconium, in Lycaonia, the holy martyr Terence, Bishop [of that see.]

At Pavia, [in the year 216,] the holy Confessor Urciscenus, Bishop [of that see.]

At Tongres, holy Martin, Bishop [of that see.]

At Evreux, the holy Abbat Leufroi, [about the year 738.]

JUNE 21.

**St Aloysius Gonzaga,
Confessor.**

Double.

All from the Common Office for a Confessor not a Bishop, (p. 453,) except the following.

Prayer throughout the Office.

O GOD, the Giver of all heavenly gifts, Who in the Angel-lad Aloysius didst join strange innocence with strange penance, be entreated for his sake and by his prayers, and grant unto us who have not followed him in his innocence the grace to imitate him in his penance. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ALOYSIUS, eldest son of Ferdinand Gonzaga, Marquess of Castiglione, was so hurriedly baptized on account of danger that he seemed to be born to heaven almost before he was born to earth,¹ and he so faithfully kept that his first grace that he seemed to have been confirmed therein. From his first use of reason, which he employed to offer himself to God, he led a life more holy day by day. At Florence, when he was nine years old, he made a vow of perpetual virginity before the Altar of the Blessed Virgin, upon whom he always looked as in the place of a mother to him, and by a remarkable mercy from God, he kept this vow wholly and without the slightest impure temptation, either of mind or body, during his whole life. As for any other uprisings of the soul, he

began at that age to check them so sternly, that he was never more pricked by even their earliest movements. His senses, and especially his eye-sight, he so mortified, that he never once looked upon the face of Mary of Austria, whom, when he was for several years one of the Pages of honour of the King of Spain, he saluted almost every day; and he even denied himself in part, the pleasure of looking on the face of his own mother. He might indeed have been justly called a fleshless man, or an infleshed angel.

Fifth Lesson.

TO this fettering of the senses he added torture of the body. He kept three days as fasts in every week, and that mostly upon a little bread and water. But indeed he as it were fasted every day, for he hardly ever took so much as an ounce weight of food at breakfast. Often also, even thrice in one day, he would lash himself to flowing of blood with cords, or prick himself with spiked chains. He sometimes used a 'dog-whip,' instead of a scourge, and the rowels of spurs instead of hair-cloth. He privately filled his soft bed with pieces of broken plates, that he might find it easier to wake to pray. He passed great part of the night, clad only in a shirt even in the depth of winter, kneeling on the ground, or lying flat on his face when too weak and weary to remain upright, busied with heavenly thoughts. Sometimes he would keep himself thus for three, four, or five hours, until he had spent at least one without any movement of body or any wandering of mind. Such perseverance obtained for him the reward of being able to keep his understanding quite concen-

¹ *Matre parturiente et periculo ingravescente, infantulus baptizatus est in membro quodam quod de vulvâ fuerat extrusum, toto fere corpore in maternis visceribus adhuc incluso.* March 9, 1568.

trated in prayer without distraction, as though rapt in God in an unbroken extasy. Desiring to give himself up to Him alone, he overcame, after a strong opposition for three years, the objections of his father, procured the transfer to his brother of his right to the Marquessate, and [on the 25th of November, 1585,] joined at Rome the Society of JESUS, to which he had been called by a voice from heaven when he was at Madrid.

Sixth Lesson.

IN his very Noviciate he began to be held a master of all godliness. His obedience to even the most trifling rules was absolutely exact, his indifference to the world extraordinary, and his hatred of self implacable. His love of God was so keen that it gradually undermined his bodily strength. Being commanded to give his mind some rest from thinking unceasingly of God, he struggled vainly to distract himself from Him Who met him everywhere. From tender love toward his neighbour, he joyfully ministered to the sick in the public hospitals, [during the great distemper at Rome in 1591,] and in the exercise of this charity he caught a deadly disease. This sickness slowly wore him away, and soon after he had entered on the 24th year of his age, upon the 21st day of June, a day which he had himself foretold, after entreating that he might be scourged, and laid upon the ground to die, he passed away to heaven. What the glory is which he there enjoyeth holy Mary Magdalen de' Pazzi was enabled, by the revelation of God, to behold, and she declared that it was such as she had hardly believed existed even in heaven, and that his holiness and love were so great that she should call him an unknown martyr of charity. On earth God

glorified him by many great miracles. These being duly proved, Benedict XIII. inserted the name of this angel-lad in the Kalendar of the Saints, and commended him to all young scholars both as a pattern of innocency and purity, and as a patron.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxii. 29.)

AT that time: JESUS answered and said unto the Sadducees: Ye do err, not knowing the Scriptures, nor the power of God; for in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven. And so on.

Homily by St John Chrysostom, [Patriarch of Constantinople.] (*Bk. on Virginity.*)

This I say, that virginity is good. And in this I agree likewise, that it is better than marriage. And I will even add, that it is as much more excellent than marriage, as heaven is more noble than earth, or Angels than men, and indeed, if I must say more, even more so. For if Angels neither marry nor are given in marriage, at least, they are not creatures of flesh and blood, they dwell not upon earth, they are exposed to no restless troubles of desire or lust, they need neither meat nor drink, they are not such that sweet sound, or soft song, or the delight of beauty can charm them; there is nothing of this sort to take hold on them and draw them away.

Eighth Lesson.

BUT the human nature which striveth its utmost to follow them, is not so exalted as that of these blessed

intelligences. How? Angels marry not nor are given in marriage; neither doth a virgin. Angels stand ever before God, and serve Him; and so doth a virgin. But if a virgin, still weighed down with this body, and unable, like the Angels, to ascend to heaven, doth make it his one great comfort here to be holy in body and in spirit, and to open his heart for a home for the King of heaven—dost thou not see wherein a virgin is higher than an Angel? The excellence of virginity in men over virginity in Angels lieth in this, that it maketh them which are yet earth-dwellers and body-burdened equal to intelligences unshackled by bodies.

Ninth Lesson.

IN what respect, I ask, differed Elijah, Elisha, and John, those great lovers of virginity, from Angels? In nothing, except that their faithfulness was exercised in a dying body. For the rest, if we look carefully, their minds were no otherwise than those of the blessed spirits, and their crown of glory is this that they attained the same honour under conditions less favourable. For consider of what manliness, of what superiority of reason over feeling they must have been possessed, to enable them bravely to fight their way, earth-dwellers and dying creatures as they were, to the bright summit of grace which was theirs.

MARTYROLOGY.

Upon the 22nd day of June, were born into the better life—

At Verulam, in Britain, the holy martyr Alban, who in the time of Diocletian gave himself up for a clerk whom he had received as a guest, and was beheaded, [in the year 303,] after being scourged and sharply

tormented. One of the soldiers who led him to execution was turned to Christ upon the way and was made worthy to be baptised in his own blood.

At Nola, a city of Campania, the blessed Confessor Paulinus, Bishop of that city, [in the year 431,] who, whereas he was a very noble and wealthy person, became for Christ's sake poor and lowly, and then in addition gave himself up for a slave in order to redeem a widow's son whom the Vandals had carried off as a prisoner to Africa when they wasted Campania. He was illustrious, not only on account of his learning and of the abounding holiness of his life, but also on account of his power against evil spirits. His praises have been set forth in their writings with great force by holy Ambrose, Jerome, Austin, and Gregory [the Great.] His body has been brought to Rome, and lieth in honour along with the body of the holy Apostle Bartholomew in the church of that Apostle in the island in the Tiber.

At Mount Ararat, ten thousand holy martyrs, who were crucified in the second century.

At Samaria, one thousand four hundred and eighty holy martyrs, who suffered under Chosroes, King of the Persians.

At Rome is commemorated the translation of the holy Consular Flavius Clemens, martyr, who was put to death for Christ's faith's sake by the Emperor Domitian. His body was found in the church of holy Pope Clement, and there solemnly reburied.

On the same day, holy Niceas, Bishop of Romacium, famous for his teaching and holy life.

At Naples, in Campania, holy John, Bishop [of that see,] whom blessed Paulinus, Bishop of Nola, called unto

the kingdom of heaven, [in the year 853.]

In the monastery at Cluny, the holy Virgin Consortia, [in the year 570.]

At Rome, [in the year 1276,] the blessed Pope Innocent V., who, with gentleness and wisdom, toiled for the upholding of the Church, and for the liberty and unity of Christians. His veneration having been represented to Pope Leo XIII., that Pontiff approved and confirmed it.

Vespers are of the following.

JUNE 22.

St Alban, [the first] Martyr [of Britain.]

Greater Double.

All from the Common Office for One Martyr, (p. 404,) except the following.

Prayer throughout the Office. (Extracted from the Salisbury Missal.)

O GOD, in Whose sight this day is holy, because Thy blessed servant Alban did thereon lift up his last testimony, we beseech Thee to grant that as his feast doth every year make us glad, so his help may ever make us strong. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers Commemorations are made (1) of St Aloysius (Prayer from his Office) and (2) of St Paulinus, Bishop of Nola, Confessor, from the Office for a Bishop and Confessor, (p. 437,) with the Prayer "Grant, we beseech Thee, &c.," (p. 446.)

MATTINS.

FIRST NOCTURN.

Lessons from Rom. viii. 12, (p. 421.)

SECOND NOCTURN.

Fourth Lesson. (From Bede's Church History, Bk. i. ch. 17.)

ALBAN was still a heathen when the decrees of the Emperors Diocletian and Maximian set the storm raging against the Christians, and he gave a certain clergyman refuge in his house. As he saw this person intent on prayer and watching by day and night, suddenly the grace of God moved him to seek to copy that example of faith and godliness. He was gradually taught by the precious exhortations of his guest; he cast away the darkness of idolatry, and became a Christian with his whole heart.

Fifth Lesson.

UPON a time the persecutors came to the house to search for this clergyman, and Alban, to save his guest and teacher, wrapped himself in the other's great cloak, and allowed the soldiers to take him; who bound him with thongs and led him unto the judge. When the judge found out the trick that had been played upon him, he commanded God's holy Confessor to be smitten by the tormentors, and when he found that he could not overcome him by the torture, nor beguile him from the practice of the Christian faith, he ordered him to be beheaded.

Sixth Lesson.

WHEN Alban came to the top of the hill which was hard by, the executioner, who was to behead

him, was seized with terror from God, cast away his sword, and threw himself at the feet of the Saint, himself desiring rather to die with the martyr or for the martyr. Alban therefore was beheaded there, and received that crown of life which God hath promised unto them that love Him; and along with him was beheaded that soldier who refused to strike God's witness, and of whom we know that, although he was not washed in the water of baptism, he was purified in the laver of his own blood, and was made worthy to enter into the kingdom of heaven. Alban suffered hard by Verulam upon the 22nd day of June.

THIRD NOCTURN.

Lessons from Luke xiv. 26, with the Homily of St Gregory, (p. 411,) the Ninth Lesson is omitted, and in its place is read the following.

Ninth Lesson. (For St Paulinus of Nola.)

PAULINUS, Bishop of Nola, [was born at Bordeaux in the year 353. He] was learned in refined knowledge, and in the Holy Scriptures, and was the author of many elegant and polished poems and discourses. The trait in him which is most celebrated, is his charity. [In 410,] when the Goths ravaged Campania, [where he had a large property,] he spent the whole of his substance, without leaving to himself even the necessities of life, in feeding the destitute and ransoming the captives. At this time, as writeth St Austin, from having been a man of great wealth, he of his own free will made himself an absolute beggar, but a most glorious Saint, and when the Barbarians took him prisoner, he said to God: "Lord, let them not torture me for the sake of my gold

and silver, for Thou knowest whither it is all gone." When the Vandals afterwards harried the same country, a widow came to him, beseeching him that he would ransom her son, and, because he had spent all in works of mercy, he gave himself up to slavery in her son's stead. As a slave he was carried over to Africa, where his owner, who was the King's son-in-law, gave him his garden to keep. But when, through the gift of prophecy, he foretold to his master the King's death, and the King himself in a dream beheld Paulinus sitting between two judges, and wresting the whip out of his hands, his greatness was acknowledged and he was honourably set at large, all his fellow-citizens who were also his fellow-prisoners being freely gifted to him. He went back to Nola to be Bishop there, and by his word and example to stir up all men to Christian godliness. In the midst of his work he was stricken down by a pain in the side, and the chamber where he lay being shaken by an earthquake, he presently resigned his soul to God, [in the year 431.]

At Lauds a Commemoration is made of St Paulinus, Prayer as before.

MARTYROLOGY.

The morrow is the Eve of the holy Baptist John.

Upon the same 23rd day of June, were born into the better life—

In England, the holy Queen and Virgin Etheldreda, who passed away to be with the Lord, illustrious for holiness and miracles; whose body was found incorrupt eleven years after her death, [in the year 679.]

At Rome, the holy Priest John, who was beheaded, under the Emperor Julian the Apostate, in front of the image of the sun upon the old Salarian Way. His body was buried by the

blessed Priest Concordius, hard by the martyrs' burial-place.

Likewise at Rome, under the Emperor Valerian, the holy Virgin and martyr Agrippina, whose body was taken to Sicily and is distinguished for many miracles.

At Sutri, in Tuscany, the holy Priest Felix, whose mouth the Prefect Turcius ordered to be pounded with a stone until he died.

At Nicomedia are commemorated very many holy martyrs who, in the time of Diocletian, wandered in deserts and in mountains, and in dens and caves of the earth, and for Christ's Name's sake underwent martyrdom with joy.

At Philadelphia, in Arabia, the holy martyr Zeno and Zenas his slave. When Zeno was bound Zenas kissed his chains, and besought him to be pleased to have him for a sharer in his torments, whereupon the soldiers took him, and he and his master received the same crown of martyrdom together, [in the year 304.]

At Second Vespers a Commemoration is made of the following. Prayer from her Office.

JUNE 23.

Midsummer Eve. Eve of the Birth of the holy Baptist John. St Etheldreda, Virgin.

Double.

All from the Common Office for a Virgin not a Martyr (p. 489,) except the following.

Prayer throughout.

O GOD, Who year by year dost cause us to rejoice, as upon this day in the feast of thy blessed hand-

maiden Etheldreda, mercifully grant us help for her sake, the bright example of whose chastity doth still shed its light upon us. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from the Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ETHELDREDA, daughter of Anna, King of the East Angles, was given in marriage, first, to the Prince of the Gervii in the South, and after his death to Egfrid, King of the Northumbrians. After she had lived with him for twelve years she still remained a virgin. She obtained from the King by constant entreaty permission to leave the cares of the world and to serve King Christ, and entered the monastery of Ebba, father's sister to the said King Egfrid, where she took the veil as a nun. After a year she became Abbess of Ely, where she was a mother to the virgins vowed to God, by her example and her admonition not less than by her unfailing love.

Fifth Lesson.

SHE wore nothing but woollen clothes, and never took hot baths. She seldom ate more than once in the day. She suffered from a tumour in the breast and a pain in the neck, and seven years after she had the office of Abbess she resigned her soul to God, on the 23rd day of June,

in the year of Christ 679. She is mentioned with honour in the Roman Martyrology. She was succeeded by her sister Sexburg. Sixteen years after her death her body was found entirely incorrupt, and was then brought inside the church, where it was held in great veneration by the faithful.

Sixth Lesson.

Lesson from St Ambrose, "This day," (p. 492.)

THIRD NOCTURN.

Lessons from Matth. xxv. 1, with the Homily of St Gregory, (p. 493); the last Lesson is omitted.

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 5.)

THERE was, in the days of Herod the King of Judæa, a certain Priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk. i. on Luke.*)

The Divine Scriptures teach us that we are behoven to praise the lives, not only of those concerning whom we are to speak honourably, but the lives also of their fathers, so as to show that that which we will praise in our subjects was in them a gift inherited from the bright purity of the source from which they came. What other meaning can the holy Evangelist have

had in this place but to glorify St John the Baptist, as well for having been the offspring of such parents, as for his miracles, his life, his gifts, and his sufferings? So likewise is praise ascribed to Hannah, the mother of Samuel; so also did Isaac draw from his parents that noble godliness which he in his turn bequeathed to his children. Thus it is told not only that Zacharias was a Priest, but a Priest of the course of Abia, that is to say, of a family noble among the noblest. "And his wife was of the daughters of Aaron." Thus we see that the noble blood of St John was inherited not only from parents, but from an ancient ancestry, not illustrious indeed by worldly power, but worshipful for the tradition of a sacred succession. Such were the forefathers whom it well became the Fore-runner of the Christ to have, that it might manifestly fall to his lot, not as a sudden gift, but as an heir-loom, to preach belief in the coming of the Lord. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless." What do they make of this text who, to take them some consolation for their own sins, hold that man cannot exist without oftentimes sinning, and quote to that end that which is written in Job: "Not one is clean, even though his life on the earth be but one day?" To such we must reply by asking them first to tell us what they mean by a man without sin—whether it be one who hath never sinned, or one who hath ceased to sin. If they mean by a man without sin one who hath never sinned, I myself agree in their position, "for all have sinned and come short of the glory of God." (Rom. iii. 23.) But if they mean to deny that he who hath reformed his old crooked ways, and changed his life for a new

one, on purpose to avoid sin, cannot avoid sin, I am not able to subscribe to their opinion while I read that "Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. v. 25-27.)

At Lauds a Commemoration of the Eve. Antiphon and Verse and Answer from the Week-day.

Prayer.

GRANT, we beseech Thee, O Lord, unto this Thy family the grace to walk alway in the path of salvation, that they, obediently following the exhortation of the blessed Fore-runner John, may at the last attain safely unto Him Whom John heralded, even Thy Son our Lord JESUS Christ, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

The morrow is the birthday of the holy Baptist John, the Forerunner of the Lord, the son of Zacharias and Elizabeth, who was filled with the Holy Ghost while yet he was in his mother's womb.

Upon the same 24th day of June is made the commemoration of the very many holy martyrs at Rome who were falsely accused by the Emperor Nero of having set the city on fire, and were by him ordered to be put to death in many divers and most cruel ways. Some were sewn up in the skins of

wild beasts and put to be torn by dogs, some were crucified, some were burnt as torches to give light by night; these were all disciples of the Apostles, and the first martyrs whom the Church of Rome, a field fruitful in martyrs, sent to be with the Lord, even before the slaying of the Apostles themselves.

There also the holy martyrs Faustus and twenty-three others.

At Satala, in Armenia, the holy brethren Orentius, Eros, Pharnacius, Firminus, Firmus, Cyriacus, and Longinus, all soldiers and all martyrs. Because they were Christians the Emperor Maximian expelled them from the army, separated them from one another, and sent them to divers places, where in sorrow and suffering they fell asleep in the Lord, [about the year 306.]

In the village of Créteil, in the country near Paris, the holy martyrs Agoard and Agilbert, with others, both men and women, who cannot be counted.

At Autun, the holy Confessor Simplicius, Bishop [of that see.]

At Lobbes, the holy Theodulf, Bishop [of that see.]

At Style, in Calabria, holy John, surnamed Therestus, famous for his praise as a monk, and for his holy life.

If the following day should be the Feast of Corpus Christi, that of St John is transferred to June 25, any other Feast being moved on for the purpose beyond the Octave, if not a Double of the First or Second Class, and if so, to the next day not occupied by a Double. But if the Feast displaced be not that of a Doctor, and not above the rank of a Double, its office will be altogether omitted.

JUNE 24.

Midsummer Day.*The Birthday of St John the Baptist.**Double of the First Class, with an Octave.**All as on Sundays, except the following.***FIRST VESPERS.¹***First Antiphon.* He shall go before Him * in the spirit and power of Elias, to make ready a people prepared for the Lord.*Second Antiphon.* His name is John. * He shall drink neither wine nor strong drink, and many shall rejoice at his birth.*Third Antiphon.* Elizabeth was barren and well stricken in years, * but from her womb was born John the Fore-runner of the Lord.*Fourth Antiphon.* The child shall be great * in the sight of the Lord, for His hand is with him.*Fifth Antiphon.* The child shall be called a Nazarite. * He shall drink neither wine nor strong drink, neither shall he eat any unclean thing, even from his mother's womb.Ps. cxvi. O praise the LORD, &c.,
(p. 186.)*Chapter and Prayer from the following Lauds.***Hymn.²****G**REATEST of Prophets, messenger appointed

Paths for thy Lord and Saviour to prepare,

O for a tongue unsoiled, thy praise and wonders

Meet to declare!

From highest heaven Gabriel descending,
Gave to thy father promise of thy birth,
Gave thee thy name, and for thy life predicted

Deeds of great worth.

Yet did that father falter at the promise;
Dumb was he struck for doubting of the same,Till at thy birth his voice, again returning,
Uttered thy name.Pent in the closet of the womb, thy Saviour
Thou didst adore within His chamber shrined;Thus did each parent in their unborn offspring
Mysteries find.

Praise we our God, Who dwelleth in the highest,

Father, and Son, and Spirit ever blest;
And may He grant us while on earth, forgiveness,

In heaven rest. Amen.

Verse.³ There was a man sent from God.*Answer.* Whose name was John.*Antiphon at the Song of the Blessed Virgin.¹* When Zacharias went into the Temple of the Lord, the Angel Gabriel appeared unto him, standing on the right side of the altar of incense**MATTINS.***Invitatory.* The Lord He is the King of His Fore-runner. * O come, let us worship Him!¹ Antiphons from Luke i. 17, 63, 13, 14, 7, 15, 66; Judges xiii. 4, 5, 7.² Translation extracted from the People's Hymnal.³ John i. 6.

*Hymn.*¹

WHILE yet a child thou dwellest in the
desert,
Turmoil of cities leaving far away,
Lest into paths of idle conversation
Thy tongue should stray.

Rugged thy raiment from the camel taken,
Leathern the girdle round thy body bound,
Painful thy food, the locust and wild honey
Scantly found.

Prophets before thee presaging the future
Sang in dim strains the Day-star that
should be,
Thou with thine eyes the world's august
Redeemer
Hadst grace to see.

Through the wide world none greater born
of woman
E'er has been seen than thou, most holy
Saint,
Who didst baptize the King that came to
wash us
From sin's foul taint.

Praise we our God, Who dwelleth in the
highest,
Father and Son and Spirit ever blest,
And may He give us while on earth for-
giveness—
In heaven rest. Amen.

FIRST NOCTURN.

First Antiphon. Before I formed
thee in the belly I knew thee, * and
before thou camest forth out of the
womb I sanctified thee.

Ps. i. Blessed is the man, &c., (p. 4.)

Second Antiphon. The LORD said
unto me: Thou shalt go to all that I
shall send thee; * fear not; and what-
soever I command thee thou shalt
speak.

Ps. ii. Why do the heathen rage,
&c., (p. 4.)

Third Antiphon. Be not afraid of
their faces; * for I am with thee, saith
the LORD.

Ps. iii. LORD, how are they in-
creased, &c., (p. 5.)

Verse. There was a man sent from
God—

Answer. Whose name was John.

First Lesson.

Here beginneth the Book of Jeremiah
the Prophet (i. 1.)

THE words of Jeremiah the son of
Hilkiah, of the Priests that were
in Anathoth, in the Land of Benjamin:
to whom the word of the LORD came
in the days of Josiah the son of Amon
king of Judah, in the thirteenth year
of his reign. It came also in the days
of Jehoiakim the son of Josiah king of
Judah, unto the end of the eleventh
year of Zedekiah, the son of Josiah,
king of Judah, unto the carrying away
of Jerusalem captive in the fifth month.
Then the word of the LORD came unto
me, saying: Before I formed thee in
the belly I knew thee; and before thou
camest forth out of the womb I sanc-
tified thee; and I ordained thee a pro-
phet unto the nations.

First Responsory.

² There was a man sent from God,
whose name was John. The same
came for a witness, to bear witness of
the Light, to make ready a people pre-
pared for the Lord.

Verse. John was in the wilderness,
preaching the baptism of repentance.

Answer. The same came for a
witness, to bear witness of the Light,
to make ready a people prepared for
the Lord.

¹ Translation by the same hand as those in the People's Hymnal.

² John i. 6, 7; Matth. iii. 1; Mark i. 4; Luke iii. 2, 3.

Second Lesson.

THEN said I: Ah! Lord GOD!

Behold, I cannot speak, for I am a child! But the LORD said unto me: Say not, I am a child: for thou shalt go to all that I shall send thee; and whatsoever I command thee, thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee, saith the LORD. Then the LORD put forth His hand, and touched my mouth; and the LORD said unto me: Behold, I have put My words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy and to throw down, and to build, and to plant.

Second Responsory.

Elizabeth, the wife of Zacharias, was the mother of a mighty man, even of John the Baptist, the Fore-runner of the Lord, who made straight in the desert an highway for the Lord.¹

Verse. There was a man sent from God, whose name was John.

Answer. Who made straight in the desert an highway for the Lord.

Third Lesson. (17.)

THOU therefore gird up thy loins, and arise, and speak unto them all that I command thee. Be not dismayed at their faces, for I will make thee not to fear their faces. For, behold, I have made thee this day a fenced city, and iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the Priests thereof, and against the people of the land. And they shall fight against thee, but they shall not prevail against thee;

¹ Isa. xl. 3.

² Eccclus. xlv. 1.

for I am with thee, saith the LORD, to deliver thee.

Third Responsory.

Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a Prophet unto the nations.

Verse. ²A man beloved of God and men, he was had in honour.

Answer. And I ordained thee a Prophet unto the nations.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I ordained thee a Prophet unto the nations.

SECOND NOCTURN.

First Antiphon. The LORD put forth His hand, and touched my mouth, * and the Lord ordained me a Prophet unto the nations.

Ps. iv. When I called, &c., (*p.* 206.)

Second Antiphon. Behold, I have put My words in thy mouth; * see, I have this day set thee over the nations, and over the kingdoms.

Ps. v. Give ear to my words, &c., (*p.* 88.)

Third Antiphon. ³The LORD hath called me from the womb; * from the bowels of my mother hath He made mention of my name.

Ps. viii. O LORD, our Lord, &c., (*p.* 7.)

Verse. ⁴Among them that are born of women there hath not risen a greater—

Answer. Than John the Baptist.

³ Isa. xlix. 1.

⁴ Matth. xi. 11.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (20th on the Saints.)

BESIDES the most holy Birthday of the Lord, we find celebrated in the Gospel the birth of only one other, namely, that of the blessed Baptist, John. As regardeth all others among God's holy and chosen ones we know that that day is observed whereon, with their work finished, and the world conquered and finally trampled down, they were born from this into a better life, even one of everlasting blessedness. In others is honoured the crowning of the struggle on their last day of dying life, but in John is honoured the first day; in him the very beginning is found hallowed. And the reason of this is, without doubt, because he was sent from God to bear witness to the coming of the Light, lest when It came It might take the darkness by surprise, and the darkness might not comprehend It. Now, John was a figure of the Old Testament, and showed in his own person a typical embodiment of the Law; and therefore John heralded beforehand the coming of the Saviour, even as the Law was our schoolmaster to bring us to the grace of Christ. (Gal. iii. 24.)

Fourth Responsory.

The Angel of the Lord was sent down unto Zacharias, saying: Thou shalt beget a son in thine old age; and his name shall be called John the Baptist.

Verse. The child shall be great in the sight of the Lord; for His hand is with him.

Answer. And his name shall be called John the Baptist.

¹ John v. 35.

Fifth Lesson.

BUT as touching this, that he prophesied while yet in the hidden depths of his mother's womb, and while himself lightless bore testimony to the truth, we are to understand it as a figure how that while himself wrapped round with the veil and carnal ordinances of the letter, he by the spirit preached unto the world a Redeemer, and testified that JESUS is our Lord even while for himself, working under the law, the birth of the new dispensation was still in the womb of the future, and not come to day. The Jews were "estranged from the womb," that is from the Law, that womb heavy with the Christ That was to be; they "went astray from the belly, speaking lies," (Ps. lvii. 4;) and therefore John "came for a witness, to bear witness of the Light, that all men through him might believe." (John i. 7.)

Fifth Responsory.

This is the well-beloved Fore-runner, a burning and a shining light¹ before the Lord. For even this is John, who made straight in the desert an highway for our God. ²This also is he which bare witness, saying: Behold the Lamb of God! And his light lightened the minds of men.

Verse. He shall go before Him in the spirit and power of Elias.

Answer. For even this is John, who made straight in the desert an highway for our God. This also is he which bare witness, saying: Behold the Lamb of God! And his light lightened the minds of men.

Sixth Lesson.

BUT as for this, that "when John had heard in the prison the works of Christ, he sent two of his

² John i. 15, 29.

disciples" (Matth. xi. 2)—this is the Law sending to the Gospel. For John here was a figure of the Law, imprisoned in ignorance, lying in the dark, and in a hidden place, and he was fettered through Jewish misunderstanding within the bonds of the letter. But of him was it said, as is written in the Blessed Evangelist (John v. 35:) "He was a burning and a shining light"—that is to say, that, when the whole world was wrapt in the night of ignorance, this Saint was kindled by the fire of the Holy Ghost, to show before men the light of salvation, and at the hour of the thickest darkness of sin, appeared like a bright morning star to herald the rising of that Sun so right gloriously radiant, the Son of righteousness, Christ our Lord. And this is why John said of himself: "I am the voice of one crying in the wilderness, Make straight the way of the Lord." (John i. 15.)

Sixth Responsory.

¹ They made signs to his father, how he would have him called; and he asked for a writing-table, and wrote, saying: His name is John.

Verse. The mouth of Zacharias was opened, and he prophesied, saying:

Answer. His name is John.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. His name is John.

THIRD NOCTURN.²

First Antiphon. The Lord hath made my mouth * like a sharp sword; in the shadow of His hand hath He hid me.

Ps. xiv. LORD, Who shall abide, &c., (p. 10.)

Second Antiphon. And now, saith the LORD That formed me from the

womb * to be His servant: I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth.

Ps. xx. The king shall joy, &c., (p. 19.)

Third Antiphon. Kings shall see, and princes shall arise, and worship the Lord thy God, Who hath chosen thee.

Ps. xxxiii. I will bless the LORD, &c., (p. 78.)

Verse. Elizabeth, the wife of Zacharias, was the mother of a mighty man—

Answer. Even of John the Baptist, the Fore-runner of the Lord.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 57.)

ELIZABETH'S full time came that she should be delivered, and she brought forth a son. And her neighbours and her cousins heard how the Lord had showed great mercy upon her, and they rejoiced with her. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk. ii. Comm. on Luke i.*)

Elizabeth's full time came that she should be delivered, and she brought forth a son. And her neighbours rejoiced with her. The birth of a Saint is a joy for many, for it is a good to all. Righteousness is an help to all, and therefore when a righteous man is born it is an heralding of his life, which is still to come, that the helpful excellency of his future should be hailed by the, as it were, prophetic joy of the neighbours. It is well that we should be told concerning the prophet, while he was yet in the womb, that we may know how that Mary was there; but we hear nothing of his

¹ Luke i. 62-64, 67.

² Antiphons from Isa. xlix. 2, 5, 7.

childhood, because we know that it was safe and strong through the nearness of the Lord, Himself then in that womb which was free from the sorrows of pregnancy. And therefore we read in the Gospel nothing touching him save his coming, the annunciation thereof to his father, the leap which he gave in the womb, and his crying in the wilderness.

Seventh Responsory.

The Fore-runner of the Lord cometh, to whom He Himself bare witness, saying: Among them that are born of women there hath not risen a greater than John the Baptist.

Verse. ¹A Prophet? Yea, and much more than a Prophet. This is he of whom the Saviour saith:

Answer. Among them that are born of women there hath not risen a greater than John the Baptist.

Eighth Lesson.

IT was not for him to feel childishness, who beyond all use of nature or of his age, when as yet he lay in his mother's womb, leapt at once "unto the measure of the stature of the fulness of Christ." (Eph. iv. 13.) It is strange how that the Holy Evangelist hath judged meet to tell us that they thought to call the child Zacharias, after the name of his father, that thou mayest notice that the mother would have none of the names whereby their kindred were called, but only that name which the Holy Ghost had dictated, and which the Angel had told before unto Zacharias. The dumb man had certainly not been able to tell his wife by what name to call the child, and Elizabeth must needs have learnt by revelation what she could not have heard from her husband.

Eighth Responsory.

The Angel Gabriel appeared unto Zacharias, and said: Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John; and many shall rejoice at his birth.

Verse. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink.

Answer. And many shall rejoice at his birth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And many shall rejoice at his birth.

Ninth Lesson.

"HIS name is John"—that is, it is not for us to choose a name now for him to whom God hath given a name already. He hath a name, which we know, but it is not one of our choosing. To receive a name from God is one of the honours of the Saints. Thus was it that Jacob's name was no more called Jacob but Israël, because he saw God face to face. (Gen. xxxii. 28.) Thus was it that our Lord JESUS was named before He was born, with a name not given by an Angel, but by the Father. Thou seest that Angels tell that which they have been bidden to tell, not matters of their own choosing. Nor oughtest thou to wonder that Elizabeth named a name which she had not heard, since it had been revealed to her by the same Holy Ghost Who had commanded the Angel to tell it.

The Hymn, "We praise Thee, O God, &c.," is said.

LAUDS.

First Antiphon. Elizabeth, the wife of Zacharias, * was the mother of a

¹ Luke vii. 26.

mighty man, even of John the Baptist, the Fore-runner of the Lord.

Second Antiphon. They made signs to his father * how he would have him called; and he asked for a writing-table, and wrote, saying: His name is John.

Third Antiphon. Thou shalt call his name John; * and many shall rejoice at his birth.

Fourth Antiphon. Among them that are born of women * there hath not risen a greater than John the Baptist.

Fifth Antiphon. Thou, child, shalt be called the Prophet of the Highest; * for thou shalt go before the face of the Lord, to prepare His ways.

Chapter. (Isa. xlix. Y.)

LISTEN, O isles, unto me, and hearken, ye people, from far: The LORD hath called me from the womb—from the bowels of my mother hath He made mention of my name.

*Hymn.*¹

O BLESSED Saint of high renown and honour,
Called in thy mother's womb, by God ordained,
 Mightiest Martyr, dweller in the desert,
 Virgin unstained.

Saints with their crowns shall glitter, some
with increase
Thirtyfold, some with double wreaths shall
shine,
Yet shall no other diadem of glory
Glitter like thine.

Come thou again, the crooked highways
straighten,
Break the hard rocks that in our bosoms
rest,
Meet for our Lord, Who ever cometh on-
ward
With footsteps blest.

Praise we our God, Who dwelleth in the
highest,

Father, and Son, and Spirit ever blest;
And may He grant us, while on earth, for-
giveness,

In heaven rest. Amen.

Verse. The child shall be great in
the sight of the Lord—

Answer. For His hand is with
him.

Antiphon at the Song of Zacharias.
And the mouth of Zacharias was
opened, * and he prophesied, saying:
Blessed be the Lord God of Israël.

Prayer throughout the Office.

O GOD, Who hast made this day
to be honourable in our eyes
because of the Birth of the blessed
John, graciously quicken Thy people
with spiritual joy, and order the minds
of all the faithful in the way of ever-
lasting salvation. Through our Lord
JESUS Christ Thy Son, Who liveth
and reigneth with Thee, in the unity
of the Holy Ghost, one God, world
without end. *Amen.*

PRIME.

Antiphon. Elizabeth the wife, &c.
(*First Antiphon at Lauds.*)

MARTYROLOGY.

On the 25th day of June, were born
into the better life—

In the country of Golet, near
Nusco, the holy Confessor William,
father of the hermits of Monte
Vergine.

At Berœa, holy Sosipater, disciple
of the blessed Apostle Paul.

At Rome, the holy Virgin and
martyr Lucy, with twenty-two others.

At Alexandria, the holy martyr

¹ Translation extracted from the People's Hymnal.

Gallican. This was a man of Consular rank, who had received the honour of a triumph and was a personal friend of the Emperor Constantine. He was converted to the faith of Christ by holy John and Paul. After his conversion he withdrew to Ostia with holy Hilarinus, when he gave himself entirely to the service of strangers and the sick. This got noised abroad in all the world so that people came from all parts to see a man who had been a patrician and a consul washing the feet of the poor, laying the table, pouring water on the guests' hands, ministering carefully to the sick, and performing other offices of mercy. He was turned out of Ostia under the Emperor Julian the Apostate, and went to Alexandria. There the judge Raucian would needs have him sacrifice, and forasmuch as he would not, caused him to be beheaded, and so he became Christ's martyr.

At Sibapolis, in Syria, the holy Virgin and martyr Febronia; on account of her steadfastness in faith and chastity during the persecution under Diocletian, the judge Lysimachus ordered her to be first beaten with rods and tormented upon the rack, then torn with combs and burnt with fire; afterwards her teeth were hammered out and her breasts cut off, and then she was beheaded, and so passed away to her Divine Bridegroom prepared with all these sufferings as a bride adorned for her husband.

At Besançon, in Gaul, the holy martyr Antidius, Bishop of Besançon, who for Christ's faith's sake was slain by the Vandals.

At Reggio, holy Prosper of Aquitaine, Bishop of that city, famous for his learning and godliness, who stoutly contended for the Catholic faith against the Pelagians.

At Turin, the holy Confessor Maxi-

mus, Bishop of Turin, very famous for his teaching and holiness.

In Holland, the holy Confessor Adelbert, the disciple of holy Willibrord, Archbishop [of Utrecht.]

Chapter at the end. (Isa. xlix. 7.)

KINGS shall see, and princes shall arise, and shall worship the Lord thy God, and the Holy One of Israël that hath chosen thee.

TERCE.

Antiphon. They made signs, &c.,
(*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

There was a man sent from God.

Answer. There was a man sent from God.

Verse. Whose name was John.

Answer. Sent from God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. There was a man sent from God.

Verse. Among them that are born of women there hath not risen a greater—

Answer. Than John the Baptist.

SEXT.

Antiphon. Thou shalt call, &c.,
(*Third Antiphon at Lauds.*)

Chapter. (Isa. xlix. 5.)

AND now, saith the LORD that formed me from the womb to be His servant, I have given thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth.

Short Responsory.

Among them that are born of women there hath not risen a greater—

Answer. Among them that are born of women there hath not risen a greater—

Verse. Than John the Baptist.

Answer. There hath not risen a greater.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Among them that are born of women there hath not risen a greater.

Verse. Elizabeth, the wife of Zacharias, was the mother of a mighty man,

Answer. Even of John the Baptist, the Fore-runner of the Lord.

NONE.

Antiphon. Thou, child, shalt be called, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Elizabeth, the wife of Zacharias, was the mother of a mighty man.

Answer. Elizabeth, the wife of Zacharias, was the mother of a mighty man.

Verse. Even of John the Baptist, the Fore-runner of the Lord.

Answer. A mighty man.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Elizabeth, the wife of Zacharias, was the mother of a mighty man.

Verse. The child shall be great in the sight of the Lord.

Answer. For His hand is with him.

SECOND VESPERS.

All as at First Vespers, except the following.

Antiphons from Lauds.

Verse. The child shall be great in the sight of the Lord.

Answer. For His hand is with him.

Antiphon at the Song of the Blessed Virgin. The child, that unto us is born, * is much more than a Prophet, for this is he of whom the Saviour saith: Among them that are born of women there hath not risen a greater than John the Baptist.

A Commemoration is made of the following. Prayer from his Office.

JUNE 25.

St William, Abbat of Monte Vergine, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 453,) except the following.

Prayer throughout.

O GOD, Who hast given unto us Thy Saints to be an ensample and an help unto our weakness in following the path that leadeth unto life, grant unto us in such wise to honour the worthy deeds of the blessed Abbat William, that we may thereby both gain his prayers, and tread in his footsteps. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS William was born of noble parents at Vercelli in Lombardy. He was but little over fourteen years of age, when, impelled by a strange earnestness for holiness, he undertook a pilgrimage to Compostella, to the far-famed Church of St James. This journey he made clad in a single garment, wearing an iron girdle wound two-fold round his body, and with bare feet. He accomplished his object under the severest hardships of cold and heat, hunger and thirst, and at the great danger of his life. After his return to Italy, he undertook a new pilgrimage, this time to the Holy Sepulchre of the Lord. But in the way of fulfilling this, there arose divers and most grievous obstacles, whereby the hand of God drew the lad to the higher and holier life of a monk. He dwelt in the town of Monte Solicolo for two years, which he passed in constant prayer, watching, sleeping upon the ground, and fasting. At the end of this time, the power of God made him the mean to restore a blind man to sight. The fame of this miracle became so noised abroad, that William could no longer remain unknown. His thoughts turned again towards Jerusalem, and he again entered cheerfully on the journey.

Fifth Lesson.

HE was again hindered by a vision from God, and remained among the Italians to be more useful, and to bring forth more fruit than he would

have done among strangers. With extraordinary speed, he built a monastery upon the summit of Monte Vergiliano, ever since named Monte Vergine, [between Nola and Benevento.] Thither he called around him, as his comrades, devout men, and schooled them into a way of life most closely following the commands and counsels of the Gospel, in great part by a rule taken from the constitutions of Blessed Benedict, and supplemented by his own words, and the example of his own holy life.

Sixth Lesson.

AS other monasteries were raised, the holy life of William became more known day by day, and brought men to him from all quarters, drawn by the sweet savour of his godliness, and the fame of his miracles. At his prayers the dumb spake, the deaf heard, the withered were strengthened, and they that suffered under divers and incurable diseases received health. He turned water into wine, and openly worked many other miracles. Among all these things it must be told that a wretched woman sought him to lure him to impurity, but he raked hot embers out upon the floor and cast himself down upon them, and wallowed among them, and escaped unhurt. When this thing came to the knowledge of Roger I., King of Naples, it roused in him the highest reverence for the man of God. At the last, after foretelling his own death to the King and to others, and full of good works and miracles, he fell asleep in the Lord, in the year of salvation 1142.

THIRD NOCTURN.

Lessons from Matth. xix. 27, with the Homily of St Jerome, (p. 393.)

At Lauds a Commemoration is made of the Octave of the Birth

of St John taken from the Lauds of his feast.

JUNE 26.

The Holy Martyrs John and Paul.

MARTYROLOGY.

Upon the 26th day of June, were born into the better life—

At Rome, upon the Celian Mount, the holy brethren John and Paul, both martyrs. John was provost of the household, and Paul chief steward of the Virgin Constantia, daughter of the Emperor Constantine. Under the Emperor Julian the Apostate they both received the palm of martyrdom by the sword.

At Trent, [about the year 400,] the holy Vigilus, Bishop [of that see,] who, because he was striving to stamp out utterly the last remains of idolatry, was stoned by savage men, and so compassed martyrdom for Christ's Name's sake.

At Cordova, in Spain, [in the tenth century,] the holy child Pelagius, who crowned his confession of the faith with a glorious martyrdom, by being torn to pieces with iron pincers, by order of Abdu'l-Rahman, King of the Saracens.

At Valenciennes, [at the beginning of the ninth century,] the holy martyrs Salvius, Bishop of Angoulême, and Superius. Also the commemoration of the holy Anthelm, Bishop of Bellay, [in the year 1178.]

At Poitou, [in the sixth century,] the holy Priest and Confessor Maxentius, who was famous for miracles.

At Thessalonica, [likewise in the sixth century,] the holy Hermit David.

On the same day, [in the sixth century also,] the holy Virgin Perseveranda.

Vespers are of the following, from the Chapter, inclusive.

Double.

All from the Common Office for Many Martyrs, (p. 420,) except the following.

FIRST VESPERS.

If these are entirely of SS. John and Paul, the Antiphons are taken from Lauds. Usually, as concerns SS. John and Paul, they begin with the Chapter.

*Antiphon at the Song of the Blessed Virgin.*¹ The righteous stand in the Presence of the Lord, and are not divided the one from the other; they drank of the Lord's Cup, and they are called Friends of God.

Prayer from Lauds.

A Commemoration is made of St William of Monte Vergine, (Prayer from his Office,) and of the Birth of St John, taken from his Second Vespers.

MATTINS.

FIRST NOCTURN.

Lessons from Rom. viii. 12, (p. 421.)

First Responsory.

² These are two men full of mercy, who stand in the presence of the Lord, the Lord of the whole earth.

Verse. These are two olive trees, and two candlesticks, giving light in the presence of the Lord.

Answer. The Lord of the whole earth.

¹ Cf. Zech. iv. 14; ² Kings (Sam.) i. 23; Matth. xx. 22, 23; John xv. 15.

² Quaintly adapted from Zech. iv. and Apoc. xi. 3, &c.

Second Responsory.

I saw men standing together clad in shining raiment; and the Angel of the Lord spake unto me, saying: These men are holy, for they are the friends of God.

Verse. And I beheld a mighty Angel of God, flying through the midst of heaven, crying with a loud voice, and saying:

Answer. These men are holy, for they are the friends of God.

Third and remaining Responsories from the Common Office.

SECOND NOCTURN.

Fourth Lesson.

JOHN and Paul were two Roman brethren, the godly and trustworthy servants of Constantia, daughter of Constantine. At her death they spent in feeding Christ's poor the property which she left them. Julian the Apostate asked them to enter his household, but they bravely answered that they would not be servants to one who had run away from the service of JESUS Christ. Julian gave them ten days to consider on their choice, whether, at the end of that time, they would cleave to him, and sacrifice to Jupiter, or most surely die.

Fifth Lesson.

THIS interval they spent in distributing to poor creatures all that remained of their goods, that they might be quite free to depart hence to the Lord, and so succoured many by whom they have long since been received into everlasting habitations. On the tenth day Terentian, Præfect of the Prætorian Cohort, was sent to them, bringing with him the image of Jupiter. He explained to them the command of the Emperor,

that they should worship the said image or die. They were engaged in prayer, but answered him that for their loyalty to Christ, Whom their understanding acknowledged and their mouths confessed to be God, they felt no hesitation in choosing to suffer death.

Sixth Lesson.

TERENTIAN, to avoid the uproar, which might have been caused by their public execution, caused their heads to be cut off at home where they then were. They lifted up their last earthly testimony upon the 26th day of June, [in the year of our Lord 362.] They were privately buried, and a story set about that they had been sent into exile. The fact of their death was made generally known by the unclean spirits by whom the bodies of many were tormented, and among others that of Terentian's own son, who was possessed with a devil, and delivered by being brought to the grave of the Martyrs. By this miracle he was led to believe in Christ, and so likewise was his father Terentian, who is said to have been the writer of the life of these blessed Martyrs.

THIRD NOCTURN.

Lessons from Luke xii. 1, with the Homily of the Venerable Bede, (p. 434.)

Eighth Responsory.

Theirs is a brotherhood, &c., (p. 428.)

LAUDS.

First Antiphon. Paul and John * said unto Julian: We worship One God, Who hath made heaven and earth.

Second Antiphon. Paul and John * said unto Terentian: If thy Lord be

Julian, keep thou at peace with him, but as for us, we have no other Lord but the Lord JESUS Christ.

Third Antiphon. John and Paul, * when they had heard the tyrannous command of Julian, began to disperse abroad their goods among the poor.

Fourth Antiphon. O ye holy Spirits and Souls of the righteous, bless ye the Lord. Alleluia.

Fifth Antiphon. John and Paul * said unto Gallican : Make thy vow unto the God of heaven, and thou shalt be yet a greater conqueror than ever thou hast been heretofore.

Antiphon at the Song of Zacharias. These are the holy ones, who for the love of Christ, recked nothing of the threats of men. In the kingdom of heaven the holy martyrs are filled with joy in the company of Angels. O how precious in the sight of the Lord was the death of these His saints ! And now they stand day and night in His presence : and are not divided the one from the other.

Prayer.

O ALMIGHTY God, fill us, we beseech Thee, with the twofold gladness which doth flow down upon this bright day from the glory of Thy blessed servants John and Paul, whom one faith and one suffering made to be brothers indeed. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Birth of St John Baptist, taken from the Lauds of the Feast.

MARTYROLOGY.

Upon the 27th day of June, were born into the better life—

In Galatia, holy Crescens, the disciple of the blessed Apostle Paul. He made a journey into Gaul, where by the word of his preaching he brought many to believe in Christ. Then he returned home, where he was specially appointed Bishop till the end of his life. He strengthened the Galatians in the work of the Lord, and at last finished his testimony under Trajan.

At Cordova, [in the fourth century,] the holy martyrs Zoilus and nineteen others.

At Cæsarea, in Palestine, the holy martyr Anectus. In the persecution under Diocletian he exhorted others to martyrdom, and by his prayers caused the idols to fall down ; wherefore the President Urban caused him to be beaten by ten soldiers, and his hands and feet, and lastly his head, cut off, and so he received the crown of martyrdom.

At Constantinople, [in the sixth century,] the holy Priest Samson, the harbourer of the poor.

In the country of Tours, [in the sixth century,] the holy Priest and Confessor John.

At Waradin, in Hungary, [in the year 1095,] holy King Ladislaw, who is famous for eminent miracles even unto the present day.

SECOND VESPERS.

Antiphons from Lauds.

*Antiphon at the Song of the Blessed Virgin.*¹ These are two olive trees, and two candlesticks, giving light in the presence of the Lord ; these have power to shut heaven with clouds, and have power again to open the gates thereof, for their tongues are become keys of heaven.

Commemoration of the Birth of St John, from Second Vespers of the Feast.

¹ Apoc. xi. 4, 6.

JUNE 27.

**Fourth Day within the Octave
of the Birth of St John the
Baptist.**

Semi-double.

*All as on the Feast, except that the
Antiphons are not doubled, and the fol-
lowing.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to
the Season.*

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons
of St Basil the Great, Archbishop
[of Cæsarea-in-Pontus.] (*Hom. ii.
on Ps. xxviii.*)

“THE voice of the LORD is upon
the waters.” What voice is
this? What are these waters? Let
us take that which is here said as a
prophecy. Thou rememberest how
that “this is the record of John, when
the Jews [sent Priests and Levites
from Jerusalem to ask him, Who art
thou? And he confessed and denied
not, but confessed, I am not the Christ.
And they asked him, What then?
Art thou Elias? And he saith, I am
not. Art thou that Prophet? And
he answered, No. Then] said they
unto him, Who art thou? that we may
give an answer to them that sent us.
[What sayest thou of thyself?] He
said, I am the voice of one crying in
the wilderness.” (John i. 19-23;
Isa. xl. 3, 4.) Therefore, John is the
“voice of the LORD.” “This is he,
of whom it is written, Behold, I send
My messenger before Thy face” (Luke
vii. 27) “to make ready a people pre-

pared for the Lord” (i. 17.) This
“voice upon the waters” was heard
upon those of Jordan, wherein he bap-
tized, preaching the baptism of repent-
ance for the remission of sins (iii. 3.)
Nor was this voice heard upon the
waters of Jordan only, but “also, in
Enon near to Salim, because there was
much water there.” (John iii. 23.)

Fifth Lesson.

“THE voice of the LORD upon the
waters,” then, is John upon
baptism. Then also “the God of glory
thundereth.” For [when “JESUS came
from Nazareth of Galilee, and was bap-
tized of John in Jordan] there
came a voice from heaven, saying,
This is My Beloved Son, in Whom I
am well pleased.” (Mark i. 9, 11.)
Then also was it true that “The Lord
is upon many waters” when He was
pleased “to come [from Galilee to
Jordan] unto John, to be baptized of
him to fulfil all righteous-
ness” (Matth. iii. 13, 15,) “which is
of the law.” (Rom. x. 5.) “The voice
of the LORD is powerful”—powerful
to heal the weaknesses of the people
through the baptism of repentance,
baptizing through John with water unto
repentance. (Matth. iii. 11.) “The
voice of the LORD is powerful,” which
saith “Repent ye, for the kingdom of
heaven is at hand,” (2,) and “Bring
forth fruits meet for repentance.” (8.)

Sixth Lesson.

“THE voice of the LORD breaketh
the cedars.” This may well
be said of him who, being sent as
a messenger before the face of the
Lord, to make ready for Him a pre-
pared people, made the crooked places
straight, by breaking down and tread-
ing flat the haughty growths of un-
godliness that had lifted themselves
up to block out the acknowledgment

of God. He by whom every valley was exalted, and every mountain and hill was made low, the same was he who broke the cedars, and made straight in the desert an highway for our God, by laying low in repentance the hearts that were haughty, and proud; and lifted up. The Lord availing Himself of that preparation, smote down at His coming every power that withstood Him, which are spoken of under a similitude as the cedars of Lebanon. For the Lord "must reign till He hath put all enemies under His feet," (1 Cor. xv. 25,) and trodden down these cedars.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 57.)

ELIZABETH'S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. And so on.

From the Homily by St Ambrose, Bishop [of Milan.] (*Bk. ii. on Luke i.*)

"And his father Zacharias was filled with the Holy Ghost, and prophesied." Behold how good is God, and how ready to forgive sinners! Not only doth He give back that which He hath taken away, but He addeth moreover such and such things, more than either we ask or think. He that had hitherto been dumb, now speaketh prophecy. But the greatest grace of God is in this, that he which had denied, now maketh profession. Therefore let no man despair, nay, though he well knoweth what have been his past sins, let him never give up hope of a reward from God. If thou knowest how to

amend thy crooked ways, God knoweth how to turn away the judgments of His anger.

Eighth Lesson.

"**A**ND thou, child, shalt be called the Prophet of the Highest." How gracefully, while as he prophesied of the Lord, he turneth his address to the Prophet, making mention of this great mercy of the Lord along with the others, lest, while he openly gave thanks for his own benefits, he should seem to keep the silence of unthankfulness regarding those which he knew had been given to his boy. But some will perhaps deem it his folly that he addressed his discourse to a babe of eight days old. Verily, if we call to mind that John heard the voice of Mary's salutation when he was in his mother's womb, we shall understand how much rather he could hear the voice of his father now when he was born.

Ninth Lesson.

ZACHARIAS knew well that a Prophet hath ears which open under the influence of the Spirit of God, instead of that of advancing age. He that had had sense to leap in the womb for joy, wanted not understanding. At the same time remark unto how many Zacharias prophesied, and though both he and his wife were filled with the Holy Ghost, yet all things are done in due order, and the woman studieth rather to learn the things of God than to teach them.

MARTYROLOGY.

The morrow is the Eve of the holy Apostles Peter and Paul.

Upon the same 28th day of June, were born into the better life—

At Romè, the holy Pope Leo II.

At Lyons, in Gaul, the holy martyr Irenæus, Bishop [of that city.] He

was, as holy Jerome writeth, a disciple of the blessed Polycarp, Bishop of Smyrna, and hardly removed from the times of the Apostles. He strove much against heretics both by word and by writing, and was crowned with a glorious martyrdom, along with nearly all the [faithful] people of his city, in the persecution under Severus.

In Alexandria, in the same persecution under Severus, the holy martyrs Plutarch, Serenus, Heraclides, (who was still under preparation for baptism,) Heron, (a recent convert,) another Serenus, Rhais, (who also was being prepared for baptism,) Potamiena, and her mother Marcella. Of these the most famous is the Virgin Potamiena. She first endured extraordinary contendings for her virginity, and then suffered terrible and unheard-of torments for her faith, and at the last was burnt, along with her mother.

On the same day, the holy martyr Papius, who, in the persecution under Diocletian, was scourged and put into a vessel filled with boiling oil and fat, and suffered other horrid torments, before he was crowned by being beheaded.

At Utrecht, the holy martyr Bishop Benignus.

At Cordova, the holy martyr, the monk Argymirus, who was slain for Christ's faith's sake, in the persecution by the Arabs, [in the ninth century.]

At Rome, the holy Pope and Confessor Paul I.

Vespers are of the following.

JUNE 28.

St Leo IX., Pope and Confessor.

Semi-double.

Should this day be a Sunday, the Office of the Sunday is said with a Commemoration of St Leo in First

Vespers and Lauds; and the Ninth Lesson will be an historical one, formed of the three for St Leo. On the Saturday on which is said the Office of St John, the Ninth Lesson is from the Homily of the Vigil of the Apostles; a Commemoration of the same being made at Lauds only.

All from the Common Office for a Bishop and Confessor, (p. 437,) except the following.

Prayer throughout the Office.

O GOD, Who didst make the blessed Pope Leo to work deeds worthy of Thy Saints, mercifully grant that we who do keep glad holiday in his memory, may steadfastly follow after the ensample of his life. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Birth of St John, from his Second Vespers.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

POPE Leo II. was a Sicilian. He was learned in sacred and worldly letters in the Greek and Latin tongues, and was moreover an excellent musician. He re-arranged and improved the music of the sacred hymns and Psalms used in the Church. He approved the acts of the sixth general Council, which was held at Constantinople, under the Presidency of the Legates of the Apostolic See, in the presence of the Emperor Constantine

[the Bearded,] the Patriarchs of Constantinople and Antioch, and one hundred and seventy Bishops. Leo also translated the decrees of the Council from Greek into Latin.

Fifth Lesson.

IT was in this Council that Cyrus, Sergius, and Pyrrhus were condemned for teaching that there is in Christ only one Will and one Working. Leo broke the pride of the Archbishops of Ravenna, who had puffed themselves up under the power of the Exarchs to set at naught the power of the Apostolic See. Wherefore he decreed that the elections of the clergy of Ravenna should be nothing worth, until they had been confirmed by the authority of the Bishop of Rome.

Sixth Lesson.

HE was a very father to the poor. Not by money only, but by his work, his labours, and his advice he relieved the poverty and loneliness of widows and orphans. He was leading all to live holy and godly lives, not by mere preaching, but by his own life, when he fell asleep in the Lord, having sat as Pope nine months and twenty-seven days.¹ He was buried in the Church of St Peter upon the 28th day of June. In the month of June he held one ordination whereat he ordained nine Priests, three Deacons, and twenty-three Bishops for divers places.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, with the Homily of St Gregory, (p. 444.) The Third is omitted or read as one with the Second to make room for the Ninth Lesson.

¹ The dates seem uncertain. Alban Butler says he reigned a year and seven months, and died May 23, 683; the Petits Bollandistes, vii. 418, give ten months and seventeen days, July 4 as the date of his death, and June 28 (a year after?) as that of his burial at St Peter's.

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson. (For the Eve of the Holy Apostles Peter and Paul.)

The Lesson is taken from the Holy Gospel according to John (xxi. 15.)

AT that time : JESUS saith to Simon Peter : Simon, son of Jonas, lovest thou Me more than these? And so on.

Homily by St Austin, Bishop [of Hippo.] (*123rd Tract on John.*)

Thrice had Peter denied his Lord and thrice in reparation did he confess Him, lest fear should have had more service of his tongue than love, or the dread of death be found to have drawn out more words than the Presence of the Life. If to deny the Shepherd have been the outcome of fear, let the feeding of the Lord's flock be a token of love. Such as feed Christ's sheep with the mind that the sheep are their own rather than Christ's, do prove against themselves that they love not Christ, but, contrariwise, they do their work from the lust of glory, or lordship, or gain, not from love of obedience, and helpfulness, and doing God's pleasure.

At Lauds a Commemoration is made of the Birth of St John.

Then, of the Eve of the Holy Apostles; Antiphon, and Verse and Answer of the Week-day, and this

Prayer.

O ALMIGHTY God, we pray Thee mercifully to grant unto us peace from all trouble, unto whom Thou

hast given a sure foundation upon the rock of Thine Apostle's confession. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 29th day of June, were born into the better life—

At Rome, the holy Apostles Peter and Paul. They suffered under the Emperor Nero upon the same day of the same year. Peter was crucified in the city with his head downwards, and is buried at the Vatican beside the Triumphal Way, surrounded by the veneration of the whole world. Paul was beheaded with the sword, and buried beside the Ostian Way, surrounded by the same honour.

At Argenton, in Gaul, [in the third century,] the holy martyr Marcellus, who was beheaded for Christ's faith's

sake, along with a soldier named Anastasius.

At Genoa, [in the sixth century,] holy Syrus, Bishop [of that see.]

At Narni, holy Cassius, Bishop of that city; of him holy Gregory hath on record that hardly any day of his life passed wherein he did not offer up unto God Almighty the offerings of atonement; and therewith his life accorded well, for he gave away in charity all that he possessed, and at the hour of the sacrifice he wept abundantly. It was his use to come to Rome every year for the birthday of the Apostles, and upon that day, when he had celebrated solemn Mass, and had given unto all the Body of the Lord and the Peace, he passed away to be ever with the Lord.

In Cyprus, holy Mary, the mother of John whose surname was Mark.

In the country of Sens, [in the third century,] the holy Virgin Benedicta.

Vespers are of the following.

JUNE 29.

Feast of the Holy Apostles Peter and Paul.

Double of the First Class, with an Octave.

Whatever is not specially given or referred to here is as in the Common Office for Apostles, (p. 384.)

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

*Hymn.*¹

IT is no earthly summer's ray

That sheds this golden brightness round,
Crowning with heavenly light the day
The Princes of the Church were crowned.

The blessed Seer to whom was given
The hearts of men to teach and school,
And he who keeps the key of heaven
For those on earth that own his rule.

Fathers of mighty Rome, whose word
Shall pass the doom of life or death,
By humble cross and bleeding sword
Well have they won their laurel wreath.

O happy Rome, made holy now
By these two Martyrs' glorious blood,
Earth's best and fairest cities bow,
By thy superior claims subdued.

¹ Translation by the late Rev. Dr Faber. Hymn by Elpidia, the wife of Boëtius.

For thou alone art worth them all,
City of Martyrs! Thou alone
Canst cheer our pilgrim hearts, and call
The Saviour's sheep to Peter's throne.

All honour, power, and praise be given
To Him Who reigns in bliss on high,
For endless, endless years in heaven,
One only God in Trinity. Amen.

Antiphon at the Song of the Blessed Virgin. Thou art the Shepherd of the sheep, and the Prince of the Apostles, and unto thee are given the keys of the kingdom of heaven.

No Commemoration is made.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Acts of the Apostles (iii. 1.)

NOW Peter and John went up together into the temple at the hour of prayer, being the ninth hour.¹ And a certain man, lame from his mother's womb, was carried; whom they laid daily at the gate of the temple, which is called Beautiful, to ask alms of them that entered into the temple. Who, seeing Peter and John about to go into the temple, asked an alms. And Peter, fastening his eyes upon him, with John, said: Look on us. And he gave heed unto them, expecting to receive something of them.

First Responsory.

Simon Peter, before I called thee out of the ship, I knew thee, and appointed thee for a captain over My people. And I have given unto thee the keys of the kingdom of heaven.

Verse. Whatsoever thou shalt bind on earth, shall be bound in heaven;

and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Answer. And I have given unto thee the keys of the kingdom of heaven.

Second Lesson.

THEN Peter said: Silver and gold have I none, but such as I have give I thee; In the Name of JESUS Christ of Nazareth, rise up and walk. And he took him by the right hand, and lifted him up, and immediately his feet and soles received strength. And he, leaping up, stood and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking, and praising God. And they knew that it was he which sat for alms at the Beautiful Gate of the temple, and they were filled with wonder and amazement at that which had happened unto him.

Second Responsory.

² Simon Peter, if thou lovest Me, feed My sheep. Lord, Thou knowest that I love Thee. I will lay down my life for Thy sake.

Verse. ³ If I should die with Thee, I will not deny Thee.

Answer. I will lay down my life for Thy sake.

Third Lesson.

AND as the lame man held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people: Ye men of Israël, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or strength we had made this man to walk? The God of Abraham, and the God of Isaac,

¹ I.e., None.

² John xxi. 16; xiii. 37.

³ Mark xiv. 31.

and the God of Jacob, the God of our fathers, hath glorified His Son JESUS, Whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Author of life, Whom God hath raised from the dead, whereof we are witnesses. And His Name, through faith in His Name, hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given him this perfect soundness in the presence of you all.

Third Responsory.

Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven.

Verse. Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Answer. And I will give unto thee the keys of the kingdom of heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I will give unto thee the keys of the kingdom of heaven.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo the Great. (*First for the Birthday of the Holy Apostles Peter and Paul.*)

DEARLY beloved brethren, in the joy of all the holy Feast-days the whole world is partaker. There is but one love of God, and whatsoever is solemnly called to memory, if it

hath been done for the salvation of all, must needs be worth the honour of a joyful memorial at the hands of all. Nevertheless, this feast which we are keeping to-day, besides that world-wide worship which it doth of right get throughout all the earth, doth deserve from this city of ours an outburst of gladness altogether special and our own. In this place it was that the two chiefest of the Apostles did so right gloriously finish their race. And upon this day whereon they lifted up that their last testimony, let it be in this place that the memory thereof receiveth the chiefest of jubilant celebrations. O Rome! these twain are the men who brought the light of the Gospel of Christ to shine upon thee! These are they by whom thou, from being the teacher of lies, wast turned into a learner of the truth.

Fourth Responsory.

¹ Lord, if it be Thou, bid me come unto Thee on the water! And JESUS stretched forth His Hand, and caught him, and said unto him: O thou of little faith, wherefore didst thou doubt?

Verse. But when he saw the wind boisterous, he was afraid; and, beginning to sink, he cried, saying: Lord, save me!

Answer. And JESUS stretched forth His Hand, and caught him, and said unto him: O thou of little faith, wherefore didst thou doubt?

Fifth Lesson.

THESE twain be thy fathers, these be in good sooth thy shepherds, these twain be they who laid for thee, as touching the kingdom of heaven, better and happier foundations, than did they that first planned thine earthly ramparts, wherefrom he that gave

¹ Matth. xiv. 28, 31, 30.

thee thy name took occasion to pollute thee with a brother's blood.¹ These are they who have set on thine head this thy glorious crown, that thou art become an holy nation, a chosen people, a city both Priestly and Kingly, whom the Sacred Throne of blessed Peter hath exalted till thou art become the Lady of the world, unto whom the world-wide love for God hath conceded a broader lordship than is the possession of any mere earthly empire. Thou wast once waxen great by victories, until thy power was spread haughtily over land and sea, but thy power was narrower then which the toils of war had won for thee, than that thou now hast which hath been laid at thy feet by the peace of Christ.

Fifth Responsory.

² Arise, O Peter! Cast thy garment about thee, gird thee with strength for the saving of the nations. The chains are fallen off from thine hands.

Verse. The Angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side and raised him up, saying: Arise up quickly.

Answer. The chains are fallen off from thine hands.

Sixth Lesson.

IT well suited for the doing of the work which God had decreed that the multitude of kingdoms should be bound together under one rule, and that so the universal preaching of the Gospel should find easier entry into all peoples, since all were governed by the empire of one city. But this city, knowing not Him, Who had been

pleased to make her great, used her lordship over almost all nations to make herself the minister of all their falsehoods; and seemed to herself exceeding godly because there was no false god whom she rejected. But the tighter that Satan had bound her, the more wondrous was the work of Christ in setting her free.

Sixth Responsory.

Thou art the Shepherd of the sheep, and the Prince of the Apostles, and unto thee hath God given all the kingdoms of the world. Therefore unto thee hath He given the keys of the kingdom of heaven.

Verse. Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Answer. Therefore unto thee hath He given the keys of the kingdom of heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And therefore unto thee hath He given the keys of the kingdom of heaven.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xvi. 13.)

AT that time: JESUS came into the coasts of Cæsarea Philippi, and He asked His disciples, saying: Who do men say that I, the Son of man, am? And so on.

¹ This alludes to the very doubtful story that when Romulus made the first ramparts of Rome, Remus laughed at them for being small, and jumped over the ditch, which so provoked Romulus that he killed him.

² Acts xii. 7, 8.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk. iii. Comment. on Matth. xvi.*)

"Who do men say that I, the Son of man, am?" This question is well put, for they who speak of Him as the Son of man are men, while they that know of Him that He is God are called not men but gods.

"And they said: Some say that Thou art John the Baptist, some, Elias"—I marvel that some commentators have thought it worth their while to search into the origin of each of these blunders, and to engage in a discussion of weary length as to why some thought that our Lord JESUS Christ was John the Baptist, "some, Elias; and others, Jeremias, or one of the Prophets." Their blunders concerning Elias and Jeremias were but of a piece with Herod's concerning John the Baptist: "It is John, whom I beheaded—he is risen from the dead—and therefore mighty works do show forth themselves in him." (*Mark vi. 16, 14.*)

Seventh Responsory.

¹ Peter, I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

Verse. Flesh and blood hath not revealed it unto thee, but My Father Which is in heaven.

Answer. And when thou art converted, strengthen thy brethren.

Eighth Lesson.

"BUT who say ye that I am?"

Mark, discreet reader, from the context, that a distinction is here drawn between the Apostles and mere men. The Apostles are called

gods. "Who," asketh the Lord, "do men say that I am?" but, on the other hand, "who say ye that I am?" They being but men deal in human speculations, but ye that are gods, who be ye persuaded that I am? And then Peter, as the representative of all the Apostles, uttered the testimony: "Thou art the Christ, the Son of the living God." He calleth God "living," to mark the difference between Him and all other that be called gods, and who are indeed dead.

Eighth Responsory.

JESUS asked His disciples, saying: Who do men say that I, the Son of man, am? Peter answered and said: Thou art the Christ, the Son of the living God. And I say unto thee, that thou art Peter, and upon this rock I will build My Church.

Verse. Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but My Father Which is in heaven.

Answer. And I say unto thee, that thou art Peter, and upon this rock I will build My Church.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I say also unto thee that thou art "Peter," and upon this "Rock" I will build My Church.

Ninth Lesson.

"AND JESUS answered and said unto him: Blessed art thou, Simon Bar-jona."

The Apostle having testified of the Lord, the Lord in turn testifieth of the Apostle. Peter had said: "Thou art the Christ, the Son of the living God"—and he received, in return for that his testimony to the truth, the words: "Blessed art thou, Simon Bar-jona."

¹ Luke xxii. 32.

Why, "blessed"? "For flesh and blood hath not revealed it unto thee, but My Father." What flesh and blood could not reveal, the grace of the Holy Ghost had revealed. Meet for him therefore, because of his confession, is his name, as the name of one who hath revelation from the Holy Ghost, and therefore is called His son. Bar-jona is, being interpreted, "The-son-of-the-Dove."

LAUDS.¹

First Antiphon. Peter and John * went up together into the Temple at the hour of prayer, being the ninth hour.

Second Antiphon. Silver and gold have I none, * but such as I have, give I thee.

Third Antiphon. The Angel said unto Peter: * Cast thy garment about thee, and follow me.

Fourth Antiphon. The Lord hath sent * His Angel, and hath delivered me out of the hand of Herod. Alleluia.

Fifth Antiphon. Thou art "Peter," and upon this "Rock" I will build My Church.

Chapter. (Acts xii. 1.)

HEROD the King stretched forth his hands, to vex certain of the Church. And he killed James, the brother of John, with the sword. And because he saw it pleased the Jews, he proceeded farther to take Peter also.

*Hymn.*²

PETER, blest Shepherd! hearken to our cry,
And with a word unloose our guilty chain,
Thou! who hast power to ope the gates on high
To men below, and power to shut them fast again.

Lead us, great teacher Paul, in wisdom's ways,

And lift our hearts with thine to Heaven's high throne;

Till Faith beholds the clear meridian blaze,
And, sun-like, in the soul reigns Charity alone.

Praise, blessing, majesty, through endless days,

Be to the Trinity Eternal given;

Who in Pure Unity, profoundly sways

Eternally all things alike in earth and heaven. Amen.

Antiphon at the Song of Zacharias.

Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven, saith the Lord to Simon Peter.

Prayer throughout the Office.

O GOD, Who didst hallow this day by the Testifying of Thine Holy Apostles Peter and Paul, grant unto Thy Church, whose foundations Thou wast pleased to lay by their hands, the grace always in all things to remain faithful to their teaching. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Peter and John, &c.,
(*First Antiphon at Lauds.*)

MARTYROLOGY.

On the morrow we make commemoration of the holy Apostle Paul.

Upon the same 30th day of June, were born into the better life—

At Limoges, in Gaul, [in the first century,] holy Martial, first Bishop [of that see,] and the two Priests Alpinian

¹ Antiphons from Acts iii. 6; xii. 8, 11; Matth. xvi. 18.

² Translation by the late Rev. E. Caswall.

and Austriclinian, whose lives shone brightly with the fame of miracles.

On the same day, [at Talca, in Spain,] the holy [martyrs, the] Priest Caius and the Sub-Deacon Leo.

At Alexandria, under the Emperor Severus, the holy martyr Basilides. He led the holy Virgin Potamiana to execution, and while doing so, protected her from the insults of some lewd man, and he received a reward from her for this reverential service. Three days afterwards she appeared to him and put a crown upon his head, by the which vision she not only turned him to Christ, but also by her prayers, while he fought his short fight, she made him a glorious martyr.

At Rome, holy Lucina, a disciple of the Apostles, who contributed of her goods to the necessities of the Saints, visited the Christians who were kept bound in prison, and ministered to the burial of the martyrs, beside whom she was buried in a vault which she made for herself.

Also at Rome, [in the fourth century,] the holy Virgin Æmiliana.

At Viviers, the holy Priest and Confessor Ostian.

Chapter at the end. (Acts xii. 11.)

AND when Peter was come to himself, he said : Now I know of a surety that the Lord hath sent His Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

TERCE.

Antiphon. Silver and gold, &c.,
(*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. The Angel said, &c.,
(*Third Antiphon at Lauds.*)

Chapter. (Acts xii. 5.)

PETER therefore was kept in prison.

But prayer was made without ceasing of the Church unto God for him.

NONE.

Antiphon. Thou art Peter, &c.,
(*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

SECOND VESPERS. (*In Churches not dedicated to St Paul.*)

Hymn from First Vespers.

Chapter from Lauds.

Antiphon at the Song of the Blessed Virgin. This is the day whereon Simon Peter went up upon the gibbet of the cross—Alleluia—this day did he, that holdeth the keys of the kingdom, depart hence with joy to be with Christ : this day did the Apostle Paul, the light of the whole world, bow his head, and for Christ's name's sake receive the crown of his testimony. Alleluia.

No Commemoration is made.

In Churches dedicated to St Paul the above Vespers are not said, but, instead, the First Vespers of his Commemoration, as immediately follow.

JUNE 30.

Commemoration of the Holy Apostle Paul.

Double.

All from the Common Office for Apostles, (p. 384,) except what is otherwise given here.

FIRST VESPERS.

These are said only in Churches dedicated to St Paul.

Antiphons, Chapter, Verse and Answer, Prayer, and Commemoration of St Peter from Lauds.

Psalms as on Sunday, except the last, which is Ps. cxvi., "O praise the Lord, all ye nations, &c.," (p. 186.)

*Hymn.*¹

LEAD us, great teacher Paul, in wisdom's ways,
And lift our hearts with thine to Heaven's high throne;
Till Faith beholds the clear meridian blaze,
And, sun-like, in the soul reigns Charity alone.

Praise, blessing, majesty, through endless days,
Be to the Trinity Eternal given;
Who in Pure Unity profoundly sways
Eternally all things alike in earth and heaven. Amen.

Antiphon at the Song of the Blessed Virgin. O Holy Apostle Paul, Preacher of the truth, and teacher of the Gentiles, pray for us to God, Who hath chosen thee.

A Commemoration is made of St Peter, which is taken from Lauds.

MATTINS.

Invitatory. The Lord, He is the King of His Apostles. * O come, let us worship Him.

Hymn, "Lead us, &c.," as at First Vespers.

FIRST NOCTURN.

First Antiphon. ²He That wrought effectually in Peter to the Apostleship, the Same was mighty in me toward the Gentiles, and they perceived the grace that was given unto me of the Lord Christ.

Second Antiphon. ³I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day, as a righteous Judge.

Third Antiphon. ⁴To me to live is Christ, and to die is gain: God forbid that I should glory, save in the cross of our Lord JESUS Christ.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xiii. 1.)

NOW there were in the Church that was at Antioch certain Prophets and Teachers, as Barnabas and Simeon, that was called Niger, and Lucius of Cyrene, and Menahen, which had been foster-brother to Herod the Tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said: Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted, and prayed, and laid their hands upon them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia: and from thence they sailed to Cyprus.

First Responsory.

He That wrought effectually in Peter to the Apostleship, the Same was mighty in me toward the Gentiles, and they perceived the grace that was given unto me of the Lord Christ.

Verse. ⁵The grace of God which was bestowed upon me was not in vain, but His grace abideth ever in me.

Answer. And they perceived the grace that was given unto me of the Lord Christ.

¹ Translation by the late Rev. E. Caswall.

⁴ Phil. i. 21; Gal. vi. 14.

² Gal. ii. 8, 9.

³ 2 Tim. i. 12; iv. 8.

⁵ 1 Cor. xv. 10.

Second Lesson.

AND when they were at Salamis, they preached the word of God in the Synagogues of the Jews. And they had also John to their minister. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus, which was with the Pro-consul Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the Pro-consul from the faith.

Second Responsory.

¹ I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness.

Verse. I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

Answer. Henceforth there is laid up for me a crown of righteousness.

Third Lesson.

THEN Saul, who is also called Paul, filled with the Holy Ghost, set his eyes on him, and said: O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the Pro-consul, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Now, when Paul and his company loosed from Paphos, they came to Perga in Pamphylia. And John, departing from them, returned to Jerusalem.

Third Responsory.

¹ There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.

Verse. I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

Answer. Which the Lord, the righteous Judge, shall give me at that day.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Which the Lord, the righteous Judge, shall give me at that day.

SECOND NOCTURN.

First Antiphon. O Holy Apostle Paul, thou art a chosen vessel unto God, to preach the Gospel throughout the whole world.

Second Antiphon. Paul is made one of the chiefest among the Saints, and a chosen vessel; verily he is worthy to be glorified, for he was made worthy to sit upon one of the twelve thrones.

Third Antiphon. I have fought a good fight, I have finished my course, I have kept the faith.

Fourth Lesson.

The Lesson is taken from the Book of St Austin, Bishop [of Hippo,] touching Grace and Free-will. (*Ch. vi.*)

THE Apostle Paul was a man, who, when we first hear of him, had not only no merits, but a great many

demerits. That man received the grace of God, Who returneth good for evil, and let us see in what sort of language, when the hour of his last sufferings was at hand, he wrote to Timothy. He saith: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." (2 Tim. iii. 6.) Here he counteth his merits, whereon a crown was immediately to follow, just as grace had followed immediately on his demerits. Listen to what cometh next: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." Unto whom would the Lord give a crown as a righteous Judge, if He had not first given grace, as a merciful Father? And how would that crown be a crown of righteousness, if there had not first come grace which justifieth the ungodly? How could a reward have been earned unless the power to earn had first been given unearned?

Fourth Responsory.

O Holy Apostle Paul, thou art a chosen vessel unto God, to preach the Gospel throughout the whole world; through whom all nations have known the grace of God.

Verse. Pray for us to God Who hath chosen thee.

Answer. Through whom all nations have known the grace of God.

Fifth Lesson.

LET us now consider what were the merits of the Apostle Paul, which entitled him to look for a crown of righteousness from the Lord, the righteous Judge, and let us see whether these merits sprang from himself or were God's gifts to him. He saith:

"I have fought a good fight, I have finished my course, I have kept the faith." To begin with, these good works would have been nothing worth, unless they had come from good thoughts. Listen therefore to what this same Paul saith concerning good thoughts. He writeth to the Corinthians: "Not that we are sufficient of ourselves to think anything, as of ourselves; but our sufficiency is of God." (2 Cor. iii. 5.) Now let us take point by point.

Fifth Responsory.

By the grace of God I am what I am. And His grace which was bestowed upon me was not in vain, but abideth ever in me.

Verse. He that wrought effectually in Peter to the Apostleship, the Same was mighty in me toward the Gentiles.

Answer. And His grace which was bestowed upon me was not in vain, but abideth ever in me.

Sixth Lesson.

HE saith: "I have fought a good fight." I should like to know in whose strength he fought? In his own strength? or in strength given him from above? God forbid that this great teacher should be supposed not to have known the Law of his God, Who saith in the Book of Deuteronomy: "Say not in thine heart: My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is He That giveth thee power to get wealth." (viii. 17, 18.) And, again, what is the good of a fight except it end in victory? And who is he that giveth victory save He of Whom this very same Paul saith: "Thanks be to God, Which giveth us the victory, through our Lord JESUS Christ!" (1 Cor. xv. 57.)

Sixth Responsory.

¹ Saul, who also is called Paul, was made a great preacher; and being of God increased the more in strength, he confounded the Jews.

Verse. Proving that This is very Christ, the Son of God.

Answer. And being of God increased the more in strength, he confounded the Jews.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And being of God increased the more in strength, he confounded the Jews.

THIRD NOCTURN.

First Antiphon. Saul, who also is called Paul, was made a great preacher, and, being of God increased the more in strength, he confounded the Jews.

Second Antiphon. ² Lest I should be exalted above measure through the greatness of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me: for this thing I besought the Lord thrice, that it might depart from me; and the Lord said unto me: Paul, My grace is sufficient for thee.

Third Antiphon. There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 16.)

AT that time: JESUS said unto His disciples: Behold, I send you forth as sheep in the midst of wolves. And so on.

¹ Acts ix. 22, 20.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*34th on Matthew.*)

It is as though He said: "Let not your heart be troubled although when I send you forth as sheep in the midst of wolves, I bid you be harmless as doves—for, albeit, if I would, I could now make things otherwise, and suffer not that ye should have to bear anything grievous, neither be at the mercy of the wolves as are other sheep, but on the contrary, could make you more dreadful to the lions than the lions to you; nevertheless, thus must it needs be, and yourselves it will make more glorious, and My power it will wholly show forth." For thus was it that afterwards the Same Lord said unto Paul: "My grace is sufficient for thee, for My strength is made perfect in weakness." (2 Cor. xii. 9.) It is I that have made you to be what ye are.

Seventh Responsory.

O Holy Apostle Paul, Preacher of the truth, and teacher of the Gentiles, pray for us to God, Who hath chosen thee, that we may be made worthy of the grace of God.

Verse. O Holy Apostle Paul, thou art a chosen vessel unto God, and a Preacher of the truth.

Answer. Pray for us to God Who hath chosen thee, that we may be made worthy of the grace of God.

Eighth Lesson.

BUT let us look what wisdom it is which the Lord requireth. It is the wisdom of the serpent. The serpent draweth all the rest of his body after his head, and it is no matter to him if his body be cut through, so

² 2 Cor. xii. 7-9.

long as he keepeth his head unharmed. Thus, O Christian, is it with thee. It is no matter to thee that for thy faith's sake thou shouldst lose all things else—money, or body, or, if need be, life itself. Thy faith is thy head, and the root of thy being—hold fast to that, and, as long as thou hast that, although thou shouldst lose all things else, it will only be to receive them back again with interest an hundred-fold. And thus it is that the Lord biddeth us, not to be single-hearted only, nor wise only, but both together, that therefrom we may be strong.

Eighth Responsory.

¹ In Damascus the governor under Aretas the king was desirous to apprehend me, and by the brethren in a basket was I let down by the wall, and so escaped I his hands, in the name of the Lord.

Verse. The God and Father of our Lord JESUS Christ knoweth that I lie not.

Answer. And by the brethren in a basket was I let down by the wall.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And so escaped I his hands, in the name of the Lord.

Ninth Lesson.

IF thou wilt see how these words were brought to the proof in very deed, read the Book of the Acts of the Apostles. There thou wilt see how that oftentimes the Jewish people rose against the Apostles and gnashed on them with their teeth, but they, with dove-like guilelessness, gave them smooth answers, and turned away their wrath, and quenched their fury, and

stopped their onset. When the Jews said: "Did not we straitly command you, that ye should not teach in this Name?"—although the Apostles could have worked any miracles they chose, yet they neither said nor did anything sharp, but answered them with all meekness: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." (Acts v. 28; iv. 19.) Here thou hast the harmlessness of doves; listen now to the wisdom of serpents: "We cannot but speak the things which we have seen and heard." (20.)

LAUDS.

First Antiphon. ² I have planted, * Apollos watered, but God gave the increase. Alleluia.

Second Antiphon. ³ Most gladly therefore will I rather glory * in my infirmities, that the power of Christ may rest upon me.

Third Antiphon. The grace of God which was bestowed upon me was not in vain, * but His grace abideth ever in me.

Fourth Antiphon. In Damascus the governor under Aretas the king was desirous to apprehend me; by the brethren in a basket was I let down by the wall, and so escaped I his hands, in the name of the Lord.

Fifth Antiphon. ⁴ Thrice was I beaten with rods, * once was I stoned, thrice I suffered shipwreck, for Christ's name's sake.

Chapter. (2 Tim. iv. 7.)

I HAVE fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.

¹ 2 Cor. xi. 32, 33, 31.

² 1 Cor. iii. 6.

³ 2 Cor. xii. 9.

⁴ 2 Cor. xi. 25.

Hymn from the Common of Apostles,
(p. 395.)

Verse. O Holy Apostle Paul, thou art a chosen vessel unto God.

Answer. To preach the Gospel throughout the whole world.

Antiphon at the Song of Zacharias.
Thus saith the Lord: Ye, which have followed Me, shall sit upon twelve thrones, judging the twelve tribes of Israël.

Prayer throughout the Office.

O GOD, Who, through the preaching of the Blessed Apostle Paul, hast caused the light of the Gospel to shine gloriously among the Gentiles, we beseech Thee that we who keep the Feast of his birth, may, now that he is with Thee, feel to our comfort that his prayer availeth much with Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Then the following Commemoration of St Peter.

Antiphon. Thou art the Shepherd of the sheep, and the Prince of the Apostles, and unto thee hath God given the keys of the kingdom of heaven.

Verse. Thou art Peter.

Answer. And upon this rock I will build My Church.

Prayer.

O GOD, Who hast given unto Thy Blessed Apostle Peter the keys of the kingdom of heaven, and the power to bind and to loose, loose us, we beseech Thee, at his mighty intercession, from all the bands of our sins. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

After the Commemoration of St Peter, is made one of the Birth of St John.

PRIME.

Antiphon. I have planted, &c.,
(*First Antiphon at Lauds.*)

MARTYROLOGY.

On the morrow is the Octave of the Birth of the holy Baptist John.

Upon the same 1st day of July, was born into the better life—

On Mount Hor, holy Aaron, the first High Priest of the tribe of Levi.

In Britain, the holy martyrs Julius and Aaron, who suffered in the persecution under Diocletian, after holy Alban; at the which time there were very many there who suffered divers torments and were most cruelly mangled, and so finished their fight, and went to be glad for ever in the Jerusalem which is above.

At Mechlin, [in the eighth century,] the holy martyr Rumald, Bishop [of that city,] son of an Irish king and Bishop of Dublin.

At Mondragone, in Latium, the holy Bishops Castus and Secundinus, both martyrs.

At Vienne, holy Martin, Bishop [of that see,] a disciple of the Apostles.

In Auvergne, [in the sixth century,] holy Gallus, Bishop [of Clermont.]

In the country of Lyons, the holy Domitian, Abbat [of Bebron,] the first who there led an hermit's life. He gathered very many together there to serve God, and was gathered unto his fathers in a good old age, very famous for great graces, and for glorious and wonderful works.

In the country of Rheims, the holy Priest Theodoric, a disciple of blessed Bishop Remy.

At Angoulême, [in the sixth century,] the holy Abbat Eparchius.

At Hums, in Syria, [likewise in the sixth century,] the holy Confessor Simeon, whose surname was Sali. He became a fool for Christ's sake, but God showed by great miracles how deep was his wisdom.

At Vicenza, [in the eleventh century,] the holy Hermit Theobald, of the family of the Earls of Campania, whose name Pope Alexander III. added to the list of the Saints on account of his fame for holiness and miracles.

Chapter at the end. (1 Cor. xv. 9.)

FOR I am the least of the Apostles, that am not worthy to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am, and His grace, which was bestowed upon me, was not in vain.

TERCE.

Antiphon. Most gladly therefore, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. The grace of God, &c., (*Third Antiphon at Lauds.*)

Chapter. (2 Cor. xii. 7.)

LEST I should be exalted above measure through the greatness of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me: for this thing I besought the Lord thrice, that it might depart from me; and the Lord said unto me: Paul, My grace is sufficient for thee.

NONE.

Antiphon. Thrice was I beaten, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

SECOND VESPERS.

Full Vespers of St Paul, Antiphons and Psalms, as in the Common of Apostles. Chapter and Prayer as at Lauds. Hymn, Verse and Answer, and Antiphon at the Song of the Blessed Virgin as at First Vespers in Churches dedicated to St Paul.

A Commemoration of St Peter is made as at Lauds, and of the Octave of the Birth of St John, from the First Vespers of that Feast.

If the above Festival in Commemoration of St Paul should fall upon the Octave Day of Corpus Christi, in all Churches except those dedicated to St Paul, it is transferred to the first free day, and then the whole Office is as if it were in his own Church.

FEAST-DAYS IN JULY.

On the first day on which Nine Lessons are not read is said the Office of the Dead.

Lord's Day nearest to the first day of the month.

Feast in Honour of the Most Precious Blood of our Lord Jesus Christ.

Double of the Second Class.

All as on Sundays, except the following.

On the Saturday the Martyrology begins with the words:

On the morrow is the Feast of the Most Precious Blood of our Lord JESUS Christ.

FIRST VESPERS.¹

First Antiphon. Who is this that cometh from Edom, with dyed garments from Bozrah? this, that is glorious in His apparel?

Second Antiphon. I that speak in righteousness, mighty to save.

Third Antiphon. He was clothed with a vesture dipped in blood, and His name is called "The Word of God."

Fourth Antiphon. Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the wine-fat?

Fifth Antiphon. I have trodden the wine-press alone, and of the people there was none with Me.

Ps. cxvi. O praise the LORD, (*p.* 186.)

Chapter and Prayer from Lauds.

*Hymn.*²

FORTH let the long procession stream,
And through the streets in order wend;
Let the bright waving line of torches gleam,
The solemn chant ascend.

While we, with tears and sighs profound,
That memorable Blood record,
Which, stretched on His hard Cross, from
many a Wound,
The dying JESUS poured.

By the first Adam's fatal sin
Came death upon the human race;
In this new Adam doth new life begin,
And everlasting grace.

For scarce the Father heard from heaven
The cry of His expiring Son,
When in that cry our sins were all forgiven
And boundless pardon won.

Henceforth, whoso in that dear Blood
Washeth, shall lose his every stain,
And, in immortal roseate beauty robed,
An Angel's likeness gain.

Only, run thou with courage on
Straight to the goal set in the skies;
He Who assists thy course will give thee
soon
The everlasting prize.

Father Supreme! vouchsafe that we,
For whom Thine only Son was slain,
And whom Thine Holy Ghost doth
sanctify,
May heavenly joys attain. Amen.

Vers. ³ Lord, Thou hast redeemed us by Thy Blood.

Answer. And hast made us unto our God a kingdom.

Antiphon at the Song of the Blessed Virgin. ⁴ Ye are come unto Mount Sion and unto the city of the living God, the heavenly Jerusalem, and to JESUS the Mediator of the New Covenant, and to the Blood of sprinkling That speaketh better things than that of Abel.

MATTINS.

Invitatory. Christ the Son of God hath redeemed us by His Own Blood.* O come, let us worship Him.

*Hymn.*⁵

HE Who once, in righteous vengeance,
Whelmed the world beneath the flood,
Once again in mercy cleansed it
With the stream of His Own Blood,
Coming from His Throne on high
On the painful Cross to die.

⁶ Blest with this all-saving shower
Earth her beauty straight resumed;
In the place of thorns and briars,
Myrtles sprang and roses bloomed:
Flowers surprised the desert waste,
Wormwood lost her bitter taste.

¹ Antiphons from Isa. lxiii. 1-3 except the 3rd, which is Apoc. xix. 13.

² Translation by the late Rev. Father Caswall.

³ Apoc. v. 9, 10.

⁴ Heb. xii. 22, 24.

⁵ Translation by the late Rev. E. Caswall.

⁶ These two verses are apparently founded on such passages as Isa. xxxv. ; xi. 8 ; Mark xvi. 18, &c.

Scorpions ceased; the slimy serpent
Laid his deadly poison by;
Savage beasts of cruel instinct
Lost their wild ferocity;
Welcoming the gentle reign
Of the Lamb for sinners slain.

O the wisdom of the Eternal!
O its depth and height Divine!
O the sweetness of that mercy
Which in JESUS Christ doth shine!
Slaves we were condemned to die,
Our King pays the penalty.

When before the Judge we tremble,
Conscious of His broken laws,
May this Blood in that dread hour
Cry aloud and plead our cause—
Bid our guilty terrors cease—
Be our pardon and our peace.

Prince and Author of salvation!
Lord of Majesty Supreme!
JESU, praise to Thee be given
By the world Thou didst redeem!
Who with the Father and the Spirit
Reignest in eternal merit. Amen.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. ¹ And when eight days were accomplished, for the circumcising of the child, His Name was called JESUS.

Ps. ii. Why do the heathen, &c.,
(*p.* 4.)

Second Antiphon. ² And being in an agony, He prayed more earnestly, and His Sweat was as it were great drops of Blood falling down to the ground.

Ps. iii. LORD, how are they increased, &c., (*p.* 4.)

Third Antiphon. ³ Judas, which had betrayed Him, repented himself, and brought again the thirty pieces of silver, saying: I have sinned, in that I have betrayed the innocent Blood.

Ps. xv. Preserve me, O Lord, &c.,
(*p.* 12.)

Verse. Lord, Thou hast redeemed us—

Answer. By Thy Blood.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Hebrews (ix. 11.)

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by His own Blood, He entered in once into the Holy Place, having obtained eternal redemption for us. For if the blood of goats or of bulls, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the Blood of Christ, Who, through the Holy Spirit, offered Himself without spot to God, purge our conscience from dead works to serve the living God? And for this cause, He is the Mediator of the New Testament, that, by means of death, for the redemption of the transgressions that were under the first Testament, they, which are called, might receive the promise of eternal inheritance.

First Responsory.

⁴ JESUS also, that He might sanctify the people with His own Blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach.

Verse. Ye have not yet resisted unto blood, striving against sin.

Answer. Let us go forth therefore unto Him without the gate, bearing His reproach.

¹ Luke ii. 21.

³ Matth. xxvii. 3, 4.

² Luke xxii. 44.

⁴ Heb. xiii. 12, 13; xii. 14.

Second Lesson.

FOR where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Wherefore neither the first Testament was dedicated without blood. For when Moses had read every precept of the law to all the people, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying: This is the blood of the Testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the Tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Second Responsory.

¹ Moses took the blood, and sprinkled all the people, saying: This is the blood of the Testament which God hath enjoined unto you.

Verse. Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

Answer. Saying: This is the blood of the Testament which God hath enjoined unto you.

Third Lesson. (x. 19.)

HAVING therefore, brethren, boldness to enter into the holiest by the Blood of Christ, by a new and living way which He hath consecrated for us, through the veil (that is to say, His Flesh,) and having an High Priest over the house of God, let us draw near with a true heart and full assur-

ance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water; let us hold fast the profession of our faith without wavering; (for He is faithful That promised,) and let us consider one another to provoke unto love and to good works.

Third Responsory.

² Ye, who sometimes were far off, are made nigh by the Blood of Christ. For He is our Peace, Who hath made both one.

Verse. ³ It pleased [the Father that in Him should all fulness dwell, and,] having made peace through the Blood of His Cross, by Him to reconcile all things unto Himself, [by Him, I say,] whether they be things in earth or things in heaven.

Answer. For He is our Peace, Who hath made both one.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For He is our Peace, Who hath made both one.

SECOND NOCTURN.

First Antiphon. ⁴ Pilate, willing to content the people, delivered JESUS, when he had scourged Him, to be crucified.

Ps. xxii. The LORD is my shepherd, &c., (p. 47.)

Second Antiphon. ⁵ When Pilate saw that he could prevail nothing, he took water, and washed his hands before the multitude, saying: I am innocent of the Blood of this just Person.

Ps. xxix. I will extol Thee, &c., (p. 75.)

¹ Heb. ix. 19, 20; xi. 28.

⁴ Mark xv. 15.

² Eph. ii. 13, 14.

⁵ Matth. xxvii. 24, 25.

³ Col. i. 19, 20.

Third Antiphon. Then answered all the people and said: His Blood be on us, and on our children.

Ps. lxiii. Hear my voice, &c., (*ph.* 114.)

Verse. ¹The blood of JESUS Christ, the Son of God,—

Answer. Cleanseth us from all sin.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Archbishop [of Constantinople.]

WOULDEST thou hear the power of the Blood of Christ? Then let us look at the figure thereof, let us call to mind the old type, and tell the story written in the antient Scriptures. The Egyptians would not let God take away Israël His firstborn,² “And Moses said: Thus saith the LORD—About midnight will I go out into the midst of Egypt, and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne unto the first-born of the maid-servant that is behind the mill, and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israël shall not a dog move his tongue, against man or beast; that ye may know how that the LORD hath put a difference between the Egyptians and Israël.” (Ex. xi. 4-7.) “Then Moses called for all the elders of Israël, and said unto them: Draw out and take you a lamb according to your families and kill the Passover. And ye shall take a bunch of hyssop

and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood . . . and when He seeth the blood upon the lintel and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.” (xii. 21-23.) And could the blood of a sheep save a man? Yea, in good sooth; not because it was blood, but because it represented in a figure the Blood of the Lord.

Fourth Responsory.

³ Pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold—

Verse. But with the Precious Blood of Christ, as of a lamb without spot.

Answer. Ye know that ye were not redeemed with corruptible things, as silver and gold.

Fifth Lesson.

THE statues of monarchs, mindless and speechless images though they be, have sometimes been an helpful refuge to men endowed with soul and reason, not because they are works of the brazier's skill, but because the likeness they bear is a King's. And just so did this unconscious blood deliver the lives of men, not because it was blood, but because it foreshadowed the shedding of the Blood of JESUS. On that night in Egypt, when the destroying Angel saw the blood upon the lintel and on the two side-posts, he passed over the door, and came not in unto the house. Even so now much more will

¹ 1 John i. 7.

² The description in the Latin is a sort of oratorical paraphrase of the account in the Pentateuch, which I have thought it best to represent by two simple quotations.

³ 1 Peter i. 17-19.

the destroyer of souls flee away when he seeth, not the lintel and the two side-posts sprinkled with the blood of a lamb, but the¹ mouth of the faithful Christian, the living dwelling of the Holy Ghost, shining with the blood of the True Messiah. If the Angel let the type be, how shall not the enemy quail before the Reality? Wouldest thou hear more of the power of that Blood? I am willing. Consider from what source it wellet, from what fountain it springeth. Its fountain is the Heart of the Lord, pierced for us upon the Cross. "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him; but when they came to JESUS, and saw that He was dead already, they brake not His Legs, but one of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water," (John xix. 32-34,) whereof One is a figure of Baptism, and the other of the Sacrament [of the Altar].²

Fifth Responsory.

⁸ Ye are bought with a great price, therefore glorify God and bear Him in your body.

Verse. Ye are bought with a price—be not ye the servants of men.

Answer. Glorify God and bear Him in your body.

Sixth Lesson.

ONE of the soldiers with a spear pierced His Side—the veil of the Temple of His Body was rent in twain. (John ii. 19-21, Matth. xxvii. 51.) O how glorious is the treasure that is laid open to me therein! How noble the riches that it is my joy

there to have found! Thus was it with the Paschal lamb. The Jews slew the typical sheep, but to me also is it given to know the worth of the thing typified. "One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water." I would not, O my hearer, that thou shouldest pass by the depths of such a mystery as this without pausing. I have some mystic and hidden words to say. I have said that that Blood and Water were a figure of Baptism and of the Mysteries [of the Altar.] These are the foundations of the Church, "the washing of regeneration, and renewing of the Holy Ghost." (Tit. iii. 5.) I say [that the Church is founded in these things, whereof the substance came out of the Redeemer's Side, namely,] in Baptism and the Mysteries [of the Altar.] It was therefore out of the Side of Christ that the Church was created, just as it was out of the side of Adam that Eve was raised up to be his bride. (Gen. ii. 21, 22.) This is the reason why Paul saith, no doubt in allusion to the [bride of the Second Adam, even the Holy Church to which we belong, coming, like the bride of the first Adam, out of the] Side [of her Husband]: "We are members of His Body, [of His Flesh,] and of His bones." (Eph. v. 30.) For even as God made the woman Eve out of the rib which He had taken out of the side of Adam, so hath Christ made the Church out of the Blood and Water Which He made to flow for us out of His Own Side.

Sixth Responsory.

⁴ God commendeth His love toward us, in that, while we were yet

¹ *I.e.*, probably, as wet from the Eucharistic chalice.

² After this comes a passage which I omit, as it relates to a reading in the Gospel of St John, used by St Chrysostom, but rejected by the present Greek and Latin texts.

³ 1 Cor. vi. 20; vii. 23.

⁴ Rom. v. 8, 9, 6:

sinner, in due time Christ died for us.

Verse. Much more then being now justified by His Blood, we shall be saved from wrath through Him.

Answer. In that, while we were yet sinners, in due time Christ died for us.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In that, while we were yet sinners, in due time Christ died for us.

THIRD NOCTURN.

First Antiphon. ¹Then came JESUS forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them: Behold the Man!

Ps. lxxiii. O God, why hast Thou, &c., (*p.* 128.)

Second Antiphon. And He, bearing His Cross, went forth into a place called "the place of a Skull," where they crucified Him.

Ps. lxxxvii. O LORD God, &c., (*p.* 145.)

Third Antiphon. [But] when they [came to JESUS, and] saw that He was dead already, they brake not His legs; but one of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water.

Ps. xciii. The LORD God to Whom vengeance, &c., (*p.* 147.)

Verse. ² Christ loved us—

Answer. And washed us from our sins in His Own Blood.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 29.)

AT that time: When JESUS had received the vinegar, He said: It is finished. And He bowed His Head, and gave up the ghost. And so on.

Homily by St Austin, Bishop [of Hippo.] (*120th Tract on John.*)

"One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water." The Evangelist speaketh carefully. He saith not that he smote the Side, nor yet that he wounded It, nor yet anything else, but "pierced"—"pierced" It, to fling wide the entrance unto life, whence flow the Sacraments of the Church, those Sacraments without which there is no entrance unto the life which is life indeed. That Blood which was shed there was shed for the remission of sins, that Water is the water that mantleth in the cup of salvation. Therein are we washed, and thereof do we drink. Of this was it a type when it was said unto Noah: "The door of the ark shalt thou set in the side thereof . . . and of every living thing of all flesh shalt thou bring into the ark . . . to keep them alive." (Gen. vi. 16, 19.) A figure this of the Church. Thus was it that the first woman was made from the side of her husband while he slept, and she was called [Eve, which is, being interpreted,] "Life," "because she was the mother of all living." (Gen. iii. 20.) This name set forth a great good, before it became associated with the bitter fruit of a great evil. And here we have the Second Adam bowing His Head, and the deep sleep of death falling upon Him upon the Cross, and He sleepeth, that the Lord God may take a thing out of His side, and may make thereof a wife for Him. O what a death was His, which quickeneth the dead! What is cleaner than

¹ John xix. 5, 17, 33, 4.

² Apoc. i. 5.

His Blood? What more health-giving than His wounding?

Seventh Responsory.

¹ This is He That came by Water and Blood, even JESUS Christ; not by Water only, but by Water and Blood.

Verse. ² In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness.

Answer. Not by Water only, but by Water and Blood.

Eighth Lesson.

MEN were being held bondsmen to the devil, slaves to evil spirits. But they have been redeemed from that bondage. They had been able to sell themselves, but they were not able to redeem themselves: A Redeemer came and paid the price for them. He shed His Blood, and at that cost bought the world. Ye ask what He bought? Look what He paid, and ye shall see what He bought. Christ's Blood was the price. What is His Blood worth? What, but the whole world? What but all men? They are very unthankful for His redemption, or very proud, who say that It is only precious enough to buy the Africans, or that they themselves are so precious that It was shed only for them. Let there be an end to such conceit, an end to such vain-glory. What He paid, He paid for all.

Eighth Responsory.

³ God hath predestinated us unto the adoption of children by JESUS Christ, in Whom we have redemption through His Blood.

Verse. The forgiveness of sins, according to the riches of His grace, wherein He hath abounded toward us.

Answer. In Whom we have redemption through His Blood.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In whom we have redemption through His Blood.

The Ninth Lesson is the Homily of the Sunday, and the Hymn "We praise Thee, O God, &c.," is said at the end.

LAUDS.⁴

First Antiphon. What are these * which are arrayed in white robes? And whence came they?

Second Antiphon. These are they which came out of great tribulation, * and have washed their robes [and made them white] in the Blood of the Lamb.

Third Antiphon. Therefore are they before the throne of God, * and serve Him day and night.

Fourth Antiphon. And they overcame the dragon * by the Blood of the Lamb, and by the word of their testimony.

Fifth Antiphon. Blessed are they * that wash their robes in the Blood of the Lamb.

Chapter. (Heb. ix. 11.)

BRETHREN, Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His Own Blood, He entered in once into the Holy Place, having obtained eternal redemption.

¹ 1 John v. 6.

² Zech. xiii. 1.

³ Eph. i. 5-7.

⁴ Antiphons from Apoc. vii. 13-15; xii. 11; xxii. 14.

*Hymn.*¹

HAIL, Holy Wounds of JESUS, hail!
 Sweet pledges of the saving Rood!
 Whence flow the streams that never fail—
 The purple streams of His dear Blood.

Brighter than brightest stars ye show,
 Than sweetest rose your scent more rare,
 No Indian gem may match your glow,
 No honey's taste with yours compare.

Portals are ye to that dear Home,
 Wherein our wearied souls may hide,
 Whereto no angry foe can come,
 The Heart of JESUS Crucified.

What countless stripes our JESUS bore,
 All naked left in Pilate's hall,
 What copious floods of purple gore
 Through rents in His torn garments fall.

His comely brow, O shame and grief,
 By the sharp thorny crown is riven,
 Through Hands and Feet, without relief
 The cruel nails are deeply driven.

But when for our poor sakes He died,
 A willing Priest, by love subdued,
 The soldier's spear transfix'd His Side—
 Forth flowed the Water and the Blood.

Beneath the winepress of God's wrath,
 To save our souls from endless pains,
 Still hour by hour His Blood flows forth
 Till not a single drop remains.

Come, bathe you in that healing flood,
 All ye who mourn with sin oppress'd,
 Your only hope in JESUS' Blood,
 His Sacred Heart your only rest.

All praise to Him, the Eternal Son,
 At God's right hand enthroned above,
 Whose Blood the world's redemption won,
 Whose Spirit seals the gifts of love.

Amen.

Verse. Being justified by the Blood
 of Christ—

Answer. We shall be saved from
 wrath through Him.

Antiphon at the Song of Zacharias.
 The blood shall be to you for a token,

saith the Lord, and when I see the
 Blood I will pass over you, and the
 plague shall not be upon you to
 destroy you.²

Prayer throughout the Office.

O ALMIGHTY and Everlasting
 God, Who hast appointed Thine
 Only-begotten Son to be the Re-
 deemer of the world, and hast been
 pleased to be reconciled unto us by
 His Blood, grant us, we beseech Thee,
 so to use this solemn worship of the
 price of our salvation, that the Power
 thereof may here on earth keep us
 from all things that may hurt us,
 and the purchase of the same may
 gladden us for ever hereafter in
 Heaven. Who liveth and reigneth
 with Thee, in the unity of the Holy
 Ghost, one God, world without end.
Amen.

Commemoration of the Sunday.

PRIME.

Antiphon. What are these, &c.,
 (*First Antiphon at Lauds.*)

Ps. liii. and the two first sections of
 cxviii. *The Creed of St Athanasius*
is not said. In the Short Responsory,
instead of "Thou that sittest, &c., is
said,

Verse. Thou that hast redeemed
 us by Thy Blood.

Chapter. (Heb. ix. 19.)

MOSES took the blood of calves
 and of goats, with water, and
 scarlet wool, and hyssop, and sprinkled
 both the book, and all the people,
 saying: This is the blood of the
 Testament which God hath enjoined
 unto you.

¹ Translation extracted from the Hymnal Noted.

² Ex. xii. 13.

TERCE.

Antiphon. These are they, &c.,
(*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Lord, Thou hast redeemed us by Thy Blood.

Answer. Lord, Thou hast redeemed us by Thy Blood.

Verse. Out of every kindred, and tongue, and people.

Answer. By Thy Blood.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Lord, Thou hast redeemed us by Thy Blood.

Verse. The Blood of JESUS Christ, the Son of God—

Answer. Cleanseth us from all sin.

SEXT.

Antiphon. Therefore are they, &c.,
(*Third Antiphon at Lauds.*)

Chapter. (Heb. ix. 13.)

IF the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the Blood of Christ, Who through the Holy Spirit offered Himself without spot to God, purge our conscience from dead works, to serve the living God?

Short Responsory.

The Blood of JESUS Christ, the Son of God, cleanseth us.

Answer. The Blood of JESUS Christ, the Son of God, cleanseth us.

Verse. From all sin.

Answer. Cleanseth us.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Blood of JESUS Christ, the Son of God, cleanseth us.

Verse. Christ loved us—

Answer. And washed us from our sins in His Own Blood.

NONE.

Antiphon. Blessed are they, &c.,
(*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Christ loved us, and washed us from our sins in His Own Blood.

Answer. Christ loved us, and washed us from our sins in His Own Blood.

Verse. And hath made us unto our God and Father a kingdom and priests.

Answer. In His Own Blood.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Christ loved us, and washed us from our sins in His Own Blood.

Verse. Being justified by the Blood of Christ,—

Answer. We shall be saved from wrath through Him.

SECOND VESPERS.

Same as the First except the following.

Last Psalm.

Ps. cxlvii. Praise the LORD, O Jerusalem, &c., (p. 203.)

Verse. We pray Thee therefore, help Thy servants.

Answer. Whom Thou hast redeemed by Thy Precious Blood.

Antiphon at the Song of the Blessed Virgin. This day shall be unto you for a memorial, and ye shall keep it a Feast to the Lord throughout your generations; ye shall keep it a Feast by an ordinance for ever.

Commemoration of the Second Vespers of the Sunday.

If this Sunday should be the Visitation of the Blessed Virgin Mary or a Feast of higher rank, the Office of the Precious Blood will be transferred to the first day that is not a Double of the First or Second Class; a Feast above a Double, or of a Doctor, will be kept on the first free day; but of a Double or Semi-Double, a Commemoration will be made in both Vespers and Lauds, and the historical Lessons will be read as the Ninth Lesson.

JULY 1.

Octave-Day of the Birth of St John the Baptist.

Double.

All as on the Feast-day except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Maximus, Bishop [of Turin.] (3rd for the Birth-day of St John the Baptist.)

DEARLY beloved brethren, the feast which we this day keep hath been hallowed by the true Birth of the worshipful Baptist, John. He was a man whom God was pleased to send into this world, not only that he himself might fill the glorious office of a Prophet, but also that by him the words of all the other Prophets might be established. That we should give him, as we now do, the chiefest honour among them all, is right; for he had

poured upon him this special blessing, that, being the last who prophesied in the world the coming of Him Who came to redeem the world, he was the first who, when He came, pointed to Him as already come. The other Prophets, at the distance of ages, knew that our Lord JESUS Christ was to come; the Prophet John alone was worthy to see Him with his very eyes, and to proclaim Him actually present.

Fifth Lesson.

THIS is he concerning whom the seer Isaiah, by the inspiration of God, said: "The voice of him that crieth in the wilderness: Prepare ye the way of the LORD." (xl. 3.) How meetly, dearly beloved brethren, is this blessed John called "a voice"—he who was sent to be at once the herald and the witness of the Word from heaven! This is he whose birth, whose name, and whose work were foretold by the angel Gabriel. This is he who in the sight of heavenly knowledge is more honourable than any other man, as hath been declared by the Lord: "Among them that are born of women there hath not risen a greater than John the Baptist." (Matth. xi. 11.) How beautifully is it said, "born of women"—since He Who was infinitely greater than John was born of a Virgin!

Sixth Lesson.

IN sight of these things, consider, dearly beloved brethren, in how great worship, in how great love ye are behoven to hold him, who is thus honourable, that he hath been foretold by the Holy Ghost, promised by an Angel, extolled by the Lord Himself, and hallowed by the everlasting glory of an holy death. His birth, surrounded with wonders, is the meet beginning of a wondrous life, that

holy, sinless life the meet fore-runner of a death which was a gift to God. It is but just then, my brethren, that the Church of Christ should on this day with keen joy keep throughout the whole world the Feast of his Birth, even his, who arose a right faithful witness to tell a wondering world that a life of eternal gladness was lying open to the choice of dying creatures.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 57.)

ELIZABETH'S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk ii. on Luke i.*)

"He shall be called John."

Elizabeth who had herself prophesied of Christ, could not fail to recognise the Fore-runner of the Lord. It is well added: "There is none of thy kindred that is called by this name"—whereby we know that he was named, not as the son of Zacharias, but as the Prophet of God. "And they made signs to his father, how he would have him called"—but since unbelief had bereft him of voice and hearing, he was not able to answer them by word of mouth, "and he asked for a writing-table and wrote, saying: His name is John."

Eighth Lesson.

HE asked for a writing-table and wrote, saying: His name is John"—he giveth not this name to his son, but maketh known that it is

already his. "And his mouth was opened immediately"—unbelief had shut it, faith opened it. If, then, we likewise would speak, let us believe; let our tongues, which unbelief hath tied, be opened to speak wisdom.

Ninth Lesson.

IF we be fain to speak, let us engrave deep things upon our memories; let us engrave the fact that Christ is at hand, "not in tables of stone, but in fleshy tables of the heart." (2 Cor. iii. 3.) He that spake of John prophesied of Christ. Let us so speak of John, as to speak of Christ, that our mouth also may be opened, as was the mouth of the great Priest Zacharias which, like the mouth of a dumb beast constrained by the bit, was forced by a wavering faith to make voiceless signs.

At Lauds a Commemoration is made of the Holy Apostles Peter and Paul. Antiphon and Verse and Answer from the General Commemorations. Prayer from June 29.

MARTYROLOGY.

On the morrow we keep the feast of the visit of the Blessed Virgin Mary to Elizabeth.

On the same 2nd day of July, were born into the better life—

At Rome, upon the Aurelian Way, the holy martyrs Processus and Martinian, who were baptized by the blessed Apostle Peter in the Mamertine Prison, and crowned with martyrdom under Nero by being slain with the sword, after suffering the beating of their mouths, the rack, thongs, cudgels, fire, and loaded whips.

At Rome also, the three holy soldiers who turned to Christ at the martyrdom of the blessed Apostle Paul, and thus earned a share with him in the glory of heaven.

On the same day, the holy martyrs Ariston, Crescentian, Eutygian, Urban, Vitalis, Justus, Felicissimus, Felix, Marcia, and Symphorosa, who were all crowned with martyrdom in the Campania while the persecution was raging under the Emperor Diocletian.

At Winchester, in England, the holy Swithin, Bishop of that city, [in the year 863,] whose holiness shone forth in the grace of working miracles, and whose feast day we keep upon the 15th day of this present month of July. [His head was taken to the cathedral of Evreux at the end of the fourteenth century.]

At Bamberg, [in Bavaria,] holy Otho, Bishop of [that see,] who preached the Gospel to the Pomeranians, and turned them to the faith, [in the year 1139.]

At Tours, the holy woman Monegund, [about the year 570.]

Vespers of the following.

JULY 2.

Visitation of the Blessed Virgin Mary.

Double of the Second Class.

All from the Common Office for Feasts of the Blessed Virgin, (p. 474,) except the following.

FIRST VESPERS.

Antiphons and Prayer from Lauds.

Verse. Blessed art thou among women.

Answer. And blessed is the Fruit of thy womb.

Antiphon at the Song of the Blessed Virgin. O Mary! blessed art thou

that didst believe! for there shall be a performance of those things which were told thee from the Lord. Alleluia.

A Commemoration is made of the Birth of St John—and no other.

MATTINS.

Invitatory. Let us keep holiday for the Visitation of the Virgin Mary. * Let us worship Christ, her Son, and her Lord and ours.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Song of Songs.¹ (ii. 1.)

[*THE Bride.*] I am a rose of the plain and a lily of the valleys.

[*The Bridegroom.*] As the lily among thorns, so is my love among the daughters.

[*The Bride.*] As the apple-tree among the trees of the wood, so is my beloved among the sons. Under the shadow of him who is my delight, I sat down, and his fruit was sweet to my taste. He brought me into the wine-cellars, he established his love upon me. Revive me with flowers, stay me up with apples, for I am swooning with love. His left hand is under my head, and his right hand doth embrace me—

[*The Bridegroom.*] I charge you, O ye daughters of Jerusalem, by the hinds, and the roe-bucks of the field, that ye stir not up nor awake my love till she please!

First Responsory.

Rise up, make haste, my love! my fair one! and come away! For, lo,

¹ This Song of Songs is a Dramatic Pastoral, composed of the dialogue of two lovers. In the text, though not in the original, their speeches are separated, as the English language has not the same power of distinguishing gender as the Hebrew or even the Latin.

the winter is past, the rain is over and gone. The voice of the turtle-dove is heard in our land.

Verse. Mary entered into the house of Zacharias and saluted Elizabeth.

Answer. The voice of the turtle-dove is heard in our land.

Second Lesson.

[*THE Bride.*] The voice of my beloved! Behold, he cometh!—leaping upon the mountains, skipping upon the hills! My beloved is like a gazelle or a young roe-buck! Behold, he standeth behind our wall, looking through the windows, peeping through the lattice. Behold, my beloved is calling unto me—

[*The Bridegroom.*] Rise up, make haste, my love! my dove! my beautiful one! and come away! For, lo, the winter is past, the rain is over and gone—the flowers appear on the earth—the time of grafting is come—the voice of the turtle-dove is heard in our land—the fig-tree putteth forth her green figs—the vines with the tender grape give a good smell!

Second Responsory.

Who is this that cometh up like the sun? This, comely as Jerusalem? The daughters of Zion saw her, and called her blessed; the queens also, and they praised her.

Verse. And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

Answer. The daughters of Zion saw her, and called her blessed; the queens also, and they praised her.

Third Lesson.

[*THE Bridegroom.*] Arise, my love! my fair one! and come away! O my dove, that art in the

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clefts of the rock, in the hole in the wall! let me see thy countenance! let me hear thy voice in mine ears!—for sweet is thy voice and thy countenance is comely. Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes.

[*The Bride.*] My beloved is mine, and I am his, that feedeth among the lilies, until the day break, and the shadows flee away. Turn, my beloved! be like a gazelle, or a young roe-buck upon the mountains of Bether!

Third Responsory.

Elizabeth was filled with the Holy Ghost; and she spake out with a loud voice, and said: Blessed art thou among women and blessed is the Fruit of thy womb! And whence is this to me, that the mother of my Lord should come to me?

Verse. For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

Answer. And whence is this to me, that the mother of my Lord should come to me?

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And whence is this to me, that the mother of my Lord should come to me?

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*In Metaphrast. July.*)

AS soon as our Redeemer was come among us, He went with haste, while as yet He was in His mother's womb, to visit His friend John. And John, in the one womb, becoming con-

scious of the Presence of JESUS in the other womb, dashed himself impatiently against the narrow walls of his natural prison, as though crying out: "I see the very Lord who hath given nature her bounds, and I wait not for the due season of my birth. There is no need for me to linger here till nine months are ended, for He That is Eternal is with me—I will break out of my dark cell—I will proclaim my full knowledge of many wonders. I am the sign. I will show that the Christ is here. I am the trumpet—let me peal forth the news that the Son of God is come in the flesh. Let me give my trumpet-note, let me bless my father's tongue, and make it to speak again. Let me give my trumpet-note, let me quicken my mother's womb."

Fourth Responsory.

Behold, he cometh!—leaping upon the mountains, skipping upon the hills! My beloved is like a gazelle or a young roe-buck!

Verse. He rejoiceth as a giant to run his course, his going-forth is from the end of the heavens.

Answer. My beloved is like a gazelle or a young roe-buck!

Fifth Lesson.

THOU seest, O beloved, how new and how strange a mystery is here! John is not born, but by leaping he speaketh; he is yet unseen, and he giveth warning; he is not yet able to cry, but by his acts he is heard; he draweth not yet the breath of life, but he preacheth God; he seeth not yet the light, but he maketh known the Sun; he is not come out of the womb, but he hasteth to play the Fore-runner; in the Presence of the Lord he cannot restrain himself; he rebelleth against the bounds set by nature, and strug-

gleth to break out of the prison of the belly; his longing is to herald the coming Saviour. He saith, as it were: "Behold, the Deliverer cometh—and am I to remain still bound to abide here? The Word cometh, that He may set right all things—and am I still to tarry in prison? I will go forth. I will run before Him, and cry aloud to all men, 'Behold the Lamb of God! Which taketh away the sin of the world!'"

Fifth Responsory.

Rejoice with me, rejoice with me, all ye that love the Lord, for, while I was yet a little one, I pleased the Most High, and I have brought forth from my bowels God and man.

Verse. All generations shall call me blessed, for God hath regarded the low estate of His hand-maiden.

Answer. And I have brought forth from my bowels God and man.

Sixth Lesson.

BUT do thou tell us, O John, how it came to pass that while thou wast still in the darkness of thy mother's womb, thou didst see and hear? How didst thou behold the things of God? How didst thou leap and bound for joy? "Great," saith John, "is the mystery of that which taketh place here, far from the understanding of men are these doings. It is meet that I should do a new thing in nature for the sake of Him Who is making new things which are beyond nature. I see in the womb, because I see the Sun of righteousness in a womb. I hear, because I am coming as the herald of the Great Word. I cry out, because I espy the Only-begotten Son of the Father clad in Flesh. I bound for joy, because I see that He by Whom all things were made, hath taken upon Him the form of a servant. I leap,

because I think of the Redeemer of the world being made Flesh. I run before His coming, and herald His approach unto you with this, as it were, my confession."

Sixth Responsory.

Blessed art thou that hast believed, for there shall be a performance of those things which were told thee from the Lord. And Mary said: My soul doth magnify the Lord.

Verse. ¹ Come, hear, and I will declare what God hath done for my soul.

Answer. My soul doth magnify the Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. My soul doth magnify the Lord.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 39.)

AND Mary arose in those days and went into the hill-country with haste, into a city of Judah. And entered into the house of Zacharias, and saluted Elizabeth. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk. ii. Comm. on Luke i.*)

We must here consider that the greater cometh unto the lesser, Mary unto Elizabeth, Christ unto John. And again afterwards, to hallow the baptism of John, the Lord came unto him to be baptized. It was soon that the blessings of the coming of Mary and of the Presence of God were made manifest. Have regard here to the distinction made, and to the special weight of every word. Elizabeth was the first to hear the voice of Mary's

salutation, but John was the first to receive grace. She heard naturally, but he leaped mystically. She hailed the coming of Mary, he that of the Lord, Mary and Elizabeth spake words full of grace, but JESUS and John worked, and commenced their mystery of godliness from their mothers' beginnings, and so by twin miracles the mothers prophesied from the spirit of their unborn offspring. The babe leaped, and the mother was filled with the Holy Ghost. The mother was not filled before the son, but when the son was filled with the Holy Ghost, he filled his mother also.

Seventh Responsory.

All generations shall call me blessed, for the Lord, That is mighty, hath done to me great things, and holy is His Name.

Verse. And His mercy is on them that fear Him, from generation to generation.

Answer. For the Lord, That is mighty, hath done to me great things, and holy is His Name.

Eighth Lesson.

"AND whence is this to me, that the Mother of my Lord should come to me?" That is to say, How cometh it to pass that so great a good should befall me, as that the Mother of my Lord should come to me? I feel the miracle, I acknowledge the mystery; the Mother of my Lord, pregnant with the Word, is full of God.

(56) "And Mary abode with her about three months, and returned to her own house." It is meet to record how Mary showed this kindness, and abode this mystic number of months.² She tarried long, not only for friend-

¹ Ps. lxx. 16.

² If a Ninth Lesson of the Feast be required the Eighth is broken here.

ship's sake, but also for the good of the Great Prophet. For if the first coming of Mary so blessed him, that even as a babe in the womb he leapt for joy, and his mother was filled with the Holy Ghost, what blessedness must we not deem to have flowed upon him from so long neighbourhood of Mary? Thus was the Prophet anointed, and trained by exercise like a strong wrestler, in his mother's womb, for his sinews were being braced for a hard battle.

Eighth Responsory.

O Holy Virgin Mary, happy indeed art thou, and right worthy of all praise, for out of thee rose the Sun of righteousness, even Christ our God.

Vers. Pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that make remembrance of thine holy Visitation feel the might of thine assistance.

Answer. For out of thee rose the Sun of righteousness.

Vers. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Even Christ our God.

Ninth Lesson. (For the Holy Martyrs Processus and Martinian.)

AT what time Peter and Paul were kept in the Mamertine Prison, at the foot of the Tarpeian Rock, two of the gaolers, named Processus and Martinian, along with other forty, were moved by the preaching and miracles of the Apostles to believe in Christ, and were baptized in a spring which suddenly brake forth out of the rock. These men let the Apostles depart if they willed it. But Paulinus, Prefect of the soldiers, when he heard what was come to pass, strove to turn away Processus and Martinian from their purpose. And when he found that he but wasted time, he ordered their faces

to be bruised and their teeth to be broken, with stones. Moreover, when he had had them led to the image of Jupiter, and they still boldly answered that they would not worship the gods, he caused them to be tormented on the rack, and white-hot plates of metal to be put to their flesh, and that they should be beaten with sticks. While as they were suffering all these things they were heard to say only this one word—"Blessed be the Name of the Lord." They were afterwards cast into prison, and in a little while they were taken outside the city, and slain with the axe, upon the Aurelian Way. The Lady Lucina buried their bodies upon her own farm, upon the 2nd day of July, but they were afterwards brought into the City, and are buried in the Church of the Prince of the Apostles.

The Hymn, "We Praise Thee, O God, &c.," is said.

LAUDS.

First Antiphon. Mary arose * and went into the hill country with haste, into a city of Judah.

Second Antiphon. Mary entered * into the house of Zacharias, and saluted Elizabeth.

Third Antiphon. When Elizabeth heard * the salutation of Mary, the babe leaped in her womb, and she was filled with the Holy Ghost. Alleluia.

Fourth Antiphon. Blessed art thou among women, * and blessed is the Fruit of thy womb.

Fifth Antiphon. As soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. Alleluia.

Vers. Blessed art thou among women—

Answer. And blessed is the Fruit of thy womb.

Antiphon at the Song of Zacharias.

When Elizabeth heard the salutation of Mary, she spake out with a loud voice and said: Whence is this to me, that the Mother of my Lord should come to me? Alleluia.

Prayer throughout the Office.

GRANT, O Lord, we beseech Thee, unto all Thy servants, the gift of Thine heavenly grace, that even as the Blessed Virgin being made a Mother hath been unto them the first step unto their salvation, so the godly and solemn memorial of her Visitation may be the bringer of an increase of peace. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The only Commemoration is that of the Holy Martyrs Processus and Martinian.

Antiphon, "Even the very hairs of your head, &c.," and *Verse and Answer*, (p. 430.)

Prayer.

O GOD, Who dost encompass and shield us with the glorious witnessing of Thine holy Martyrs Processus and Martinian, grant unto us the grace to improve by their example, and the happiness to rejoice because of their intercession. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Prime, Terce, Sext, and None, the Antiphons are the First, Second, Third, and Fifth, from Lauds, respectively.

MARTYROLOGY.

Upon the 3rd day of July, were born into the better life—

At Alexandria, the holy martyrs Tryphon and twelve others.

At Constantinople, the holy martyrs Eulogios and his Companions, [fourth century.]

At Cæsarea, in Cappadocia, holy Hyacinth, a groom of the bed-chamber to the Emperor Trajan. He was accused of Christianity, variously tormented with stripes, and cast into prison, where he died of hunger.

At Chiusi, in Tuscany, the holy martyrs Irenæus, a Deacon, and Mustiola, a matron, who under the Emperor Aurelian were tormented in divers and terrible ways, and gained a crown of martyrdom.

Upon the same day, the holy martyrs Marcus and Mucian were slain with the sword for Christ's sake. A child called out to them not to sacrifice to idols, and for this reason was ordered to be whipped, and forasmuch as he continued to confess Christ all the more vehemently, he also was put to death, along with a certain Paul who also had exhorted the martyrs.

At Laodicea, in Syria, holy Anatolius, Bishop [of that see, in the year 283,] who has left writings which are admired not by devout men only, but by philosophers also.

At Altino, in Venetia, holy Heliodorus, Bishop [of that see, about the year 390,] famous for his teaching and holiness.

At Ravenna, the holy Confessor Dathus, Bishop [of that see, in the year 190.]

At Edessa, in Mesopotamia, is commemorated the translation from India of the body of the holy Apostle Thomas, whose relics have since been brought to Ortona, [in Italy. Henry the Liberal, Count of Champagne, brought one whole rib of St Thomas from the East. He presented it to the Collegiate Church of St Stephen de Troyes (Aube.)]

SECOND VESPERS.

The same as the First, except the following.

Antiphon at the Song of the Blessed Virgin. All generations shall call me blessed, for God hath regarded the lowliness of His hand-maiden. Alleluia.

A Commemoration is made of the Holy Apostles Peter and Paul. Antiphon and Verse and Answer from the Common Commemoration, (p. 181.) Prayer as on June 29.

On the 3rd, 4th, and 6th of July, being the 5th, 6th, and 8th days of the Feast of the Holy Apostles Peter and Paul, the Office is that Common to all the Apostles, except the following.

1. *The Lessons of the First Nocturn are from Scripture according to the Season.*

2. *The Lessons of the Second and Third Nocturns as immediately hereafter given.*

3. *The Antiphons at the Songs of Zacharias and of the Blessed Virgin, and the Verses and Answers at Lauds and Vespers are from the Common Commemorations, (pp. 28 and 181.)*

4. *The Prayer is from June 29, except from the evening of the 5th till the end, when it also is from the Common Commemoration.*

On the 3rd and 4th, the Antiphons are not doubled.

JULY 3.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (1st for the Birth-day of SS. Peter and Paul.)

“PRECIOUS in the sight of the LORD is the death of His Saints”—and no cruelty can trample out that Religion which was founded in the mysterious Sacrifice of the Cross of Christ. Under persecution the Church waneth not, but waxeth. And the Lord’s field is ever clothed with a nobler harvest, when the grains of His wheat abide not alone, but fall into the ground, and die, and bring forth fruit manifold, (John xii. 24.) What an increase hath sprung up from these two glorious grains of God’s seed, is witnessed by the thousands of blessed martyrs who have rivalled the triumph of the Apostles, who gird this our city with their red and world-famous armies, and have set upon her head a crown of many kingly jewels.

Fifth Lesson.

THEIR united succour, dearly beloved brethren, which hath been given unto us by God as an example of patience and a confirmation of faith, will be the cause of our joy on the days of the commemoration of all the Saints, but amid all their glory, doth excel in glory the glory of their spiritual fathers, whom the grace of God exalted to such a pitch of eminence among all the members of the Church, that they seem as it were the two eyes of that body whereof Christ is the Head. The worthy deed and loyal courage of either of them are such as to baffle all power of man’s speech worthily to express the same, nor need we draw any distinction between them. In their election they were peers, in their work fellows, and in their end equals.

Sixth Lesson.

BUT, as our own experience hath taught us, and that of our forefathers hath proved, we believe and

trust that, amid all the toils whereby in this life we strive towards the obtaining of God's mercy, we shall ever be holpen by the prayers of these our special Patrons, and that when our own sins thrust us down, the good deeds of the Apostles may pull us up. Through our Lord JESUS Christ, Who, with the Father and the Holy Ghost, hath but one power, as He hath one Divine nature, for ever and ever. Amen.

THIRD NOCTURN.

Lessons from Matth. xix. 27, with the Homily of the Venerable Bede, (p. 400.)

MARTYROLOGY.

Upon the 4th day of July, were born into the better life—

The Prophets Hosea and Haggai, [766 and 520 B.C.]

In Africa, the holy martyr Jucundian, who was drowned in the sea for Christ's sake.

In the county of Bourges, in Gaul, the holy martyr Laurian, Bishop of Seville, in Spain, [in the year 544,] whose head has been taken thither.

At Sirmich, [in Hungary,] the holy martyrs Innocentius, Sebastia, and thirty others.

At Madaurus, in Africa, the holy martyrs Namphanion and his Companions, whom he nerved to the fight and carried on to the crown. [Namphanion has among his countrymen been called the Arch- or Proto-Martyr, because he was the first to shed his blood in a public persecution—that of Septimius Severus, at the end of the second century. The names of his companions were Miggine, Luciate, and Sanae.]

At Cyrene, in Libya, the holy Confessor Theodorus, Bishop [of

that see,] who in the persecution under Diocletian was hid with scourges loaded with lead, under the President Dignian, and had his tongue cut out, but in the end died in peace.

On the same day, holy Flavian, second Patriarch of Antioch, and Elias, Bishop of Jerusalem, who were banished by the Emperor Anastasius because of the Council of Chalcedon, and passed away as conquerors to be ever with the Lord.

At Augsburg, holy Ulderic, Bishop [of that see,] famous for the grace of wonderful self-restraint, beneficence, watchfulness, and miracles, [in the year 973.]

At Lisbon,¹ the holy widow Isabel, Queen of Portugal, [in the year 1336,] whose feast is kept upon the 8th day of this present month of July by order of Pope Innocent XII.

At Tours, are commemorated upon this same day both the translation of the body of the holy Confessor Martin, Bishop of that city, and the dedication of his church there, being also the same day whereon he had been ordained Bishop not many years before.

JULY 4.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the Epistle of St Paul to the Romans, written by St John Chrysostom, [Patriarch of Constantinople.] (*Serm. xxxii. in the Moral Exhortations.*)

THE Apostle Paul wisheth unto us the grace of our Lord JESUS Christ, as the mother of all good, and it remaineth for us to show ourselves

¹ But, according to the lessons of her feast, she died at Estremoz.

worthy of the care of such a Protector, that we may not only listen to Paul's voice, while we are here, but when we pass away to the hereafter, may earn a sight of that great soldier of Christ. Yea—if we listen to him here, we shall see him there. Not nigh, but from afar off, shall we see him—see him standing near the glory of that Kingly throne where the Cherubim glorify God, where the Seraphim are flying, there shall we see Paul along with Peter, a prince and a leader of the army of the saints, and we shall rejoice in his brotherly love.

Fifth Lesson.

FOR if, while he was yet here, he so loved men, that, although he would fain have been dissolved and been with Christ, yet he was willing still to tarry for man's sake, much greater is the tender love which he now showeth. This is why I love Rome, although if I would, there are many other things for which I might praise her—her greatness, her antiquity, her beauty, her population, her empire, her wealth, or her victories. But all these I pass by, and I call Rome blessed for this cause, that Paul in his lifetime loved her children so well, was so kindly toward them, taught openly there, and at length laid down his life among them. They have there his holy body, and this alone maketh that city illustrious more than doth aught else. And just as a great and strong body hath two bright eyes, so are the bodies of these two Holy Apostles in the city of Rome.

Sixth Lesson.

NOT brighter is the sky when the sun doth make it all light with his beams, than is the city of Rome darting forth these twin rays of light

to the uttermost bounds of the earth. There it is that Paul, there it is that Peter, will rise, and be caught up to meet the Lord in the air. (1 Thess. iv. 16.) Think, and thrill at the thought, of what Rome will see then, when she beholdeth Paul and Peter rising suddenly out of that coffin, to be caught up to meet the Lord. What rose will Rome offer to Christ? What twin crowns are they wherewith that city is adorned withal? What fresh springs hath she in her? Therefore it is that I marvel at that city, not because of the abundance of her gold, not because of her pillars, not because of any other loveliness that she hath, but because of these two pillars of the Church. Would that I could even now embrace the corpse of Paul—that I could cling to his grave—that I could see the dust of that body, which filled up those things that were behind of the sufferings of Christ (Col. i. 24,) which bore about in it the marks of the Lord JESUS (Gal. vi. 17,) and which went everywhere carrying the seed of the Gospel!

THIRD NOCTURN.

Lessons from Matth. xix. 27, with the Homily of the Venerable Bede, (p. 468.)

MARTYROLOGY.

On the morrow we keep the Feast of St Anthony Mary Zaccaria, Confessor, founder of the Clerks Regular of St Paul, a man illustrious for every virtue, and famous for miracles. Leo XIII. enrolled his name among those of the Saints. His body is revered at Milan, in the Church of St Barnabas.

Upon the same 5th day of July, were born into the better life—

At Rome, the holy martyr Zoe, the wife of the blessed martyr Nicostratus.

She was praying at the grave of the blessed Apostle Peter when she was arrested by the persecutor under the Emperor Diocletian, and committed to a dark prison. In the end she was hung on a tree by her neck and hair, and a thick smoke made below her, and so, constantly confessing the Lord, gave up the Ghost.

In Syria, the holy martyr Domitius, [in the year 363,] who by his power doth many kindnesses unto the dwellers there.

At Cyrene, in Libya, the holy martyr Cyrilla, [in the year 310.] In the persecution under Diocletian live embers mixed with incense were laid upon her hand, and she held them there for a long while, lest, if she jerked away the live coals, she should seem to have offered the incense, when she was most cruelly mangled, and so passed away to Christ her Bridegroom adorned with her own blood.

At Jerusalem, holy Athanasius, Deacon [of the Church of Rome.] He was seized by the heretics regarding the holy council of Chalcedon, [held in the year 451,] and after he had been tried with all kinds of torments, was at length slain with the sword, [in the year 452.]

In Sicily, the holy martyrs Agathon and Triphina.

At Tomisvar, on the Black Sea, the holy martyrs Marinus, Theodotus, and Sedophas.

At Trier, the holy Confessor Numerian, [Bishop of that see, in the year 657.]

On the same day is commemorated the holy Confessor Michael de Sanctis, of whom mention is made upon the 10th day of April.

At San Severino, in Picenum, the holy Virgin Philumena, [sixth century.]

Vespers of the following.

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JULY 5.

St Anthony Mary Zaccaria, Confessor.

Double.

All from the Common Office for a Confessor, (p. 453,) except the following.

Prayer throughout the Office.

MAKE us able, O Lord God, in the Spirit of Thy blessed Apostle Paul, to know the love of Christ which passeth knowledge, wherein Thy blessed servant Anthony Mary was so wonderfully taught when he gathered together in Thy Church new households of clerks and of virgins. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of the holy Apostles Peter and Paul. Antiphon and Verse and Answer from the General Commemorations, (p. 181.) Prayer from June 29.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ANTHONY Mary Zaccaria was born [in 1502] of a noble family, at Cremona, on the Pau. Even in his childhood marks of his future holiness became manifest. There shone brightly in him, signs of excellent graces of childlike love toward God and the blessed Virgin, and more

especially of tenderness toward the poor, for the relief of whose needs he was ready more than once to strip off his own costly dress. He studied arts at his own home, philosophy at Ticino, and medicine at Padua, and as he excelled all others in goodness, so did he surpass all his companions in intellectual power. After taking his degree he returned home, and there understood from God that his call was to the healing of souls, rather than to that of bodies. He therefore began earnestly to study theology while he continued in the meantime to visit the sick, to teach Christian doctrine to children, to excite godliness among the young, and oftentimes even to exhort the aged to amend their ways. It is said that when he first said Mass after his ordination a light broke from heaven, and he seemed to the astonished bystanders to be surrounded by a circle of angels: from that time forth he laboured more earnestly for the salvation of souls, and the struggle against evil living. His fatherly love for strangers, for the needy, and for the afflicted, and the godly exhortations and alms wherewith he entertained them, made his house to become a refuge for the wretched, and earned for himself from his fellow-citizens the title of father of the fatherland and of angels.

Fifth Lesson.

WHILE he was at Milan he be-
thought him that greater Christian good might be done if he gathered round him some fellow-labourers in the Lord's vineyard, and when he had conferred thereon with those noble and holy men Bartholomew Ferrari and James Morigia, he founded the brotherhood of Clerks Regulars, to whom on account of his own great love for the Apostle of the Gentiles he

gave the name of Clerks of St Paul. Under the approbation of the Supreme Pontiff Clement VII. and the confirmation of Paul III. this brotherhood was in a short time widely spread abroad. The Congregation of nuns who are called Angelicals also regard Anthony Mary as their Father and Founder. His own thought of himself was so lowly that he never would be at the head of his own Order. In great long-suffering he bore with patience the violent storms which were raised against his Institute. In the greatness of his charity he never ceased to enkindle the members of religious orders to love toward God, to exhort priests to live Apostolic lives, and to found guilds of married men, to the bringing forth of much fruit. Somewhiles he and his disciples would walk through the streets and squares with a Cross carried before them, and there by burning and vehement harangues call to salvation the wandering and the wicked.

Sixth Lesson.

IT is to be remembered that in his burning love for JESUS Crucified he reminded all men of the Mystery of the Cross by the sound of a bell every Friday evening, and himself as a true disciple of Paul always bore about in his body the dying of the Lord JESUS, (2 Cor. iv. 10.) The holy Name of Christ is found everywhere in his writings and was ever in his mouth. He was moved by a singular love toward the Holy Eucharist. He established a custom of receiving it often, and is said to have brought in the practice of exposing the same upon a lofty throne for three days' adoration. Of his earnest modesty the appearance of life which was seen even in his dead body seemed a witness. . Together with all these

things he possessed the gifts of trance, of tears, of knowledge of things to come, of reading the thoughts of the heart, and of power against the enemy of mankind. He was worn out with toil when he was seized with his last illness at Guastalla, whither he had been called as a peacemaker. He was carried to Cremona amid the tears of his brethren and the embraces of his devoted mother, whose imminent death he foretold. He was comforted by a vision of the Apostles above, and predicted the increase of his Brotherhood. On the 5th day of July, in the year 1539, he died a holy death at the age of thirty-six. Christians forthwith began to honour him for his eminent sanctity and the number of his signs and wonders, which honour the Supreme Pontiff Leo XIII. approved and confirmed, and on the Feast of the Lord's Ascension in the year 1897 solemnly enrolled his name among those of the Saints.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark, (x. 15.)

AT that time: Jesus said unto His Disciples: Whosoever shall not receive the Kingdom of God as a little child: he shall not enter therein. [And He took them up in His arms, put His hands upon them, and blessed them.] And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Sermon 47: various.*)

That which the Lord commandeth hard and heavy seemeth: ["Come, take up the Cross, and follow Me"; and as it is written elsewhere,] "If

any man will come after Me, let him deny himself, and take up his cross, and follow Me. (Matth. xvi. 24.) But neither hard nor heavy is that which He commandeth when He that commandeth giveth help to fulfil. That is true which is said in Ps. xvi. 5, "By the words of Thy lips I have kept me to strait paths." That which is hard in the commandment love maketh easy. How great is the power of love, we know. And what signifieth this, "let him deny"? Let him put no trust in himself, let him feel that he is man, and let him have regard unto that which was spoken of the prophet, (Jer. xvii. 5,) "saying, Cursed be the man that trusteth in men." Let him mistrust himself, but not to sink; let him mistrust himself, that he may cleave unto God.

Eighth Lesson.

WHITHER are we to follow the Lord? Whither He is gone, we know. He is risen from the dead, and is gone up into heaven. Thither we must follow Him. And we must not despair of so doing, not because man is able to do anything, but because "He is faithful That promised." (Heb. xi. 11.) Why, then, should we despair, since "we are members of His Body, of His Flesh, and of His Bones," Who is the Head of the Church, and He "is the Saviour of the body," (Eph. xxx. 23.) Good is it to follow Him, but whither we are to follow Him we must see. When the Lord JESUS uttered those words bidding us to follow Him, He had not Himself as yet arisen from the dead, He had not as yet suffered, there lay still before Him the cross, shame, mockery, scourging, thorns, wounds, outrages, insults, death. After He uttered those words, His way became very rough. Art thou slothful? wiltst

thou not to follow Him, but follow Him all the same, for who would not follow unto glory? All men love exaltation, but lowliness is the step to rise withal.

Ninth Lesson. (Epis. xxxviii.)

TAKE up thy cross, and follow the Lord, and the cross that the Lord commandeth us to carry after Him, that we may follow Him most speedfully, what is it but the death of this flesh? For it is this flesh that crucifieth us until "death is swallowed up in victory," (1 Cor. xv. 55.) Therefore must this our own cross itself be crucified and pierced with the nails of the fear of God, lest if it be free it hamper thee, in the carrying of it, and thou canst nowise follow the Lord save in carrying it. For how canst thou follow Him if thou be none of His. "And they that are Christ's," saith the Apostle, "have crucified the flesh with the affections and lusts," (Gal. v. 24.)

At Lauds a Commemoration is made of the Octave of the Apostles.

MARTYROLOGY.

On the morrow is the Octave of the holy Apostles Peter and Paul.

Upon the same 6th day of July, were born into the better life—

In Judea, the holy Prophet Isaiah, who was sawn asunder under King Manasseh, [about 715 B.C.,] and was buried under the oak at En Rogel beside the flowing of the waters, [the first of the four Greater Prophets.]

At Rome, the holy martyr Tranquillinus, father of the holy martyrs Mark and Marcellian. He had been converted to Christ by the preaching of the holy martyr Sebastian, baptized by the blessed Priest Polycarp, and

himself ordained a Priest by the holy Pope Caius. He was praying at the grave of blessed Paul, upon the Octave Day of the Apostles, when the pagans under the Emperor Diocletian tried and stoned him. And so he finished his testimony, [in the year 286.]

At Fiesole, in Tuscany, the holy martyr Romulus, Bishop [of that see,] a disciple of Peter. He was sent forth by the Apostle to preach the gospel, and when he had proclaimed Christ in many places of Italy, he came back to Fiesole, where he and many Companions were crowned with martyrdom under the Emperor Domitian.

In Campania, the holy Virgin and martyr Dominica, [fourth century.] Under the Emperor Diocletian she was condemned to the beasts for breaking idols, but the beasts did not hurt her. She was then beheaded, and so passed away to be ever with the Lord. Her body is kept with great reverence at Tropea, in Calabria.

On the same day, the holy martyr Lucy, a Campanian by race, who, being tried and sharply tormented under the Vicar Rixius Varus, turned him to Christ, with whom were joined Antoninus, Severinus, Diodorus, Dion, and seventeen others, who all suffered and were crowned together.

In the country of Treves, the holy Priest and Confessor Goer, [in the year 575.]

Vespers are of the following.

JULY 6.

**Octave of the SS. Apostles
Peter and Paul.**

Double.

*All from the Common Office of
Apostles, except the following.*

FIRST VESPERS.

Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer from the Common Commemoration at Vespers in the Psalter. A Commemoration is made of the Second Vespers of St. Anthony. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from the Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St. John Chrysostom, Patriarch [of Constantinople.] (*In the Metaphrastes.*)

O BLESSED Apostles, who have toiled so much for us, what thanks shall we give you? When I remember thee, O Peter, I am lost in amazement—Paul, when I think of thee, my heart overwhelmeth me, and I weep. When I look at your sufferings I know not what to say or what to speak. How many prisons have ye made holy? How many fetters have ye made honourable? How many torments have ye endured? How many reproaches have ye borne? How have ye carried Christ? How have ye made the Churches glad by your preaching? Verily, your tongues were blessed instruments; it was for the Church's sake that your limbs were bloody. Ye have been made in all things followers of Christ. Your sound is gone out through all the earth, and your words to the ends of the world. (Ps. xviii. 4.)

Fifth Lesson.

REJOICE, O Peter, who hast been gladdened by the wood of the Cross of Christ. It was a showing forth of thy Teacher that thou didst will to be crucified, not like the Lord Christ, standing upright, but with thine head toward the earth, as one that made a way from earth to heaven. Blessed are the nails which pierced thine holy limbs. With sure and certain hope didst thou commend thy spirit into the hands of the Lord, thou who hadst been a faithful servant to Him and to His Bride the Church, thou who in thy warm heart hadst loved the Lord more loyally than all the Apostles.

Sixth Lesson.

REJOICE thou also, O blessed Paul, whose head was cut off by the sword, thou whose fearless devotion no words can express. What sword was that which divided thine holy neck, that instrument of the Lord's work, worthy that heaven should wonder at it, and earth worship it? What place was that which drank in thy blood, that appeared like drops of milk upon the raiment of him who smote thee, and made the savage and his comrades to become strangely gentle and faithful? Would that I could have that sword for a crown, and the nails of Peter set therein as the jewels of the diadem.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xiv. 22.)

AT that time: JESUS constrained His disciples to get into a ship, and to go before Him unto the other

side, while He sent the multitudes away. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk. ii. Comm. on Matth. xiv.*)

The Lord commanded His disciples to cross over to the other side, and constrained them to get into a ship. By these expressions we perceive that they were unwilling to leave the Lord, the love of their Teacher making them desire not to lose a moment of His company.

"And when He had sent the multitudes away, He went up into a mountain apart to pray."

Perchance, if Peter, and James, and John, who had seen Him in the glory of the Transfiguration, had been with Him, they would have gone up into the mountain with Him,—but the common herd could not follow Him, save when He taught them on the sea shore, or fed them in the wilderness.

Eighth Lesson.

HE went up into a mountain apart to pray,—not as He Who, with five loaves and two fishes, had satisfied about five thousand men, besides women and children, but as He, Who when He heard of the death of John, departed into a desert place apart (vv. 12-21.) Not that we make two Persons in the Lord; but some of His works He did as God, and some as man.

"But the ship was now in the midst of the sea, tossed with waves."

The Apostles were right to be slow and unwilling to leave the Lord, for, when He was not with them, they were in peril of shipwreck.

Ninth Lesson.

WHILST the Lord abode alone upon the top of the mountain, a contrary wind arose, and the sea

raged, and the Apostles were endangered; and yet the threatening shipwreck held off until JESUS came.

"And in the fourth watch of the night, JESUS went unto them, walking on the sea."

The watches of soldiers are divided into three. When therefore it is said that the Lord came unto them in the fourth watch, it appeareth that they had been in peril all night, and that it was at the end of the night, as it will again be at the end of the world, that He came to the rescue of His disciples.

LAUDS.

Verse and Answer, Antiphon at the Song of Zacharias, and Prayer from the Common Commemoration, (p. 29.)

MARTYROLOGY.

On the morrow we keep the feast of the translation of the holy martyr Thomas, Archbishop of Canterbury. [On the which 7th day of July, in the year of our Lord 1223, his body was raised from its grave in the crypt of Canterbury Cathedral and placed in a shrine.]

Upon the same 7th day of July, were born into the better life—

At Rome, the holy martyrs Claudius the book-keeper, Nicostratus the chief clerk, Castorius, Victorinus, and Symphorianus, whom holy Sebastian brought to believe in Christ and the blessed Priest Polycarp baptized. Fabian the judge ordered them to be arrested while they were seeking the bodies of holy martyrs, and troubled them for ten days with threats and cajolery. When he found that he was in nowise able to move them, he ordered them to be tortured and afterwards to be cast into the sea, [in the year 302.]

At Durazzo, in Macedonia, the holy

martyrs Peregrin, Lucian, Pompey, Hesychius, Papius, Saturninus, and German. These were Italians by nation, and fled to Durazzo during the persecution under Trajan. When they came thither they saw holy Bishop Astius hanging upon the cross for Christ's faith's sake, whereupon they openly confessed themselves to be Christians, and by command of the President they were first tried and then drowned in the sea.

At Perugia, the blessed Pope Benedict XI., surnamed Tarvisini, a Friar of the Order of Preachers, who in the short while of his Papacy did wondrous much for the peace of the Church, the restoration of discipline, and the increase of religion. [He died at Perugia in 1304, after reigning eight months and some days.]

At Alexandria, the holy Pantænus. He was a man apostolic and adorned with all wisdom. Such was his use and love toward the Word of God that he went glowing with faith and earnestness to preach the gospel of Christ to the nations that are in the uttermost parts of the East. Thence he returned to Alexandria, and there at length he fell asleep, under the Emperor Antoninus Caracalla, [in the year 214.]

At Brescia, the holy Confessor Apollonius, Bishop [of that see, second century.]

In Saxony, holy Willibald, first Bishop of Eichstadt, who laboured in the Gospel along with holy Boniface and turned many peoples to Christ, [he died in the year 786,] whose feast we keep upon the 9th day of this present month of July.

[At Clermont,] in Auvergne, holy Illidius, Bishop [of Clermont,] [in the year 385.]

At Urgel, in Spain, holy Odo, Bishop [of that see,] [in the year 1122.]

In England, holy Hedda, [a monk of the monastery of St Hilda,] Bishop of the West Saxons. [In the year 676 he lived first at Dorchester, but afterward removed his see to Winchester. He governed his church with great holiness for about thirty years, and departed to the Lord in the year 705.]

At Gray, in Burgundy, blessed Peter Foreri, a Canon Regular of the Order of the Most Holy Saviour, famous for graces and miracles, [in the year 1640.]

In England, the holy Virgin Eadelburg, daughter of [Anna,] King of the East Angles. [She became a nun, and finally Abbess, in the monastery of Ferremontier, in the forest of Brie, in France, about the year 695.]

Prayer throughout the day from the Common Commemoration. Vespers of the following.

JULY 7.

**Translation of St Thomas,
Archbishop [of Canterbury,]
Martyr.**

Greater Double.

All as in the Common Office for One Martyr, (p. 404,) except the following.

Prayer throughout the Office. (Extracted from the Salisbury Missal.)

O GOD, Who dost grant unto us to keep the translation of Thy blessed Martyr and Bishop Thomas, we humbly beseech Thee, for his sake, and at his prayers, to translate us from vice unto virtue, and from the dungeon unto the throne. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers Commemoration of the Holy Apostles Peter and Paul, same as the Common Commemoration, (p. 181.)

MATTINS.

FIRST NOCTURN.

Lessons from Acts xx. 17, as in the Common.

SECOND NOCTURN.

Lessons from St Ambrose, (p. 415.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (x. 11.)

AT that time: JESUS said unto the Pharisees: I am the Good Shepherd. The Good Shepherd giveth His life for His sheep. And so on.

Homily by Pope St Gregory [the Great.] (14th on the Gospels.)

Dearly beloved brethren, ye have heard from the Holy Gospel what is at once your instruction, and our danger. Behold, how He Who, not by the varying gifts of nature, but of the very essence of His being, is Good, behold how He saith: "I am the Good Shepherd." And then He saith what is the character of His goodness, even of that goodness of His which we must strive to copy: "The Good Shepherd giveth His life for the Sheep." As He had foretold, even so did He; as He had commanded, so gave He ensample. The Good Shepherd gave His life for the sheep, and made His Own Body and His Own Blood to be our Sacramental Food, pasturing upon His Own Flesh the sheep whom He had bought.

Seventh Responsory.

¹ A crown of gold upon his head, wherein is engraved Holiness, an ornament of honour, a costly work.

Verse. For Thou hast prevented him with the blessings of sweetness, Thou hast set a crown of precious stones upon his head.

Answer. Wherein is engraved Holiness, an ornament of honour, a costly work.

Eighth Lesson.

HE, by despising death, hath shown us how to do the like; He hath set before us the mould wherein it becometh us to be cast. Our first duty is, freely and tenderly to spend our outward things for His sheep, but lastly, if need be, to serve the same by our death also. From the light offering of the first, we go on to the stern offering of the last, and, if we be ready to give our life for the sheep, why should we scruple to give our substance, seeing how much "more is the life than meat?" (Matth. vi. 25.)

Eighth Responsory.

This is a Martyr indeed, who shed his blood for Christ's Name's sake; who feared not for the threats of judges, nor sought to be great with the glory of this world, but pressed on unto the kingdom of heaven.

Verse. ² The Lord guided the righteous in right paths, and showed him the kingdom of God.

Answer. Who feared not for the threats of judges, nor sought to be great with the glory of this world, but pressed on unto the kingdom of heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

¹ Altered from Eccclus. xlv. 14.

² Wisd. x. 10, again substituting "the Lord" for "Wisdom."

Answer. Who feared not for the threats of judges, nor sought to be great with the glory of this world, but pressed on unto the kingdom of heaven.

Ninth Lesson.

AND some there be which love the things of this world better than they love the sheep; and such as they deserve no longer to be called shepherds. These are they of whom it is written: "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth" (12.) He is not a shepherd, but an hireling which feedeth the Lord's sheep, not because he loveth their souls, but because he doth gain earthly wealth thereby. He that taketh a shepherd's place, but seeketh not gain of souls, that same is but an hireling; such an one is ever ready for creature-comforts, he loveth his pre-eminence, he groweth sleek upon his income, and he liketh well to see men bow down to him.

MARTYROLOGY.

On the morrow we keep the feast of the holy widow Isabel, Queen of Portugal, famous for her graces and miracles, [in the year 1336,] whom Pope Urban VIII. enrolled among the Saints.

In Lesser Asia, the holy Aquila and Priscilla his wife, of whom the holy Evangelist Luke writeth in the Acts of the Apostles [xviii. 2.]

At Porto, in Italy, fifty holy soldiers, all martyrs, who were brought to the aith through the testifying of holy Bonosa, baptized by the blessed Pope Felix, and slain in the persecution under the Emperor Aurelian.

In Palestine, the holy martyr Procopius. In the persecution under the Emperor Diocletian he was brought

from Bethshan, [where he was reader, exorcist, and interpreter in the church,] to Cæsarea, where at the constancy of his very first answers he was beheaded by the command of Fabian the judge.

At Constantinople, the holy Abrahamite monks, who resisted the Emperor Theophilus concerning the worship of the holy images, and therefore suffered martyrdom.

At Wurzburg, in Germany, holy Killan, Bishop of that city. [An Irish monk, who travelled to Rome in the year 686, was sent by the Roman Pontiff Conon to preach the Gospel. When he had turned many to Christ he was murdered, [in the year 689,] along with Colman a Priest and Tatnan a Deacon.]

At Rome, the blessed Pope Eugenius III. He had been Abbat of the monastery of SS. Vincent and Anastasius, near Rome, before he was made Supreme Pontiff. He ruled the universal Church with wonderful holiness and wisdom. [His name was Bernard Paganelli, and he was a native of Pisa, and Canon of that city. He then became a monk of Cîteaux and disciple of St Bernard before being elected Pope. He was elected Pope on February 15, 1145, and consecrated in the Benedictine Abbey of Fafa on the 16th of that month. He died at Tivoli on July 8, 1153.]

At Trier, the holy Confessor Auspicius, Bishop [of that see, fifth century.]

At Second Vespers Commemoration of St Isabel.

Antiphon. Be wise now therefore, O ye kings, be instructed, ye judges of the earth.

Verse. Blessed Isabel, pray for us.

Answer. That we may be made worthy of the promises of Christ.

Prayer from her Office.

SECOND LORD'S DAY IN JULY.

Feast of the Holy Relics.

Greater Double.

All from the Common Office for Many Martyrs, (p. 420,) except the following.

At the beginning of the Martyrology on the preceding Saturday is read :

On the morrow is the feast in honour of the holy Relics which are laid up in our churches.

Prayer throughout.

LORD, Who workest wonders in the relics of Thy Saints, increase in us the faith of the Resurrection, and make us finally partakers of that immortal glory whereof in their ashes we do honour the pledges. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of the Sunday.

MATTINS.

FIRST NOCTURN.

Lessons from Rom. viii. 12, (p. 421.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Treatise by St John of Damascus upon the Orthodox Faith (iv. 15.)

THE Lord Christ hath made the relics of the Saints to be as it were healing wells, whence floweth for us much good, and a right sweet balm. Do not let any one gainsay this. If God was pleased that water should

flow out of the hard and living rock in the desert, or again out of the jaw-bone of an ass in order to quench the thirst of Samson, why should it seem to any one impossible to believe that He should cause a sweet balm to flow from the relics of the martyrs? Nay. None will gainsay this who hath seen and known that power and honour wherewith God doth glorify His Saints. It is written in the old Law, Num. xix. 16, "Whosoever toucheth . . . a dead body, or a bone of a man, or a grave, shall be unclean." But the martyrs we cannot reckon among the dead.

Fifth Lesson.

FOR since the Life Himself and the Author of life was numbered among the dead we cannot call them dead who have died in the hope of the Resurrection, and in faith toward Him. How could a corpse work miracles? But through the Saints devils are cast out, diseases are put to flight, the sick are healed, the blind receive their sight, lepers are cleansed, trials and sorrows are done away; in short, through the Saints every good gift and every perfect gift cometh down from the Father of Lights upon them who believe, nothing wavering. What trouble wouldst thou not take to find a patron to commend thee unto an earthly king and to speak unto him on thy behalf? and are not they to be honoured who offer themselves as the patrons of all mankind and who entreat God on our behalf?

Sixth Lesson.

IN good sooth are they to be honoured, and thus honoured that we should build temples and offer oblations to God in their name, that we should worship their memories and rejoice therein with spiritual joy, but

a joy which should become them by whom we are invited thereto, and not one by which, while we are seeking to worship them and deserve well of them, we should rather insult and provoke them. Those things by which God is worshipped give pleasure to His servants. Those things by which God is insulted offend His champions, therefore let us worship the Saints with psalms and hymns and spiritual songs, and repentance, and pitifulness toward the poor, the which things are a service acceptable to God. Let us put up to them statues and visible images, but let us rather by imitating their goodness make ourselves their living images.

THIRD NOCTURN.

Lesson from Luke vi. 17, with the Homily of St Ambrose, (p. 433,) the last of the three is omitted.

Ninth Blessing.

May the Gospel's glorious work
Cleansing to our souls afford.

Ninth Lesson.

The Ninth Lesson is the Homily of the Sunday, and the Hymn, "We praise Thee, O Lord, &c.," is said at the end. A Commemoration of the Sunday is made at Lauds and Second Vespers.

JULY 8.

St Isabel, Queen of Portugal, Widow.

Semi-double.

All from the Common Office for an Holy Woman neither Virgin nor Martyr, (p. 502,) except the following.

FIRST VESPERS.

When the full First Vespers are said the Antiphons and Prayer are from Lauds.

MATTINS.

Invitatory. For the holy works of blessed Isabel, * let us praise our God.

*Hymn.*¹

PURE, meek, with soul serene,
Sweeter to her it was to serve unseen
Her God, than reign a Queen.

Now far above our sight,
Enthroned in the azure, starry height,
She reigns in realms of light.

So long as time shall flow,
Teaching to all who sit on thrones below
The good that power can do.

Praise to the Father be—
Praise to the Son—praise, Holy Ghost, to
Thee!
Through all eternity. Amen.

FIRST NOCTURN.

First Antiphon. Thou hast set * the glory of Isabel above the heavens.

Ps. viii. O LORD, our Ruler &c.,
(p. 7.)

Second Antiphon. Come, O My chosen one, * and I will establish My throne in thee.

Ps. xviii. The heavens declare, &c.,
(p. 17.)

Third Antiphon. She hath received a blessing from the Lord, * and mercy from the God of her salvation.

Ps. xxiii. The earth is the LORD's, &c., (p. 46.)

Verse. Many daughters have gathered riches—

¹ Translation by the late Rev. E. Caswall.

Answer. But thou excellest them all.

Lessons from Prov. xxxi. 10, (p. 502.)

First Responsory.

Born daughter of a kingly race, in heaven standeth Isabel victorious, clad in a vesture wrought about with three divers colours of grace. For she hath left upon earth unto all them that come after her a noble ensample of a woman in three states of life.

Verse. As a virgin, as a wife, and as a widow, she walked undefiled.

Answer. For she hath left upon earth unto all them that come after her a noble ensample of a woman in three states of life.

Second Responsory.

She opened her mouth with wisdom, and in her tongue was the law of kindness.

Verse. For thou hast prevented her with the blessings of sweetness.

Answer. And in her tongue was the law of kindness.

Third Responsory.

Thou, O Lord, hast given her her heart's desire, and hast not withholden the request of her lips.

Verse. Thou hast compassed her with Thy favour as with a shield.

Answer. And hast not withholden the request of her lips.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And hast not withholden the request of her lips.

SECOND NOCTURN.

First Antiphon. Because of truth, and meekness, and righteousness *

shall thy right hand lead thee wonderfully.

Ps. xlv. My heart is overflowing, &c., (p. 96.)

Second Antiphon. He breaketh the bow, * and cutteth the weapons in sunder, and burneth the shields in the fire.

Ps. xlv. God is our refuge, &c., (p. 97.)

Third Antiphon. Thy right hand * is full of righteousness and mercy.

Ps. xlvii. Great is the LORD, &c., (p. 98.)

Verse. ¹ Thy rod and Thy staff—

Answer. They comfort me.

Fourth Lesson.

ISABEL, daughter of Peter III., King of Aragon, was born in the year of Christ 1271, and it was an omen of her saintly life, that her father and mother, contrary to the usual custom, caused her to be baptized, not by the name of her mother or grandmother, but by that of her mother's aunt, the holy Lady Elizabeth of Thuringia. As soon as ever she was born, her destiny of being a peacemaker between kings and kingdoms began to appear, for the joy of her birth put an end to the ruinous quarrels of her father and grandfather. As she grew up, her father, delighted with her disposition, was used to foretell that his Isabel would in herself excel all the daughters of the kingly house of Aragon, and that the happiness of his own home and kingdom was all owing to this one damsel, whose heavenly life he venerated for her indifference to bodily finery, her abstinence from pleasures, her many fasts, her instancy in prayer to God, and her activity in doing works

of charity. This illustrious maiden was sought in marriage by many princes, and [at twelve years of age] was wedded with Christian rites to Denys, King of Portugal.

Fourth Responsory.

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house; and the king shall greatly desire thy beauty.

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. And the King shall greatly desire thy beauty.

Fifth Lesson.

AS a wife, she gave herself up as much to the education of her children, as to her own improvement, striving in all ways, next to God, to please her husband. For nearly half the year, she was used to live on bread and water, and once, when she was ill, God changed the water into wine, which the physicians had ordered her to drink, but which she was unwilling to take. Once when she kissed a disgusting ulcer in a poor woman, it was immediately healed. One winter-time when she was giving some money to the poor, and was fain her husband should not see her alms, the coins changed into roses. She gave sight to a maiden who had been born blind, and healed many other persons of grievous sicknesses by the Sign of the Cross. The miracles of this kind, which she worked, were many. She not only built, but richly endowed convents, schools, and churches. She had a wonderful skill in making peace between kings, and toiled unweariedly to lighten all suffering, whether public or private.

Fifth Responsory.

She laid her hands to hard work. She stretched out her hand to the poor, yea, she reached forth her hands to the needy.

Verse. She dispersed, she gave to the poor. Her righteousness endureth for ever.

Answer. She stretched out her hand to the poor, yea, she reached forth her hands to the needy.

Sixth Lesson.

KING Denys died [on the 6th day of January, 1325,] and Isabel, who in her maidenhood had been a pattern to virgins, and in her married life to wives, now, in her loneliness, was an ensample to widows. Clad in the raiment of the nuns of St Clare, she faithfully attended at the King's funeral, and soon after went to Compostella, where she offered many precious gifts, of silk, and gold, and silver, and precious stones, for the benefit of his soul. Thence she returned home, and spent in holy and godly uses everything that remained to her that was dear and costly, eager to relieve every kind of suffering. She lived, not for herself, but for God, and to be useful to mankind. She finished the convent for nuns, right worthy of a Queen, which she had founded at Coimbra. She fed the poor, defended widows, protected orphans. A war being lighted up between her son Alphonsus IV., King of Portugal, and her grandson Alphonsus XI., King of Castile, she resolved to set out to reconcile them, and went to the famous city of Estremoz, [upon the borders of the two kingdoms.] On the journey, she caught a violent fever, of which, after a vision of the Virgin Mother of God, she died a saintly death on the 4th day of July, in the year 1336. She became illustrious for miracles

after her death, especially for the sweetness of the savour of her body, which hath now remained uncorrupt for well-nigh three hundred years,¹ and she hath always been spoken of as "the Holy Queen Isabel." At length, in the year of our salvation 1625, which was that of the Jubilee, Urban VIII., all Christendom gathered together and approving, formally enrolled her name among those of the Saints.

Sixth Responsory.

The kingdoms of the earth and all the glory of the world I have reckoned but loss for the love of Christ JESUS my Lord, Whom I have seen, Whom I have desired, Whom I have believed, Whom I have loved.

Verse. My heart is overflowing with a good matter, I speak of my works unto the king.

Answer. Whom I have seen, Whom I have desired, Whom I have believed, Whom I have loved.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Whom I have seen, Whom I have desired, Whom I have believed, Whom I have loved.

THIRD NOCTURN.

First Antiphon. Praise and beauty are before Him; * holiness and majesty are in His sanctuary.

Ps. xcv. O sing unto the LORD, &c., (p. 148.)

Second Antiphon. The heavens declared His righteousness * and all the people saw His glory.

Ps. xcvi. The LORD reigneth, &c., (p. 149.)

Third Antiphon. With righteousness shall He judge * the world, and the people with equity.

Ps. xcvi. O sing unto the LORD, &c., (p. 157.)

Verse. A fire shall go before Him.

Answer. And burn up His enemies round about.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory*, (p. 505.)

Seventh Responsory.

She opened her mouth with wisdom, and in her tongue was the law of kindness. She looked well to the ways of her household; and she spoke of the testimonies of the Lord.

Verse. She tasted and perceived that her merchandise was good. Her candle went not out by night.

Answer. She spoke of the testimonies of the Lord.

Eighth Responsory.

² I called [upon God,] and the spirit of wisdom came to me, and I preferred her before sceptres and thrones, and esteemed that riches are nothing in comparison of her.

Verse. ³ Wisdom is better than all riches.

Answer. Riches are nothing in comparison of her.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Riches are nothing in comparison of her.

LAUDS.

First Antiphon. While the King was in his chamber, * my spikenard sent forth the smell thereof.

Second Antiphon. The King shall

¹ This was apparently written when she was canonised, in 1625.

² Wisd. vii. 7.

³ Prov. iii. 15.

greatly desire thy beauty, * for He is the Lord thy God.

Third Antiphon. ¹ Mighty in work and word, * to pacify the wrath of the Lord, and to turn the heart of the father unto the son.

Fourth Antiphon. As the rainbow giving light in the bright clouds, * and as the flower of roses in the spring of the year.

Fifth Antiphon. As the morning-star in the midst of a cloud, * and as the moon at the full.

*Hymn.*²

ANGEL of peace, thy regal wealth and fame

Thou didst abandon for thy Lord's sweet sake;

Now Angel choirs thy blessedness proclaim—
Let not the foe thy children overtake.

Be thou our guide in life till we have found
Eternal life. Let all one mind approve.

May every act sweet fragrance breathe
around,

As when the roses hid thy deeds of love.

O blessed Charity! which can bestow
A never-fading crown in heavenly spheres.
To Father and to Son be glory now,
And to the Spirit, through eternal years.

Amen.

Verse. For the sake and at the
prayers of blessed Isabel,

Answer. Be merciful unto Thy
people, O Lord!

Antiphon at the Song of Zacharias.
³ Thou art the exaltation of Jerusalem, *
thou art the great glory of Israël, thou
art the great rejoicing of thy nation.

Prayer throughout the Office.

O MOST merciful God, Who didst
ennoble the blessed Queen Isabel
with divers excellent graces, and withal
with a gift of stilling the tempest of
war, grant unto us through her plead-

ing, in this dying life that peace for
which we humbly pray, and hereafter
to attain unto everlasting joy in Thy
Presence. Through our Lord JESUS
Christ Thy Son, Who liveth and
reigneth with Thee, in the unity of
the Holy Ghost, one God, world with-
out end. *Amen.*

MARTYROLOGY.

On the morrow we keep the feast of
the holy Confessor Willibald, first
Bishop of Eichstad, in Saxony, who
laboured in the Gospel along with holy
Boniface, and turned many peoples to
Christ, [in the year 786,] of whom
mention is made upon the 7th day
of this present month of July.

Upon the same 9th day of July,
were born into the better life—

At Rome, at the Dropping Well, the
holy martyrs Zeno and ten thousand
two hundred and three others, [third
century.]

At Gortyna, in Crete, the holy Cyril,
Bishop [of that see.] In the persecu-
tion under Decius he was cast into the
fire by order of the President Lucius,
when his bonds were burnt but he
escaped unburnt, and the judge was
so confounded at such a marvel that
he would have let him go free, had he
not there and then with lively faith pro-
claimed Christ, wherefore he caused
him to be beheaded.

At Tora, on Lake Velino, in the
persecution under the Emperor Decius,
the holy martyrs Anatolia and Audax.
Anatolia was a Virgin of Christ, she
had healed many sick of divers
diseases throughout the whole pro-
vince of Picenum, and turned them
to Christ, when by command of the
judge Faustinian she suffered divers
punishments. She was delivered from
a serpent which was sent against her
and converted Audax to the faith, and

¹ Ecclus. xlviii. 10; 1. 8, 6.

² Translation by the Rev. Dr Wallace.

³ Judith xv. 10.

at last was run through with a sword as she stood praying with outspread hands. Audax also was thrown into prison, and forthwith received his crown by being beheaded.

At Alexandria, the holy martyrs Paternuth, Copres, and Alexander, who were slain under the Emperor Julian the Apostate.

At La Brille, in Holland, the nineteen holy martyrs who are called the Martyrs of Gorcum. They were subjected to divers mockings and torments, and at last put to death, [in the year 1572,] by the Calvinist heretics, because they defended the authority of the Church of Rome and the real presence of Christ in the Eucharist. Their names were enrolled among those of the holy martyrs by the Supreme Pontiff Pius IX.

At Martula, in Umbria, the holy Confessor Brictius; he suffered many things under Marcian the judge, for confessing the Lord, and when he had turned a great multitude of people to Christ he fell asleep in the Lord. [He was Bishop of Martula at the end of the sixth century.]

At Città di Castello, the holy Virgin Veronica de Quiliani, of the Order of Friars Minors Capuchins, Abbess of the Convent of Poor Clares at Città di Castello. [She was born on December 27, 1660, at Mercatello, a little town in the Duchy of Urbino.] Famous for her wonderful love of suffering and other excellences and gifts of heavenly grace, [in the year 1727,] Pope Gregory XVI. enrolled her name among those of the holy Virgins.

Vespers are of the following.

SECOND VESPERS.

When the Second Vespers are said they are the same as the First, except the

Antiphon at the Song of the Blessed

Virgin. Mother of peace and of thy Fatherland, * Isabel, now victorious in heaven, gain for us peace.

JULY 9.

St Willibald, Bishop of Eichstad, Confessor.

All from the Common Office for a Bishop and Confessor, (p. 437,) except the following.

FIRST VESPERS.

The first verse of the Hymn is changed.

Prayer throughout. Hear, O Lord, &c.

At First Vespers a Commemoration of St Isabel.

Antiphon. Mother of peace and of thy Fatherland, Isabel, now victorious in heaven, gain for us peace.

Verse. Blessed Isabel, pray for us.

Answer. That we may be made worthy of the promises of Christ.

Prayer from her Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

WILLIBALD was a son of holy King Richard, and brother of the holy Virgin Wallburg and of the Abbat Wunibald. When he was three years old he seems to be at the point of death from sickness when his godly parents carried him to the Cross, which it was the use of the noble Anglo-

Saxons to set up in their houses for prayer's sake, and there commended him to God with tears, whereupon he was straightway healed. When he was fifteen years old his parents, in consequence of a vow, put him in a monastery, where he was taught letters and good living. After some years he went on pilgrimage, and while he was visiting the holy places in Palestine he received his eyesight back again upon Calvary after he had lost it for two months.

Fifth Lesson.

HE returned from the East and betook himself to Monte Cassino, where he filled divers offices for ten years, when he went to Rome. Holy Pope Gregory III. sent him into Germany, where he was ordained first Bishop of Eischstad, by holy Boniface, and he took to the work of preaching the Gospel in company with the Apostolic men that were come from England, that is to say the holy Bishops Burchard and Lullus, the Abbat Wigbert, and others. At Eischstad he built a monastery, wherein he showed forth by his own example the things which he had seen at Monte Cassino and in other houses of monks. By his saintly conversation he was a burning and shining light unto his brethren, and trained to a holy life them who resorted to him from all sides. By graces worthy of a Bishop, and by unwearied toil, he greatly profited the church committed to his care. He died full of days, and was buried at Eischstad, about the year of Christ 786. In the Roman Martyrology Willibald is named among the Saints upon the 7th day of July.

Sixth Lesson. (From St Maximus.)

Our blessed Father Willibald is safe now, &c., (p. 449.)

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, with the Homily of St Hilary, (p. 449.)

MARTYROLOGY.

Upon the 10th day of July, were born into the better life—

At Rome, under Publius, Prefect of the City, in the time of the Emperor Antonine, seven holy Brethren, the sons of the holy martyr Felicity. Their names were Januarius, Felix, Philip, Silvanus, Alexander, Vitalis, and Martial. Januarius was first beaten with rods and starved, but in the end hid to death with scourges loaded with lead. Felix and Philip were beaten to death with clubs. Silvanus was killed by being cast over a steep place. Alexander, Vitalis, and Martial were beheaded.

Also at Rome, the holy sisters Rufina and Secunda, both Virgins and both martyrs. In the persecution under the Emperors Valerian and Gallienus they were both tortured and then beheaded, and so passed to heaven. Their bodies lie buried in due honour in the Lateran Cathedral, hard by the Baptistry.

In Africa, the holy martyrs Januarius, Marinus, Nabor, and Felix, who were all beheaded.

At Nicopolis, in Armenia, the holy martyrs Leontius, Maurice, Daniel, and their Companions, who were put to divers and dreadful torments under the Emperor Licinius, and the President Lysias, and at length were cast into the fire, and so finished the course of their testimony.

In Pisidia, the holy martyrs Bianor and Sylvanus, who suffered most cruel torments for Christ's name's sake, and then were beheaded, and so received their crowns, [fourth century.]

At Iconium, the holy martyr Apollonius, who finished his illustrious

testimony upon the Cross, [fourth century.]

At Ghent, the holy Virgin Amelberga, [in the year 772. She was a nun in the Abbey of Munster Blisen, in the Diocese of Liege. She died at the age of 31.]

At Second Vespers a Commemoration of the following. Prayer from their office.

JULY 10.

The Seven Holy Brethren and the holy Virgins Rufina and Secunda, all Martyrs.

Semi-double.

All from the Common Office for Many Martyrs, (p. 420,) except the following.

Prayer throughout the Office.

GRANT, we beseech Thee, O Almighty God, that we who know Thy glorious martyrs to have been in their testimony leal to Thee-ward, may feel the same in their prayers pitiful to us-ward. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

IN the persecution at Rome under Marcus Aurelius Antoninus, there were seven brethren, sons of the holy

woman Felicity, whom the Præfect Publius first essayed to cajole by kindness, and then to shake by fear, to deny Christ and worship the gods; but, by their own bravery and the exhortation of their mother, they remained firm in their confession, and were all put to death in divers ways. Januarius was lashed to death with whips loaded with lead; Felix and Philip were beaten to death with cudgels; Silvanus was thrown over a precipice; Alexander, Vitalis, and Martial were beheaded. Their mother gained the same palm of martyrdom four months afterwards. The seven Brethren gave up their souls to God upon the 10th day of July.

Fifth Lesson.

THE virgin sisters, Rufina and Secunda, were Romans. Their parents had betrothed them to Armentarius and Verinus, but they both consecrated their virginity by vow to Christ, and refused marriage. They were arrested in the reign of the Emperors Valerian and Gallienus. The Præfect Junius failed to change their minds either by promises or threats, and then ordered Rufina to be scourged. While the lashing was going on, Secunda said to the Judge: "Why dost thou judge my sister to honour and me to dishonour? Be pleased to whip us both together, for we both together declare that Christ is God." The Judge was angered at these words, and ordered them both to a dark and stinking dungeon; but it was presently filled with a bright light and a sweet savour. They were then shut up in a hot flue of a bath, but they came forth from it unharmed. Stones were next tied to their necks and they were cast into the river Tiber, but an Angel delivered them therefrom. In the end they were beheaded

on the Aurelian Way, at the tenth mile-stone from the city. The Lady Plautilla buried their bodies upon her own farm, but they were afterwards brought into the city, and laid in the Cathedral Church of the Most Holy Saviour,¹ hard by the Baptistery.

Sixth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (110th on various subjects.)

WONDERFUL is the sight, my brethren, which is set before the eyes of our faith. We have heard with our ears, and we see in our thoughts, a mother, with superhuman love, watching her sons leaving this life before her. All men would fain depart hence before their children, but she was ready to die last. Departing from her, they were not lost, but gone before. And she looked, not to the life they were ending, but to the life they were beginning. They laid aside a life which must needs end in death, and began that life wherein they are alive for ever. The least of her work was that she was an on-looker; more amazing is it, when we remember that she was their exhortress. Her courage was more fruitful than her womb, and when she saw them contending and conquering, her heart contended and conquered in each.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xii. 46.)

AT that time: while JESUS yet talked to the people, behold, His mother and His brethren stood

without, desiring to speak with Him. And so on.

Homily by Pope St Gregory the Great. (3rd on the Gospels.)

Dearly beloved brethren: The gospel which is read this day is but very short, but it is heavy with great mysteries. Here JESUS, our Maker and Redeemer, feigneth Himself as though He knew not His Own Mother, and telleth who they be who are His mother and brethren, not by fleshly kinship, but by kinship of mind. "Who is My Mother? And who are My brethren? Whosoever shall do the will of My Father, Which is in heaven, the same is My brother, and sister, and mother." By the which words, what are we to understand, save that He gathereth together from out of Heathendom many that are willing to obey His commandments, and that He knoweth not Jewry, whereof, according to the flesh, He is a son.

Eighth Lesson.

SEEING that both men and women are called to the faith, we marvel not that He saith that whosoever shall do the will of His Father, the same is His brother, and sister. But it is startling to hear that the same is also His mother. His faithful disciples He is pleased to call His brethren, where He saith: "Go, tell My brethren," (Matth. xxviii. 10.). If then it is by joining His religion that one can become the brother of the Lord, let us see how one can become His mother.

Eighth Responsory.

Theirs is a brotherhood indeed, &c., (p. 428.)

¹ Now known as St John Lateran.

Ninth Lesson.

BUT we must know that even as one becometh His brother or His sister by believing in Him, so one becometh His mother by preaching Him. Such an one, as it were, giveth birth to the Lord by causing Him to be in the hearer's heart, and by words giving His love existence in their neighbour's mind. For an example in point, behold blessed Felicity, whose Birth-day we keep to-day. She was one whose faith made her Christ's hand-maiden, and whose preaching made her Christ's mother. We read in the corrected edition of her Acts that she dreaded as much to leave her seven sons behind her alive in the flesh, as do worldly mothers to send theirs dead before them.

MARTYROLOGY.

On the morrow we keep the feast of the holy brethren Cyril and Methodius, Bishops, who brought many peoples and kings to believe in Christ, and of whom mention is made on the 9th day of March.

Upon the same 11th day of July, were born into the better life—

At Rome, the blessed martyr Pope Pius I., [most likely reigned from 142-157,] who was crowned with martyrdom in the persecution under the Emperor Marcus Aurelius Antoninus.

At Nicopolis, in Armenia, [in the fourth century,] the holy martyrs Januarius and Pelagia, who finished their testimony after having been tormented for four days with the rack, with hooks, and with potsherds.

In the country of Sens, [in the third century,] the holy martyr Sidronius.

At Iconium, the holy martyr Marcian, who under the President Perennius through many torments attained the palm, [in the year 243.]

At Side, in Pamphylia, the holy Priest Cineus, [third century.] In the persecution under the Emperor Diocletian, the President Stratoniceus caused him to be many ways tormented, and afterwards cast into the fire; there he remained unhurt, but afterward, while he was praying, gave up the ghost.

At Brescia, the holy martyrs Savinus and Cyprian, [martyrs in the Diocese of Poitiers, in the fifth or sixth century.] [La Bresse, in France, the native place of these saints, must be meant instead of Brescia, and probably the last entry on this day is merely a repetition.]

At Bergamo, [in Lombardy, in the year 683,] holy John, Bishop [of that see,] who was slain by the Arians for guarding the Catholic faith.

At Cordova, the holy Priest Abundius, who was crowned with martyrdom, [in the year 854,] for inveighing against Mohammedanism.

In the country of Poitiers, the holy Confessor Sabinus, [sixth century.]

Vespers are of the following.

JULY 11.

**SS. Cyril and Methodius,
Bishops and Confessors.**

Double.

All from the Common Office for a Bishop and Confessor, (p. 437,) except the following.

Prayer throughout.

O ALMIGHTY and everlasting God, Who hast granted unto the Slav peoples the knowledge of Thy Name through the mean of Thy blessed Confessors and Bishops Cyril and Methodius, grant that we, who here keep gladly the festival of the

same Thy Saints, may hereafter be gathered unto their company. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. *Amen.*

FIRST VESPERS.

MATTINS.

Hymn.

THE heroes twain, in heaven's high place
Enthroned in light, the twofold grace
And strength of the Slavonian race,
Ye Faithful sing.

One love these brethren linked in one;
One duty urged them forth to run
With eager feet to preach the Son—
Eternal life.

Bulgaria, and Moravia too,
They bring, with all Bohemia, through
The light of heaven's clear shining to
St Peter's feet.

Heaven crownéd for your well-fought fight,
On tearful suppliants turn your sight,
Defend the gift that once your might
Won for the Slav.

O may the generous soil that lies
Thus pleading keep th' eternal prize.
Rome ever gives to her that cries
What Rome first gave.

Father of all the human race,
Redeemer, Giver of all grace
And good, to Thee be thanks and praise
For ever more. Amen.

Verse. ¹ Let Thy Priests be clothed with righteousness.

Answer. And let Thy Saints shout for joy.

Antiphon at the Song of the Blessed Virgin. ² How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things, that say unto Sion: Thy God reigneth!

¹ Ps. cxxxii.

A Commemoration is made of the Seven Holy Brethren from the Second Vespers of the Common of Many Martyrs, with the Prayer as above; also of St Pius I. from the First Vespers of the Common of One Martyr, with the Prayer, "Mercifully consider our weakness."

MATTINS.

Hymn as at Vespers.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (From the Encyclical Letter of Pope Leo XIII.)

THE brethren Cyril and Methodius were born in an honourable position at Thessalonica. As they advanced in years they went to Constantinople to study letters in the capital of the Eastern world. Both made quick progress, but most chiefly Cyril, who gained such learning that he was called for excellency "the Philosopher." Methodius became a monk, but the Empress Theodora, on the recommendation of the Patriarch Ignatius, deemed Cyril worthy of receiving the task of teaching Christianity to the Khazar who dwelt beyond the Crimea. By the grace of God he so taught them that they laid aside their many superstitions and were joined to JESUS Christ. After properly establishing the new community of Christians Cyril hastened back to Constantinople, where he entered the monastery of Polychron, whither Methodius had already withdrawn himself. Rastilaw, Prince of Moravia, having heard tell

² Rom. x. 15; Isa. lii. 7.

of the good deeds beyond the Crimea, sent to Constantinople to the Emperor Michael III. to obtain some Gospel labourers. Cyril and Methodius were sent to him, and gladly received in Moravia, and applied themselves with such power and industry to the work of Christianising souls that it was not long before that nation also joyfully submitted to JESUS Christ. To this end Cyril found of great use the knowledge of the Slavonic language, which he had already acquired, and much effect was produced by the translation of holy Scripture which he made into the language of the people. Cyril and Methodius were the inventors of the alphabet in which the language of the Slavs is characteristically expressed, and for this reason they have been not unjustly termed the fathers of Slavonic literature.

Fifth Lesson.

WHEN the happy tidings of what they had done reached Rome, the Supreme Pontiff the holy Nicholas I. commanded these excellent brethren to come to Rome. When they started for Rome they brought with them the relics of the supreme Pontiff the holy Clement I. which Cyril had discovered at Cherson. On hearing of their approach Adrian II., who had succeeded to the Papacy upon the death of Nicholas, went forth to meet them accompanied by the clergy and people with every sign of honour. Then Cyril and Methodius gave to the Supreme Pontiff in the presence of the clergy an account of the Apostolic office which they had discharged in so holy and toilsome a manner. When it was made blame to them by some enviers that they had used the Slavonic language for the purposes of public worship, they stated their reasons with such clearness and force that the

Pontiff and clergy praised and approved them. When they had both taken an oath that they would remain in the faith of blessed Peter and of the Roman Pontiffs, they were consecrated bishops by Adrian, but it was the Will of God that Cyril, old in grace rather than in years, should close his life at Rome. His dead body received a public funeral, and was laid in the tomb which Adrian had built for himself, but it was afterwards brought to St Clement's and buried hard by the ashes of that martyr. As it was carried through the city with joyful psalm-singing, it seemed as though the procession were rather that of a triumph than that of a funeral, and that the Roman people were offering heavenly honour to some eminent saint. Methodius went back to Moravia, and there became from his whole soul a pattern to his flock, and from day to day more zealous in the service of Catholicism. He confirmed the Pannonians, the Bulgarians, and the Dalmatians in the Christian religion, and laboured much to bring the Corinthians to the worship of the one true God.

Sixth Lesson.

METHODIUS was again accused before John VIII., the successor of Adrian, of unsoundness in faith, and transgression of the traditions of the elders; he was summoned to Rome, and there easily proved, in the presence of John and of some Bishops and clergy of the city, that he had himself always firmly held the Catholic faith, and had carefully taught it to others, and that as regarded the use of the Slavonic language for public worship, he had acted lawfully from certain reasons, and the permission of Pope Adrian, and in nowise contrary to holy writ. The Pontiff therefore in this matter concurred with Methodius,

and confirmed even in writing his arch-episcopal authority and his mission among the Slavs. Methodius therefore went back to Moravia and resumed more earnestly than before the task committed to him, for the which also he cheerfully suffered exile. He converted the Prince of the Bohemians and his wife, and spread the Christian name far and wide among that people. He carried the light of the Gospel into Poland, and according to some writers, after establishing the see of Leopold, went into Muscovy properly so called and established the see of Kieff. At the last he returned into Moravia, and when he felt that he was about to go the way of all flesh he named his own successor, exhorted the clergy and people for the last time to good living, and then calmly departed that life which had been to him a path to heaven. As Rome had honoured Cyril in his death, so did Moravia honour Methodius. The festival of these Saints, which had long been observed among the Slav nations, the Supreme Pontiff Leo XIII. ordered to be kept throughout the Universal Church with a special office and Mass.

THIRD NOCTURN.

Lessons from Luke x. 1, with the Homily of St Gregory, (p. 403.)

Ninth Lesson. (For St Pius I.)

PIUS I., the son of Rufinus, was from Aquilia, and was a Priest of the holy Roman Church when he was made Supreme Pontiff, he lived under the Emperors Antoninus Pius and Marcus Aurelius, he held five ordinations in the month of December, wherein he ordained twelve Bishops and eighteen Priests. There remain several eminent ordinances of his,

notably that which ruleth that the Resurrection of the Lord be not observed upon any day of the week save the Lord's Day. He turned the house of Pudens into a church, and on account of its eminence above the other churches, as being that where the Bishop of Rome dwelt, he dedicated it under the name of the Shepherd. Here he often celebrated, and baptized and numbered among the faithful many converts to the faith. While he strove to do the work of a good shepherd he shed his blood for his sheep, and for the chief Shepherd Christ. He was crowned with martyrdom upon the 11th day of July, and buried upon the Vatican Hill.

LAUDS.

Hymn.

O FATHERLAND'S most radiant light,
Patrons of the Slavonic race,
Twin brethren, ye, of heavenly might,
Accept our yearly song of praise.

O ye whom Rome applauds, receives,
And clasps as in a mother's arms,
Right princely crowns for you she weaves,
And with a new strength you confirms.

Ye penetrate to barbarous lands,
And bring them Christ; so where the
night
Of error fixed its hopeless bands
Ye bring the freedom of the light.

Then hearts in evil once forlorn
With new-found heavenly ardour burn;
The cruel thrustings of the thorn
To flowers of holy living turn.

Though, with the saints above, ye reign
In heavenly homes, from strife apart,
O hear our prayers, and maintain
The faith of the Slavonic heart.

So may the people now that stray,
Like wandering sheep from Christ's one
fold,
Their fathers' better deeds display;
Then faith shall flourish as of old.

O Blessed Trinity, in us
 Renew those bright celestial fires
 To seek the path all glorious
 Where trod the footsteps of our sires.
 Amen.

Verse. ¹ The people will tell of the wisdom of the Saints.

Answer. And the congregation will show forth their praise.

Antiphon at the Song of Zacharias.
 In holiness and righteousness before Him all the days of their life did they serve the Lord, and therefore the Lord God of Israel hath clothed them with a robe of glory.

Commemoration of St Pius I. from Simple Office of One Martyr, (p. 418.) Prayer, "Mercifully consider our weakness," (p. 413.)

MARTYROLOGY.

Upon the 12th day of July, were born into the better life—

At the monastery of Passignano, near Florence, the holy Abbat John Gualberto, [in the year 1073,] founder of the Order of Vallombrosa.

At Milan, the holy martyrs Nabor and Felix, who suffered in the persecution under the Emperor Maximian.

In Cyprus, the blessed Jason, [Bishop of Cyprus, his native land. His name is properly Mnason,] an old disciple of Christ.

At Aquileia, the holy martyr Hermapor, a disciple of the blessed Evangelist Mark, and the first Bishop of the said city. He was performing miracles of healing, preaching without ceasing, and converting the people, when he was many ways punished and at last beheaded, along with his Deacon Fortunatus, and so won an everlasting crown, [under Nero.]

At Lucca, in Tuscany, the blessed martyr Paulinus, who was ordained by the holy apostle Peter the first Bishop of that city. Under the emperor Nero, after many contentings, he finished his testimony along with others his Companions at the foot of Monte Pisano.

On the same day, the holy martyrs Proclus and Hilarion, who gained the palm of martyrdom through most dire torments under the Emperor Trajan and President Maximus.

At Lentini, in Sicily, the holy Epiphana, who had her breasts cut off, and so gave up the ghost, under the Emperor Diocletian and the President Tertyllus.

At Toledo, the holy Virgin and martyr Marciana, who for Christ's faith's sake was thrown to wild beasts and gored by a bull, and so crowned with martyrdom, [fourth century.]

At Lyons, holy Viventolus, [24th] Bishop [of that see, in the year 524. He was a monk of Coudak, in the diocese of Saint-Claude, of the Order of St Benedict.]

At Bologna, holy Paternian, Bishop [of that see, about the year 470.]

Vespers are of the following, from the Chapter inclusive.

JULY 12.

St John Gualberto, Abbat [of Passignano.]

Double.

All from the Common Office for Abbats, (p. 467,) except the following. Prayer throughout the Office, "O Lord, we beseech Thee that the prayers, &c."

¹ Ecclus. xlv.

FIRST VESPERS.

These as regards St John begin at the Chapter. A Commemoration is made of the Second Vespers of SS. Cyril and Methodius.

Antiphon at the Song of the Blessed Virgin. These are holy men who are made the friends of God and glorious heralds of His truth: their tongues are as keys for heaven's opening.

Verse. May Thy priests be clothed with righteousness.

Answer. And Thy saints shout aloud for joy.

A Commemoration is made also of the Holy Martyrs Nabor and Felix. Antiphon, Verse and Answer, from the Common of Many Martyrs.

Prayer.

GRANT, we beseech Thee, O Lord, that as the Birth-day of Thine holy martyrs Nabor and Felix faileth not to come round for our keeping, so their prayers may never fail to accompany it. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JOHN Gualberto was the son of a noble family at Florence. In accordance with the wishes of his father, he became a soldier. While he was in that profession, his only

brother, Hew, was slain by a cousin. On a certain Good Friday, John, armed and accompanied by soldiers, met the murderer, alone and defenceless, in a narrow way, where neither could turn aside. As he was at the point to kill him, the wretch fell on his knees, and stretched out his arms in the form of the Cross, adjuring him, for the sake of that sign, to forgive him; and out of reverence for the Cross he had mercy on him and spared his life. After pardoning his enemy, he went into the Church of St Minias, which was hard by, to pray. And there he saw the image of JESUS crucified, which had that day received the worship of the faithful, bow its head to him. By this miracle John was so moved, that he laid aside soldiering, even against his father's wishes; cut off his hair with his own hands, at the Convent of St Minias, and clad himself in the garb of a monk. In a short while he so shone with all godly and monkish graces, that he became a pattern of excellency to many. When the Abbat of that house died, the monks all chose John to succeed him. But the servant of God desired to obey, more than to command, and, being kept by God for greater things, he betook himself to one Romuald, a dweller in the hermitage at Camaldoli. Through Romuald he received a revelation from heaven, and forthwith founded an Order of his own under the Rule of St Benedict, in the valley called Vallombrosa.

Fifth Lesson.

MANY gathered themselves to him, drawn by the fame of his holy life. Them he took for his comrades, and laboured earnestly among them to cleanse the Church in those parts from

the pollution of heresy and simony, and spread abroad the Apostolic Faith. He and his had to fight with almost countless hardships. Certain enemies broke by night into the monastery of San Salvi, to destroy John and his monks, set the church on fire, pulled down the huts, and mortally wounded all the monks; but the man of God perfectly healed them all by the sign of the Cross. One of his monks named Peter also passed unhurt through a vast and raging fire. At length John and his disciples got the peace which they longed for. He purged Tuscany of the pollution of simony, and restored the faith throughout all Italy to its first purity.

Sixth Lesson.

HE entirely built several monasteries, and furnished them and others with buildings. He restored in them the strict observance of the Rule, and gave them holy laws. He sold the furniture of the Church to feed the poor, and found the very elements subject to him to bend stubborn hearts withal. He used the Cross like a sword to drive out devils. In his old age, worn out by abstinence, watching, fasts, prayers, and punishing of the flesh, his strength utterly gave way, and he often repeated the words of David: "My soul thirsteth for God, for the mighty God, for the living God—when shall I come and appear before God?" (Ps. xli. 2.) When he was at the point of death, he gathered his disciples together and exhorted them to love one another, and, after a little while, ordered the following words to be written down, which he wished should be buried with him—"I, John, do believe and confess that Faith which the Holy Apostles preached, and which the Holy Fathers have ratified in the four Councils." At length, at

Passignano, where he is held in the highest reverence, after a vision of angels which lasted three days, he passed away to be with the Lord, upon the 12th day of July, in the 78th year of his own age, and in that of salvation 1073. He is illustrious for countless miracles, and Celestine III. enrolled his name among those of the Saints.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 43.)

AT that time: JESUS said unto His disciples: Ye have heard that it hath been said: Thou shalt love thy neighbour and hate thine enemy. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk. i., Comm. on Matth. v. and vi.*)

"But I say unto you: Love your enemies, do good to them that hate you." There are many who judge of the commandments of the Lord by their own weakness, and not by the strength of His Saints; and so deem Him to have commanded things impossible. These are they who think that not to hate their enemies is all that they are able to do; and that to command us to love them, is to command more than man's nature can bear. It behoveth then to know, that this which Christ commandeth is not impossible, albeit perfect. This is what David did in respect of Saul and Absalom; the martyr Stephen also prayed for his enemies, even while they were stoning him; and Paul "could wish that himself were accursed from Christ for his" persecutors. (Rom. ix. 3.) And this, JESUS Himself did, as

well as taught, when He said: "Father, forgive them: for they know not what they do." (Luke xxiii. 34.)

Eighth Lesson.

FOR the leaving undone other good works, some excuse can sometimes be given; but no man can give an excuse for being loveless. Such and such an one may say to me, I am not able to fast—but can he say, I am not able to love? Such and such an one may say, I am not able to remain a virgin, I am not able to sell all that I have and give to the poor—but can he say, I am not able to love my enemies?

Ninth Lesson.

THIS is a work wherein the feet are not wearied with running, nor the ears with hearing, neither do the hands fail from labour, that we should set up thereby an excuse to rid us of the duty. It is not said unto us: Go to the East, and search for charity; sail to the West, and ye shall find love. It is into our own inner hearts that we are to go, as saith the Prophet: "Bring it again to mind, O ye transgressors." (Isa. xlv. 8.) What is asked of us is not to be found afar off.

At Lauds a Commemoration is made of the Holy Martyrs Nabor and Felix. Prayer as at Vespers.

MARTYROLOGY.

Upon the 13th day of July, were born into the better life—

At Rome, the holy martyr Pope Anacleto, who governed the Church of God after holy Clement, and adorned the same with a glorious testimony, [in the year 91 or 96.]

On the same day, the holy Prophets Joel and Ezra, [two of the twelve minor Prophets, in the seventh and fifth centuries, B.C.]

In Macedonia, blessed Silas, who was one of the first of the Brethren, and was sent by the Apostles to the churches of the Gentiles along with Paul and Barnabas. He was full of the grace of God, earnestly discharged his duty of preaching, and when he had glorified Christ in his sufferings, afterward fell asleep. Also the holy martyr Serapion, who under the Emperor Severus and the President Aquila attained through fire unto the crown of martyrdom.

In the island of Chios, the holy martyr Myropis, who under the Emperor Decius and the President Numerian was broken with bars, and so passed away to be with the Lord.

In Africa, the holy Confessors Eugenius, Bishop of Carthage, glorious for faith and good works, and all the Clergy of that church, to the number of five hundred or more, [in the year 505,] in the persecution of the Vandals, under the Arian King Hunneric, suffered stripes and hunger—among whom were very many Readers that were little children—and were driven into cruel exile but rejoicing in the Lord. Among the noblest of them were the Archdeacon named Salutaris, and Murrita the second in the ministry, who became Confessors for the third time, and are illustrious for their glorious steadfastness unto Christ.

In Brittany, the holy Confessor Turiaf, Bishop [of the ancient see of Dol,] a man of marvellous simplicity and innocency, [in the year 749.]

In Second Vespers a Commemoration is made of the following. Prayer, "O God, Who year by year, &c.," (p. 413.)

JULY 13.

THIRD NOCTURN.

St Anaclete,¹ Pope and Martyr.

Lessons from Luke xiv. 26, with the Homily of St Gregory, (p. 411.)

Semi-double.

MARTYROLOGY.

All from the Common Office for a Martyr, (p. 404,) except the following. Prayer throughout the Office, "O God, Who year by year, &c.," (p. 413.)

On the 14th day of July, were born into the better life—

At Lyons, the holy Confessor "Buona-ventura,"² of the Order of Friars Minors, Cardinal Bishop of Albano, Doctor of the Church, very famous for his teaching and the holiness of his life, [in the year 1279.]

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ANACLETE was an Athenian who governed the Church in the time of the Emperor Trajan. He ordained that a Bishop should be consecrated by three Bishops and no less, that clerks should be publicly ordained to Holy Orders by their own Bishop, and that in the Mass, after the Consecration, all should afterwards Communicate. He adorned the grave of Blessed Peter, and ordered a place for burying the Popes in. He held two ordinations in the month of December, wherein he ordained five Priests, three Deacons, and six Bishops. He sat as Pope nine years, three months, and ten days. He received the crown of his testimony, and was buried on the Vatican Hill.

Fifth and Sixth Lessons from St Ambrose on Ps. cxviii., (p. 415.)

At Rome, under the Tribune Claudius, the holy soldier Justus. God caused a vision of the Cross to appear to him, whereupon he believed in Christ, and as soon as he was baptized gave all his goods to feed the poor. He was tried under the Prefect Magnetius, who commanded him to be beaten with thongs, and a red-hot helmet to be put upon his head, and to be laid upon a burning fire. Not an hair of his head was hurt, but he gave up the ghost, confessing the Lord.

At Sinope, in Pontus, the holy martyr Phocas, Bishop of that city. Under the Emperor Trajan he overcame imprisonment, chains, iron, and fire for Christ's sake, and winged his flight to heaven. His relics were brought to Vienne, in Gaul, and are laid in the Church of the Holy Apostles.

At Alexandria, holy Heracles, Pope [of that see,] to whose judgment so much weight was attached that the Chronicler Julius the African mentions that he went to Alexandria to visit him, [in the year 246.]

At Carthage, holy Cyrus, Bishop

¹ There are strong grounds for believing that this Anaclete and the Cletus of April 26 are both the same as the Cletus named in the Canon of the Mass, and that the real name was neither Cletus nor Anacleetus but Anencletus.

² That is, "Good-luck." His real name was John. When he was alarmingly ill as a baby, his mother implored the prayers of St Francis, and the Saint, when he afterwards heard the child had recovered, said in Italian, "O buona-ventura!" "What good luck!"—and the expression stuck to John as a nickname.

[of that see,] on whose feast-day holy Austin preached to the people a sermon concerning him.

At Como, holy Felix, first Bishop of that city.

At Brescia, the holy Optatian, Bishop [of that see, fifth century.]

At Deventer, in the Low Countries, the holy Priest Marcellinus, [about the year 800.]

At Rome, the holy Camillus de' Lelli, founder of the Congregation of Regular Clerks for ministering to the sick, [in the year 1619.] He was illustrious for his holy life and miracles, and the Supreme Pontiff Benedict XIV. enrolled his name among those of the saints. [We keep his feast upon the 18th day of this present month of July.]

At Lima, in the kingdom of Peru, the holy Confessor Francis Solano, of the Order of Friars Minors,—famous for his preaching, signs, and mighty works, among the Indians of that country, whose name the Supreme Pontiff Benedict XIII. added to the list of the Saints.

Vespers of the following.

JULY 14.

St "Buona-bentura," [Cardinal] Bishop [of Albano,] Confessor, and Doctor of the Church.

Double.

All from the Common Office for a Bishop and Confessor, (p. 437,) except the following. Prayer throughout the Office, "O God, Who didst give, &c.," (p. 446.)

At First Vespers. Antiphon at the Song of the Blessed Virgin, "O

right excellent Teacher, &c.," (p. 437.)

A Commemoration is made of St Anacleto. Prayer as during his Office.

MATTINS.

FIRST NOCTURN.

Lessons from the Book of Ecclesiasticus xxxix. 1, (p. 469.)

SECOND NOCTURN.

Fourth Lesson.

"BUONA-VENTURA" was born at Bagnarea in Tuscany, [in the year of our Lord 1221.] In his infancy he was dangerously ill, and his mother made a vow that, if he recovered, she would dedicate him to the Order of Blessed Francis. While he was still a young man¹ he entered the Order by his own wish. Under the teaching of Alexander of Hales he advanced so quickly in learning, that in seven years he lectured publicly at Paris on the Books of the Sentences, with great applause. He afterwards explained the same Books by a brilliant Commentary. After six years he was made General Master of his Order at Rome, in which office he did his duty with such wisdom and holiness as caused all men to talk of him and marvel at him.

Fifth Lesson.

HE was the author of many books, in which the depth of his learning and the earnestness of his godliness affect the reader and teach him at the same time. Gregory X., moved by his reputation for wisdom and holiness, created him a Cardinal and Bishop of Albano. Blessed Thomas of Aquino gave him the title of Saint even during

¹ He was twenty-two years old.

his life-time. It fell on this wise. Thomas found him writing the Life of St Francis, and said, "Let us leave one Saint to work for the other." He departed this life at the Council of Lyons, upon the 14th day of July 1274, being of the age of 53 years, and having worked many miracles. Pope Sixtus IV. numbered him among the Saints.

Sixth Lesson from St Gregory on Job, (p. 470.)

THIRD NOCTURN.

Lessons from Matth. v. 13, with the Homily of St John Chrysostom, (p. 473.)

Eighth Responsory.

In the midst of the congregation,
&c.

MARTYROLOGY.

On the morrow we keep the feast of holy Swithun, Bishop of Winchester, of whom mention is made upon the 2nd day of this present month of July.

Upon the same 15th day of July, were born into the better life—

At Bamberg, the holy Emperor Henry II. He and his wife Cunegunda preserved perpetual virginity. He brought holy Stephen, king of Hungary, and nearly all his realm, to believe in Christ, [972-1029.] We keep feast in his honour upon the 21st day of this present month of July.

At Porto, in Italy, the holy martyrs Eutropius and the sisters Zosima and Bonosa.

At Carthage, the blessed Deacon Catulinus, in praise of whom holy Austin preached a sermon to the people, and the holy martyrs Januarius, Florence, Julia, and Justa, who were buried in the Basilica of Faustus.

At Alexandria, the holy martyrs Philip, Zeno, Narseus, and ten little children.

In the island of Tenedos, the holy martyr Abudemius, who suffered under Diocletian.

At Sebaste, the holy physician Antiochus, who was beheaded under the President Hadrian. Milk ran out of his body instead of blood, whereby Cyriacus the headsman was turned to Christ, and himself suffered martyrdom.

At Pavia, the holy martyr Felix, Bishop [of that see, in the year 243.]

At Nisibis, holy James, Bishop of that city, a man of great holiness, and famous for his wonders and his learning. He was one of the Confessors in the persecution under the Emperor Galerius Maximian. At the Council of Nice, [in the year 325,] he condemned the perversity of Arius in opposing the definition that our Lord Christ is *homousius*—that is, of one Being with the Father, and it was at the prayers of this James, and of Alexander Archbishop of Constantinople, that the same Arius received the due reward of his iniquity at Constantinople, when his bowels gushed out.

At Naples, in Campania, holy Athanasius, Bishop of that city, who suffered much from his ungodly nephew Sergius, and was thrust out of his see. In the time of King Charles the Bald, [in the year 872,] he passed away from earth to heaven, worn out with sorrow, at Veroli.

At Palermo is commemorated the finding of the body of the holy Virgin Rosalie of that city. It was found by revelation from God, in the year of the jubilee, under the Supreme Pontiff Urban VIII., and Sicily was freed from the plague. [She was of the family of Charlemagne, and was born

at Palermo in 1130 and died in 1160. Her body was found in 1625, when the exposition of it caused the plague to cease at Palermo.]

Vespers of the following, from the Chapter inclusive.

JULY 15.

(St Henry is permanently transferred to the 21st.)

**Translation of St Swithun,
Bishop [of Winchester,]
Confessor.**

Double.

All from the Common Office, (p. 437,) except the following.

Prayer throughout the Office. (Extracted from the Salisbury Missal.)

O ALMIGHTY and everlasting God, Who makest this day to be honourable unto us because of the feast of Thy blessed Confessor and Bishop Swithun; grant unto Thy Church to rejoice in keeping the same, that he, of whom we do solemnly and reverently keep the memorial upon earth, may by his prayers help us toward heaven. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

These, as regards St Swithun, begin with the Chapter. A Commemoration is made of St Buona-ventura. Antiphon, "O right excellent, &c." Prayer as before from the Common Office.

The first verse of the Hymn is changed.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (From Harpsfield's Church History of the Ninth Century.)

SWITHUN bore the stamp of seriousness and holiness even from his boyhood. That he might be freer for God and the things of God, he entered the monastery of Winchester, and became a priest therein. King Egbert heard of his fame and gave his son Ethelwulph into his care, and when this prince many years afterwards succeeded to the kingdom, he did many wise and godly things by the advice of his learned and holy teacher; and one such act was that (not indeed as a reward, but because by universal admission he was best fitted for the place,) he nominated Swithun Bishop of Winchester, with the consent of Celnuth, Archbishop of Canterbury, and the clergy.

Fifth Lesson.

IN his duty towards his See, Swithun left nothing undone which is the part of an holy and faithful shepherd. He fled from luxury and pleasure, and added stern fasts to unceasing prayer and watching. He shrank from all display and gaining of glory in the sight of men, and desired nothing more than that all the good which he did should be unknown, save to God and to his own conscience.

Sixth Lesson.

HE was very careful that all the churches in his diocese should be kept in safe repair. As often as he

was summoned to the dedication of a new church, he went thither, not with any idle and pretentious equipage, but barefoot. When he was dying, he expressed the wish that his body should be laid in the earth outside the church, under the open sky, that the feet of them that came thither might pass over him, and that the rain and the dew might fall upon him. His lowly wish was carried out in the year 862, but God was not pleased that the glory of His servant should be hidden, and, an hundred and nine years afterwards, the hallowed body was taken to a worthier place with great pomp and rejoicing.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, with the Homily of St Hilary, (p. 449.)

MARTYROLOGY.

To-morrow is the Feast of the Blessed Virgin Mary, styled of Mount Carmel.

Upon the same 16th day of July, were born into the better life—

At Greece, the holy martyr Faustus, who was crucified under the Emperor Decius. He remained alive upon the cross five days, and at last was pierced with arrows, and so passed away to Heaven.

At Sebaste, in Armenia, under the Emperor Diocletian, the holy martyrs Bishop Athenogenes, and ten of his disciples.

At Antioch, in Syria, the blessed Confessor Eustace, [Patriarch of Antioch,] famous for his teaching and holiness, [in the year 338.] Under the Arian Emperor Constantius he was banished, for defending the Catholic faith, to Trajanopolis, in Thrace, where he fell asleep in the Lord.

On the same day the holy Monk

Hilarinus, who was arrested in the persecution under the Emperor Julian the Apostate, along with holy Donatus, and for as much as he would not offer sacrifice, he was beaten to death with clubs, and so received martyrdom, at Arezzo, in Tuscany, but his body hath been brought to Ostia.

At Trier, the holy martyr Valentine, Bishop [of that see, in the fourth century.]

At Cordova, in Spain, the holy Levite Sisenand, a martyr, [he was born at Badajoz, the capital of Estramadura. While he was still young he entered the community of the Clerks of Saint Aciole of Cordova,] who was slain by the Saracens, for Christ's faith's sake, [in the year 851.]

In Saintes, in Gaul, the holy Virgin Rainaldis and her Companions, martyrs, who were slain by the barbarians, for Christ's faith's sake, [in the year 680.]

At Bergamo, the holy martyr Domnion, [under Maximianus Herculeus.]

At Capua, the holy Confessor Vitalian, Bishop [of that see, in the seventh century.]

Vespers are of the following.

JULY 16.

The Blessed Virgin Mary, styled, of Mount Carmel.

Greater Double.

All from the Common Office for Feasts of the Blessed Virgin, (p. 474,) except the following.

Prayer throughout the Office.

○ LORD, Who hast given this excellency unto the Order of Carmel that the same should be especially styled the Order of the Most Blessed

Mary, always a Virgin, Thine Own Mother, mercifully grant that we who on this day do renew her memory in solemn worship, may worthily be shielded by her protection, and finally attain unto Thine everlasting joy. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers, in the Antiphon at the Song of the Blessed Virgin, instead of—"this thine holy Feast-day," is said,— "this thy solemn Commemoration." A Commemoration is made of St Swithun. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Proverbs viii., as in the Common.

SECOND NOCTURN.

Fourth Lesson.

THERE is a story to the effect that many men who had kept a tradition of the holy Prophets Elijah and Elisha, were made ready by the preaching of John the Baptist to hail the coming of the Messiah, and that, when the Apostles having been filled with the Spirit upon the holy day of Pentecost, spake with divers tongues and worked miracles by calling upon the Name of JESUS which is above every other name, these men, seeing and being assured of the truth, straightway embraced the faith of the Gospel, and that on account of their singular love toward the Most Blessed Virgin, whose conversation and friendship they were able to enjoy, they paid her the respect of building her a little Chapel, the first which was ever raised in honour of this same

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most pure Maiden, and which stood upon that part of Mount Carmel whence [the servant of] Elijah had in old days espied that manifest type of the Virgin, the "little cloud like a man's hand," arising out of the sea. (3 (1) Kings xviii. 44.)

Fifth Lesson.

TO this new Chapel they repaired oftentimes, day by day, and in their sacred ceremonies, prayers, and praises, honoured the most blessed Virgin as the particular Guardian of their Congregation. For this reason they came to be everywhere called the Brethren of Blessed Mary, of Mount Carmel, and the Supreme Pontiffs have not only confirmed to them the right to use this name, but have granted particular indulgences to all those who so call either the Order itself, or any particular member thereof. Her name and protection are not the only gifts which the most bountiful Virgin hath given them—yea, she hath given them the badge of the Holy Scapular, which she delivered to the Blessed Englishman Simon Stock, even an heavenly garment whereby this Holy Order is marked, and harnessed against all assaults. Moreover, in old times, when this Order was unknown in Europe, and not a few were instant with Honorius III. to put an end to it, the most gracious Virgin Mary appeared by night to the said Honorius, and flatly commanded him to show kindness to the Order and to the men belonging thereto.

Sixth Lesson.

MANY godly persons believe that it is not in this world only that the most blessed Virgin hath marked with her favour this Order which

pleaseth her so well, but that in the next world, where her power and mercy have a freer scope than here, they who belong to the Guild of the Scapular, who have practised an easy abstinence, have been regular in reciting a few prayers enjoined to them, and have kept chastity according to their state of life, are comforted by her motherly love while they are being cleansed in the fire of Purgatory, and by her help are borne forward towards their home in heaven more quickly than others. The Order loaded with so many and so great gifts, hath instituted a solemn Commemoration of the Most Blessed Virgin, to be made year after year, in perpetual observance, for the glory of the same Virgin.

THIRD NOCTURN.

Lessons from Luke xi., with the Homily of the Venerable Bede, (p. 484.)

At the Verse in the Seventh Responsory, instead of, "this thine holy Feast-day," is said, "this thy solemn Commemoration."

LAUDS.

Antiphon at the Song of Zacharias. ¹Thine head upon thee is like Carmel, and the hair of thine head like kingly purple bound in tresses. Alleluia.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Osmund, Bishop of Salisbury, of whom mention is made upon the 4th day of December, [in the year 1099.]

Upon the same, 17th day of July, were born into the better life—

At Rome, the holy Confessor Alexius,

[in the year 404,] son of the Senator Euphemian. Upon the first night of his marriage he left his bride untouched, and absconded from his home. After a long pilgrimage he returned to the city, where he was received as a beggar out of charity in his own father's house, and there remained unknown for seventeen years, thus deceiving the world by a new craft. After he was dead, in the Supreme Pontificate of Innocent I., he was recognised by a voice which was heard throughout the churches of the city and by his own writing, and his body was carried with the greatest honour to the Church of Saint Boniface, where he hath been illustrious for many miracles. We keep feast in his honour upon the 24th day of this present month of July.

At Carthage, the holy martyrs of Scillita, [now Cserin, in Tunis,] Speratus, Nazales, Cythinus, Veturius, Felix, Acyllinus, Laetantius, Januaria, Generosa, Vestina, Donata, and Secunda. At the command of the Prefect Saturninus, after their first confession of Christ, they were cast into prison, where they were laid in stocks and afterward beheaded, [in the year 180.] The body of Speratus was brought from Africa to Gaul, along with the bones of blessed Cyprian and the head of the holy martyr Pantaleon, where it has been laid with religious honour in the church of St John the Baptist at Lyons.

At Amarserah, in Paphlagonia, the holy martyr Hyacinth, who suffered many things under the President Castrisius, and fell asleep in prison, [fourth century.]

At Tivoli, the holy martyr Generosus. [His body lies, with that of the Monk and Confessor St Severinus, under the high altar in the Cathedral of St Lawrence, at Tivoli.]

At Constantinople, the holy Theodota, martyr under the Emperor Leo the Iconoclast.

At Rome, the holy Pope Leo IV. [He was elected in 847 and died in 855. He was a Benedictine monk in the monastery of Saint Martin, which was joined to the ancient Vatican Basilica.]

At Pavia, the holy Confessor Ennodius, Bishop [of that see, in the year 521. He was born at Arles, about 473.]

At Auxerre, holy Theodosius, Bishop [of that see, in the year 512.]

At Milan, [in the year 398,] the holy Virgin Marcellina, sister of the blessed Bishop Ambrose, who received the holy veil from Pope Liberius in the church of St Peter at Rome. Her holiness is attested by the said blessed Ambrose in his writings.

At Venice is commemorated the translation, [in the year 1230,] of the holy Virgin Marina.

SECOND VESPERS.

Antiphon at the Song of the Blessed Virgin. ¹ The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. Alleluia.

A Commemoration is made of the following. Prayer from his Office.

JULY 17.

(St Alexis is transferred to the 24th.)

**Translation of St Osmund,
Bishop [of Salisbury,]
Confessor.**

Double.

All from the Common, (p. 437,) except the following.

Prayer throughout the Office. (Taken from the Salisbury Missal.)

O ALMIGHTY and everlasting God, who dost this day cause us to rejoice in the feast of Thy blessed Confessor and Bishop Osmund, we humbly beseech Thee in Thy mercy to grant us eternal life and glory at his fatherly prayers whose memory we solemnly honour in this service. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

The first verse of the Hymn is altered.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (From Harpsfield's History of the eleventh Century.)

OSMUND, who was Earl of Seez in Normandy and of Dorset in England, held the dignity of Lord Chancellor in the reign of William the First. After he had served the state in purity and honour, God called him to rule the Church of Salisbury. During his occupancy he finished at a great expense the Cathedral which had been begun by his predecessor. He appointed therein Canons of the kind called sæcular; men eminent for learning and godliness; and bought for their use an excellently furnished library.

Fifth Lesson.

HE was most eminent both for his teaching and for the innocence of his life; he was neither spendthrift

¹ Isa. xxxv. 2.

of his own substance nor a seeker of other men's. Finding that nearly all the dioceses differed from one another in the way of performing the fixed and occasional offices of worship, he compiled and ordered them into that rite [called the Sarum rite] which was the use of nearly all the churches of England, Wales, and Ireland until the faith of our fathers was overthrown.

Sixth Lesson.

WHEN Osmund laid down his dying life, these and other his godly works made him to be enrolled as a citizen in heaven. He was buried in his own church in the year 1099, and when, after an hundred and twenty years, the clergy went thence to New Salisbury, they took his body with them. His name was inscribed among those of the Saints by Kallistus III. Bishop of Rome.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, with the Homily of St Gregory, (p. 444.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Camillus de' Lelli, founder of the Congregation of Regular Clerks for ministering to the sick, whose birthday, [in the year 1614,] to the better life was recorded upon the 14th of this present month of July, and whom the Supreme Pontiff Leo XIII. proclaimed the patron in heaven of the sick and of those that tend them.

Upon the same 18th day of July, were born into the better life—

At Tivoli, the holy Symphorosa, wife of the holy martyr Getulius, along with her seven sons Crescens, Julian, Nemesius, Primitivus, Justin, Stacteus, and Eugene. Under the Emperor Hadrian the Mother, on account of

her invincible constancy, was first long beaten with palm branches, then hung up by the hair, and lastly tied to a stone and thrown into the river; her sons stretched upon posts by pullies, finished their testimony by divers ways of death, [about the year 120.] Their bodies were afterwards brought to Rome, and in the time of the Supreme Pontiff Pius IV., they were found in the Diaconal church of the Holy Angel at the Fish-pond.

At Carthage, the holy Virgin and martyr Gondines. Because of her Confession of Christ the Pro-consul Rufinus caused her to be four different times racked; she was horribly tormented with tearing by hooks, she suffered long a foul imprisonment, and in the end she was slain with the sword, [in the year 203.]

At Dorostorum, in Mysia, the holy Martyr Æmilian, who was cast into a furnace under the President Capitolinus, in the time of the Emperor Julian the Apostate, and so received the palm of martyrdom.

At Utrecht, the holy martyr Frederick, Bishop [of that see, in the year 838.]

In Gallicia, in Spain, the holy Virgin and martyr Marina.

At Milan, holy Maternus, Bishop [of that see,] who for the sake of Christ and of the church unto him committed was cast into prison, under the Emperor Maximian, and oftentimes beaten, and at length fell asleep in the Lord, glorious for much testifying.

At Brescia, holy Philastrius, Bishop of that city, who fought much both by word and writing against the heretics, and especially the Arians, of whom he suffered many things, and at length fell asleep in peace, as a Confessor famous for miracles, [in the year 386.]

At Metz, in Gaul, holy Arnulph, Bishop [of that see,] famous for holi-

ness and the gift of working wonders, who chose to live as an hermit and fell asleep in blessedness, [in the year 641.]

At Segni, the holy Confessor Bruno, Bishop [of that see, in the year 1125.]

At Forlimpopoli, on the Emilian Way, holy Ruffillus, Bishop of that city, [in the year 385.]

Vespers of the following, from the Chapter inclusive.

JULY 18.

St Camillus de' Lelli, Confessor.

Double.

All from the Common Office for a Confessor, (p. 453,) except the following.

FIRST VESPERS.

As regards St Camillus these begin at the Chapter.

Prayer throughout the Office.

O GOD, Who, to succour the souls of the dying in their last agony, didst ennoble the holy Camillus with an extraordinary grace of charity, we beseech Thee to pour into our hearts, for his sake, the Spirit of Thy love, that we may worthily prevail against the enemy in the hour when we depart hence, and pass to receive a crown of glory in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Osmund. Prayer as in his Office. Then of the Holy Martyrs Symphorosa

and her Seven Sons, from the Common Office for Many Martyrs. Prayer, "O God, by Whose mercy we here keep the birth-day of Thine holy Martyrs Symphorosa and her children, &c."

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

CAMILLUS was a son of the noble family of the Lelli, and was born at Bacchianico, a town in the Diocese of Chieti, [in the Abruzzi, in the year of our Lord 1550.] His mother was sixty years of age at the time of his birth. While she was great with child, she dreamed that she brought forth a babe bearing the mark of a Cross upon his breast, and going before a troop of other babes marked likewise. When Camillus was a young man he served as a soldier, and yielded himself for a while to the sins of the world. In the twenty-fifth year of his age light from God broke upon him; and in a violent fit of tears he determined to wipe away the evil relics of his past life, and to put on the new man. That very day, being the holiday of the Purification of the most blessed Virgin, he ran to the Friars Minors, who are commonly called Capuchins, and implored them to enrol him among them. They granted his wishes, but God was keeping him for greater things, and on this as well as on another occasion when he made the same attempt he was forced to abandon it by the increasing virulence of a loathsome running sore in the leg, with which he was afflicted. He meekly bowed himself to the will of Provi-

dence, and conquering his own wishes twice, stripped himself of the habit of the Order, which he had sought and received.

Fifth Lesson.

HE went to Rome and was received as an inmate in the Hospital for Incurables. In consequence of his eminent good qualities the administration of the Hospital was committed to his charge, and he discharged this office with the most thorough trustworthiness and with a tenderness like a father's. He counted himself the slave of all the patients, and made it a religious duty to make their beds, clean them, dress their sores, and help by godly prayers and exhortations such as were in their last agony. In doing these things he showed himself a bright example of wonderful patience, indomitable firmness, and heroic charity. He became persuaded that a knowledge of letters would make him much more useful as a comforter to the dying, who were his peculiar care, and therefore, at the age of thirty-two years, he humbly went to school again, among little boys learning the first rudiments. After a time he took Priests' orders,¹ and, in company with some companions who joined him, he laid the first foundations of the Congregation of Regular Clerks for ministering to the sick—a scheme against which the enemy of man made an unsuccessful struggle. Camillus heard a voice from heaven issue from an image of Christ Crucified, strengthening him, and saw the nailed hands stretched out from the Cross to protect him. He obtained from the Apostolic see an approval of his Institute, the members of which, (besides the three vows of Poverty, Chastity, and Obedience,) take a fourth and very stern one, by which they bind them-

selves to serve all sick persons, even those stricken with the plague. Holy Philip Neri, who was Confessor to Camillus, testified that he had often seen Angels prompting the members of this Congregation what they should speak when they were assisting the dying, a proof how well-pleasing in the sight of God, and how useful for the salvation of souls, is this Institution.

Sixth Lesson.

WHEN he had thus given himself entirely over by these strict ties to the service of the sick, it was wonderful to see with what earnestness Camillus, broken by no weariness, and scared by no danger to himself, watched over their comfort by day and by night as long as life lasted. Becoming all things to all men, he took with cheerful readiness the most repulsive duties, discharging them with the most humble attention, and oftentimes on his knees, as though he saw Christ Himself in His suffering members. That he might be the readier to serve every one's need, he resigned the general government of his own Institute, and denied himself the indulgence in the heavenly refreshment which abundantly poured upon him, when he fixed his mind solely upon God. His tender, fatherly love toward the wretched had its brightest manifestations when Rome was stricken first by a contagious sickness, and then by famine, and Nola in Campagna suffered from a frightful plague. His love to God and to his neighbour was so glorious that he earned the nickname of "Angel," and found Angels helping him in the difficulties of his divers journeyings. He had the gifts of prophecy and healing, and could read the secret thoughts of men's hearts. At his prayer, food was multiplied, and water turned into wine.

¹ He was ordained by Goldwell, Bishop of St Asaph's.

His want of sleep, fasting, and unceasing work wore him down till he seemed nothing but skin and bones. He suffered from a complication of five different painful and incurable diseases, which he was accustomed to call the Lord's mercies to him, and which he bore bravely. He died at Rome on the day which he had himself foretold, the fourteenth of July, in the year of salvation 1614, and of his own age the 65th. He had received the Sacraments, and fell asleep in the Lord in an attempt to utter the sweet names of JESUS and Mary, while the Priest was reciting the words of the Ritual—"Gentle and joyous may the Countenance of Christ JESUS appear to thee." He was famous for many miracles, and Benedict XIV. solemnly enrolled him in the Kalendar of the Saints.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xv. 12.)

AT that time: JESUS said unto His disciples: This is My commandment, That ye love one another, as I have loved you. And so on.

Homily by St Austin, Bishop [of Hippo.] (83rd Tract on John.)

What think ye, my brethren? Is this His only commandment, this, That we love one another? Is there not another and a greater, the commandment to love God? Or hath God commanded us only to love, so that we need seek to do no more? Surely the Apostle commendeth three things:—"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity." (1 Cor. xiii. 13.) And although in charity, that is, in love, he included the two

first and great commandments, and charity he called the greatest, yet is charity not said to be alone. Concerning Faith,—concerning Hope, how much is commanded us! Who can gather them all together? Who can reckon them all? And yet let us consider how the same Apostle saith:—"Love is the fulfilling of the Law." (Rom. xiii. 10.)

Eighth Lesson.

WHERE, therefore, Charity is, what can be lacking? or where Charity is not, what can there be availing? The devil believeth and loveth not, but there is no one that loveth and believeth not. Useless though it be, it is still possible for one that loveth not, to hope to be forgiven; but for one that loveth it is impossible to give up hope. Therefore, where love is, there also must faith and hope needs be, and where there is love toward our neighbour there also must there needs be love toward God. For one that loveth not God, how can he love his neighbour as himself, seeing he hateth himself, for he is a blasphemous, wicked wretch, and the lover of wickedness is not the lover, but the deadly enemy of his own self.

Ninth Lesson. (For the Holy Martyrs Symphorosa and her children.)

SYMPHOROSA was a woman of Tivoli, the wife of the martyr Getulius, unto whom she bore seven sons, named respectively, Crescentius, Julian, Nemesius, Primitivus, Justin, Stacteus, and Eugene, all of whom were arrested along with their mother, in the reign of the Emperor Hadrian, for professing the Christian faith. Their love was tried by many and divers torments, and their mother who

had taught them their religion, was their leader to martyrdom. A stone was tied round her neck and she was thrown into the river. Her body was found and buried by her brother Eugene. The next day, being the 18th of July, the seven brethren were tied each to a stake, and all put to death in divers ways. Crescentius was stabbed in the throat, Julian in the breast, Nemesius in the heart, and Primitivus in the navel. Justin was hacked limb from limb. Stacteus was shot to death with darts. Eugene was cut into two parts across his breast, [from the head downwards.] Thus were these eight sacrifices of sweet savour offered up to God. Their bodies were thrown into a deep pit, on the road between Rome and Tivoli, at the ninth milestone from Rome, but were afterwards brought to Rome and buried in the Church of the Holy Angel-in-the-Fish-market.

If a Ninth Lesson be required for St Camillus, the following is read:

IF we hold fast to this commandment of the Lord which biddeth us to love one another, we shall do whatsoever else He commandeth us, for all else is included in this. The difference between this love and the earthly love wherewith men use to love one another, is made, where it is added, "as I have loved you." To what end did Christ love us, but that we may be able to reign with Christ? To this end then let us also love one another, and so with a love different to the love of others, who love not one another to this end, because in this sense they love not at all. But they that love themselves to possess God, love themselves: therefore, they love God, that they may love themselves. This love have not all men: but few love themselves that God may be all in all.

At Lauds a Commemoration is made of the Holy Martyrs Symphorosa and her children. All from the Common.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Vincent of Paul, who slept in the Lord upon the 27th day of September, and whom Pope Leo XIII. proclaimed the patron before God in heaven of all charitable societies throughout the whole Catholic world which derive their origin in any way from his institution, [in the year 1660.]

Upon the same 19th day of July, were born into the better life—

The holy Epaphras, whom the holy Apostle Paul doth call his own fellow-prisoner. He was ordained by the same Apostle Bishop of Colossi, where, illustrious for graces, he gained the palm of martyrdom in manly contending on behalf of the sheep committed to his care. His body is buried at Rome, in the Church of St Mary the greater.

At Seville, in Spain, the holy Virgins Justa and Rufina. They were arrested under the President Diogenian. They were first racked and tormented by being torn with hooks, and afterwards afflicted with imprisonment, starvation, and divers tortures; in the end Justa gave up the ghost in prison, and Rufina had her neck broken for confessing the Lord, [at the end of the third century.]

At Cordova, the holy Virgin Aurea, who for a time fell away, but repented of what she had done, and in a renewed combat prevailed against the enemy by the shedding of her blood, [in the year 856.]

At Trier, the holy martyr Martin, Bishop [of that see, in the year 210.]

At Rome, the holy Pope Symmachus, who long suffered through

the deeds of the schismatics, and at length passed away, famous for holiness, to be ever with the Lord, [in the year 514.]

At Verona, holy Felix, the Bishop.

At Mount Skete, in Egypt, holy Arsenius, a Deacon of the Church of Rome, who in the time of Theodosius betook himself to the desert, where he gave up his soul to God, finished in all graces and plentifully wet with tears, [in the year 450.]

In Cappadocia, the holy Virgin Macrina, sister to holy Basil the Great and Gregory of Nyssa, [in the year 379.]

Vespers are of the following from the Chapter inclusive.

JULY 19

St Vincent de Paul, Confessor.

Double.

All from the Common Office for a Confessor, (p. 453,) except the following.

FIRST VESPERS.

As regards St Vincent, these begin with the Chapter.

The first verse of the Hymn is changed.

Prayer throughout the Office.

O GOD, Who didst make blessed Vincent strong with the strength of an Apostle, to preach the Gospel to the poor, and to adorn the clergy of Thy Church, grant, we beseech Thee, that we who worshipfully recall his godly and worthy conversation, may also order our own goings upon the mighty example of his good life.

Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Camillus. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

VINCENT de Paul was a Frenchman by nation, and was born at [Ranquines, in the parish of] Pouy, not far from Dax in Gascony, [upon the 24th day of April, in the year of salvation 1576.] From a little child he showed remarkable charity towards the poor. His father removed him from keeping his cattle, in order to give him a school education, and he learnt earthly things at Dax, and theology both at Toulouse and at Saragossa. He took Priest's orders, and a degree in Divinity. [In 1605,] he was taken prisoner by Mahomedan pirates, who carried him off, and sold him for a slave in Africa. In his slavery he converted his owner, who was an apostate, back to Christ. Under the protection of the Mother of God, Vincent escaped from Barbary. He first visited the thresholds of the Apostles, and afterwards returned to France. He was the saintly Rector first of the Parish of Clichy, and afterwards of that of Châtillon. He was appointed by the King, Chaplain-General for the galleys of France, and worked with extraordinary zeal for the health of the souls both of those who commanded and of the convicts who rowed. He was made Superior of the

Nuns of the Visitation by St Francis de Sales, and discharged this duty for about forty years, with a wisdom which so approved itself to the judgment of their holy Founder, that he was used to say he knew no worthier Priest than Vincent.

Fifth Lesson.

THE preaching of the Gospel to the poor, especially peasants, was the work at which he toiled unweariedly, till he was disabled by age. To this special work he bound himself and the members of the Congregation which he founded under the missionary Congregation of Secular Priests, by a perpetual vow approved by the Holy See. How great were his labours for bettering the discipline of the clergy, is attested by the building of Seminaries for the final education of young clerks, the number of meetings of Priests to discuss holy things, and the religious exercises preparatory to Ordination, for which, as well as for godly retreats by laymen, he wished that the houses belonging to his Institute should be always freely open. To spread wider the growth of faith and godliness, he sent his Gospel labourers not only into the several provinces of France, but also into Italy, Poland, Scotland, and Ireland, and also to Barbary and India. He assisted Lewis XIII. on his death-bed, and the Queen Anne of Austria, mother of Lewis XIV., put him upon the young King's Council of Conscience during the Regency, in which position it was his unceasing effort that none but the most worthy should be named to churches and monasteries, that civil contests, duels, and creeping false doctrines, from which himself shrank as soon as he met them, should be put down, and that all men should yield the obedience which was due to the decisions of the Apostolic See.

Sixth Lesson.

THERE was no kind of misery which he did not strive with fatherly tenderness to relieve. Christians groaning in Mahomedan slavery, foundlings, deformed children, young maidens exposed to danger, houseless nuns, fallen women, convicts sent to the galleys, sick foreigners, disabled workmen, lunatics, and beggars without number, all these he relieved, and devoutly housed in divers charitable institutions which remain to this day. When Lorraine, Champagne, Picardy, and other districts were desolated by plague, famine, and war, he made immense efforts for their relief. He founded many charitable societies, to find out and succour the unfortunate. Among these are remarkable that of Matrons, and that of "Sisters of Charity" which hath been so widely spread. By those "of the Cross," "of Providence," and "of St Guinevere" he aimed at bringing up young girls as school-mistresses. Amid all these and other most anxious business-matters, he remained always looking simply to God, kind to all, true to himself, plain, upright, and lowly. From all honours, riches, and pleasures, he ever shrank, and was heard to say, that nothing gave him any pleasure, except in Christ JESUS, Whom it was his wish in all things to follow. With a body worn out with hardships, work, and old age, he gently fell asleep in the house of St Lazarus at Paris, the chief house of the Congregation of the Missions, upon the 27th day of September, in the year of salvation 1660, and of his own age the 85th. He was famous on account of his life, his works, and his miracles, and Clement XII. inscribed his name among those of the saints, appointing for his Feast-day the 19th day of the month of July. Finally, at the earnest prayer of many prelates, Leo XIII. proclaimed and

established this hero of charity, illustrious for his services to all classes of men, as the patron before God in heaven of all charitable societies throughout the whole Catholic world which derive their origin in any way from his institution.

THIRD NOCTURN.

Lessons from Luke x. 1, with the Homily of St Gregory, (p. 403.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Jerome Miani, founder of the congregation of Somascha, famous for divers miracles in his life and since his death [in the year 1537,] whose name Pope Clement XIII. solemnly enrolled among those of the saints, and of whom mention is made upon the 8th day of February.

Upon the same 20th day of July, was born into the better life—

At Antioch, the holy Virgin and martyr Margaret, [in the year 275.]

On Mount Carmel is commemorated the holy Prophet Elijah, [of Thesbe, 880 B.C.]

The blessed Joseph called Barsabas, who was surnamed Justus, whom the Apostles appointed along with blessed Matthias that he might take part of the ministry and apostleship, from which Judas by transgression fell. The lot fell upon Matthias, but Joseph nevertheless served in the office of preaching and sanctification, and bore much persecution of the Jews for Christ's faith's sake. He fell asleep in Judea, in a triumphant end. It is told of him that he drank poison, and was unharmed thereby because of his faith in the Lord.

At Damascus, the holy martyrs Sabinus, Julian, Maximus, Macrobis, Cassia, and Paula, and ten others.

At Cordova, the holy Deacon Paul. He rebuked the unbelieving princes for their Mohammedan ungodliness and cruelty and constantly preached Christ, wherefor the said princes commanded him to be slain, and he passed away, to receive a martyr's reward in heaven, [in the year 851.]

In Portugal, the holy Virgin and martyr Wilgefortes, who contended for Christian faith and chastity, and obtained a glorious triumph upon the Cross. [This is probably the same person as St Liberata on January 28.]

In the country of Boulogne, in Gaul, the holy Abbat Vulmar, a man of wonderful holiness, [in the year 689. Founder of the Abbey of Samer, in the Diocese of Arras.]

At Trier, the holy Virgin Severa, [in the year 660.]

Vespers are of the following, from the Chapter inclusive.

JULY 20.

St Jerome Miani, Confessor.

Double.

All from the Common Office for a Confessor, (p. 453,) except the following.

FIRST VESPERS.

As regards St Jerome, these begin at the Chapter.

The first verse of the Hymn is altered.

Prayer throughout the Office.

O GOD, the Father of mercies, Who wast pleased that blessed Jerome should be an helper and a father to the fatherless, grant unto us for his sake and at his prayers, the grace ever to hold fast to the spirit of

adoption, whereby [we cry to Thee "Father," and] are called and are Thy sons. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Vincent. Prayer from his Office. Then of St Margaret, Virgin and Martyr.¹ Prayer, "O Lord, we pray Thee, &c.," (p. 496.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Jerome was born at Venice, of the Patrician family of the Miani, [in the year of our Lord 1481.] He was trained up to be a soldier, and [in 1508,] in the most troublesome times of the Commonwealth, he commanded the fortress of Castel-nuovo at Quero, in the mountains near Treviso. After the fall of the place, he was chained hand and foot, and cast into a filthy prison. When all hope of help from man had forsaken him, the most blessed Virgin, in answer to his prayers, mercifully came to him, loosed his fetters, and brought him unhurt within sight of Treviso, through the midst of the enemy, who kept all the roads. As soon as he entered the city of Treviso, as an acknowledgment of the favour he had received, he hung up his chains, which he had brought away with him, at an Altar of the Mother of God, to whom he had vowed himself. After his return to Venice he gave himself up to godly works.

Amid his great tenderness to all the poor, his compassion was chiefly roused by the fatherless little boys who wandered through the city starving and filthy; them he took into an house conducted by himself, where at his own cost he provided them with board, lodging, clothing, and a Christian education.

Fifth Lesson.

IN those days there came to Venice blessed Cajetan [of Tiene,] and Peter Carafa, who was afterwards Paul IV. They were pleased with the spirit of Jerome, and with his new Asylum for Orphans, and took him to the Hospital for Incurables, as well to bring up Orphans, as to extend his charity equally to the sick. Soon after, by the advice of the same, he went to the mainland, and built orphanages first at Brescia, then at Bergamo and Como. His chief foundations were at Bergamo, where besides an orphanage for little boys, and another for little girls, he opened an house of Refuge for repentant harlots, being the first institution of that kind in that part of the world. In the end he went to dwell at Somascha, a hamlet in the district of Bergamo, close to the frontiers of the Venetian territory, and there made an house for himself and his disciples, and gave shape to a congregation, which is generally called the Congregation of Somascha. This congregation grew and spread, and found its work not only in the education of orphans and the service of Churches, but also in a wider usefulness to the Christian Commonwealth, by training up lads in letters and good manners. Holy Pius V. enrolled it among the religious Orders, and other Popes have given it divers privileges.

¹ Suffered at Antioch in the persecution under Diocletian, circ. A.D. 284.

Sixth Lesson.

JEROME went to Milan and to Ticino to gather orphans together, and in both places he gathered a multitude of little boys for whom the charity of noblemen enabled him to provide board, lodging, clothes, and schooling. He returned to Somascha, and, still making himself all things to all men, refused no toil by which he saw that he could be of any use to his neighbour. He was used to go about in the fields, helping the reapers in their work, and meanwhile teaching them in the mysteries of the faith. He was very patient in cleansing and healing the heads of little boys foul with lice, and proved so successful a physician to the stinking sores of the poor country-people, that he got a reputation for having the gift of healing. He found a cave in the mountain which hangs over Somascha, and there he would hide himself, passing whole days without meat or drink, and oftentimes scourging himself, continuing in prayer long into the night, and taking his short sleep upon the bare rock, in expiation of his own sins and the sins of others. In the far end of this cave, there drippeth out of the dry stone some water, which is said by an unwavering tradition to have come there at the prayers of the man of God. It droppeth freely even to this day, and is taken to divers places at a distance, where it often hath an healing effect upon the sick. At length an infectious disorder broke out in all the valley, and Jerome, who nursed the sick and carried the dead to burial on his own shoulders, caught it, and died a precious death, as he had himself foretold, [upon the 8th day of February,] in the fifty-seventh year of his age, and that of salvation 1537. He was famous for many miracles, both during his life and after his death; Benedict X. solemnly enrolled his

name among those of the Blessed, and Clement XIII. inserted it in the Kalendar of the Saints.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 13.)

AT that time: At that time there were brought unto JESUS little children that He should put His Hands on them, and pray. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*62nd on Matth.*)

Wherefore did the disciples rebuke them that brought them? From an idea of His dignity. What therefore did He? To teach them to be lowly, and to be above the niceness of the world, He took the little children, and embraced them in His Arms, and declared that of such is the kingdom of heaven—as also He had said above. (xviii. 3, 4.) And we also, if we would fain be heirs of the kingdom of heaven, let us seek with great earnestness this virtue. For this is the highest peak of philosophy, to be simple and wise: this is the life of an Angel. The mind of a little child is free from all the diseases of the mind: a little child keepeth no remembrance of injuries, but goeth unto such as have inflicted them, as if unto friends, and as if nothing had happened. Although his mother give him stripes, yet a little child ever seeketh her, and putteth her before all.

Eighth Lesson.

IF thou wert to show him a Queen adorned with her crown, he would not prefer her before his own mother,

in raiment how faded soever, and he would rather see her, albeit unkempt, than the Queen in all her glorious apparel. For his use is to account of things whether they be his own, or of others, not by the standard of poverty and riches, but by that of love only. He seeketh no more than he needeth. When he is satisfied with milk, he leaveth the pap. The things that press upon us, such as the loss of money, and the like, do not press upon him, nor do the same transitory things that please us, please him, neither doth he gaze with admiration at loveliness of shape. Therefore Christ said: "Of such is the kingdom of heaven," to make us do by force of will what little children do by nature.

Ninth Lesson.

THE Pharisees' usual springs of action were spite and vanity; therefore doth the Lord everywhere command His disciples to be simple, and in teaching the one, pointeth silently at the other class. Nothing breedeth pride so much as principedom and precedence. Since, then, His disciples were to receive much honour throughout all the world, He warneth their minds beforehand, and letteth them not stumble into the snare of men, nor go seeking for honours from the mob, nor put themselves forward before others. It is true, these may seem little things, but they give occasion for very great evils. It was when they were placed in these positions, that the Pharisees fell into their direst misfortunes: from looking for salutations, and foremost or good places, they got into a keen desire of distinction, and from that into ungodliness.

At Lauds a Commemoration is made of St Margaret, Virgin and Martyr. Prayer as before.

MARTYROLOGY.

On the morrow we keep the feast of the holy Emperor Henry II. He and his wife Cunegunda preserved perpetual virginity. He brought holy Stephen, King of Hungary, and nearly all his realm, to believe in Christ. Of him mention is made upon the 15th day of this present month of July.

Upon the same 21st day of July, were born into the better life—

At Rome, the holy Virgin Praxedes. She was learned in the divine law, and spent her time constantly in all chastity, in watchings, and prayers, and fastings, and fell asleep in Christ, [in the year 164.] She was buried on the Salarian Way, beside her Sister Pudentiana.

At Babylon, the Prophet Daniel, [in the year of the world 3429, about 626 B.C.]

At Marseilles, the holy soldier Victor. He refused either to perform military service or to offer sacrifice to idols, wherefore he was first cast into prison, where he was visited by an angel, then punished with divers torments, and lastly broken in a flour mill, and so finished his testimony. There also suffered along with him the three soldiers, Alexander, Filician, and Longinus, [in the year 290.]

At Troyes, the holy Virgin and martyr Julia, [in the year 275.]

At the same place, under the Emperor Aurelian, the holy martyrs Claudius, Justus, Jucundinus, and five others.

At Camana, in Armenia, the holy martyr Zoticus, Bishop [of that see,] who was crowned under the Emperor Severus.

At Strasburg, [in the year 678,] holy Arbugastus, [19th] Bishop [of that see, and Patron of the Diocese,] famous for miracles.

In Syria, the holy monk John,

[of Edessa,] the Companion of holy Simeon, [called the Fool, sixth century.]

At Second Vespers Commemorations are made of the following, with Prayer from his Office, and of St Praxedes from the Common Office for a Virgin, (p. 489,) with the Prayer, "Graciously hear us, &c.," (p. 496.)

JULY 21.

St Henry II., Emperor of the Romans, Confessor.

Semi-double.

All from the Common Office for a Confessor, (p. 453,) except the following.

MATTINS.

The first verse of the Hymn is altered.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

HENRY II., surnamed the Pious,¹ became successively Duke of Bavaria, [in the year 995,] King of Germany, [in 1002,] and the Emperor of the Romans, [in 1014.] His hope soared beyond the short enjoyment of a fleeting kingdom, and he aimed at the possession of an unfading crown by living as the loyal servant of the Eternal King. After he became Emperor, he earnestly set himself to the furtherance of the cause of godliness.

He restored with new splendour the Churches which had been ruined by the unbelievers, and enriched them with many offerings and possessions. Monasteries and other godly places he either built himself, or endowed them with allowances. He founded out of his own family inheritance the Bishopric of Bamberg, and made it tributary to Blessed Peter and to the Bishop of Rome. When Benedict VIII., who had set on his head the Imperial crown, was an exile, he hospitably received him, and afterwards restored him to his See.

Fifth Lesson.

WHEN he was struck down with a grievous sickness in the Monastery of Monte Cassino, he was healed by an evident miracle through the intercession of St Benedict. He was a princely benefactor to the Church of Rome, for the defence of which he entered into a war against the Greeks, and took again from them the province of Apulia, which they had long possessed. He never undertook anything until he had made it a subject of prayer. And in battle he once saw the Angel of the Lord and the Holy Martyrs [Laurence, George, and Adrian] his patrons under whose protection he had placed his army, fighting for him in front of his line. With the help of God, he prevailed against the tribes of savages more by prayer than by arms. He gave his sister in marriage to King Stephen of Hungary, whom he induced to be baptized,² and so brought all that country to believe in Christ. His marriage with the holy maiden Cunegunda is one of the rare instances of the union of two virgins. When he drew near

¹ Born A.D. 972.

² Alban Butler says this is a mistake. St Stephen was born of Christian parents.

to death, he gave her back inviolate to her kinsfolk.

Sixth Lesson.

HE managed with great wisdom whatever could tend to the honour and usefulness of the Empire. He left in France, Italy, and Germany, splendid monuments of his godly munificence. The perfume of his saintly life spread its sweetness far and wide, and the glory of his holiness outshone the splendour of his crown. When the work of his life was done, he was called by the Lord to the possession of an eternal kingdom [on the 14th day of July,] in the year of salvation 1024. His body was buried in the Church of the Blessed Apostles Peter and Paul at Bamberg, and God glorified him by the miracles which began forthwith to take place at his grave. The same being duly proved, Eugenius III. numbered him among the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, with the Homily of St Gregory, (p. 460.)

The last is omitted or read as one with the Second in order to leave room for

Ninth Lesson (of St Praxedes.)

THIS Praxedes was a maiden of Rome, and the sister of the maiden Pudentiana. When the Emperor Marcus Antoninus was hunting down the Christians, she followed them constantly with money, labour, comfort, and every helpful office of Christian charity. Some she hid in her house, some she exhorted to firmness in professing the faith, of some she buried

the bodies. For them that were in prison, and them that were toiling in slavery,¹ she supplied every need. At last the sight of such butchery of Christians was more than she could bear, and she implored God that if it were expedient for her to die, He would release her from such suffering. And so upon the 21st day of July she was called away to receive the reward of her godly conversation in heaven. Pastor the Priest laid her body in the grave of her father [Pudens] and her sister Pudentiana, which was in the cemetery of Priscilla, upon the Salarian Way.

Prayer throughout the Office.

O GOD, Who on this day didst take Thy blessed Confessor Henry from the highest peak of earthly power, and make him to inherit an eternal kingdom—O God, Who didst so prevent him with the blessings of Thy sweetness that the snares of the world could not in any wise entangle him—hear us, we humbly beseech Thee, and make us after his example to turn away from the enticements of this life, and with all our heart to seek earnestly after Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Lauds a Commemoration is made of St Praxedes from the Common Office, (p. 495,) with the Prayer, "Graciously hear us, &c.," (p. 496.)

MARTYROLOGY.

Upon the 22nd day of July, were born into the better life—

At Marseilles, holy Mary Magdalen, out of whom the Lord cast seven

¹ Ergastula—sort of human stables.

devils, and who was made worthy to be the first to see this same Saviour after that He was risen from the dead.

At Philippi, holy Syntyche, of whom mention is made by the blessed Apostle Paul.

At Ancyra, in Galatia, the holy martyr Plato, [in the year 304.] Under the Vicar Agrippinus he was cut with stripes, pronged with iron nails, and tormented with other dire sorts of torments, then at last beheaded, and so gave up his soul unconquered to God. The miracles wrought by him in the succouring of prisoners are attested by the acts of the Second Council of Nice.

In Cyprus, the holy Praetor Theophilus. The Arabs strove to make him deny Christ, but as neither bribery nor threats could bend him, they slew him with the sword, [in the year 790.]

At Antioch, holy Cyril, Bishop [of that see,] famous for his teaching and holiness, [in the year 300.]

In Auvergne, the holy Abbat Menelaus, [about the year 700, Restorer of the Abbey of Menat, in the Diocese of Clermont.]

In the Monastery of Blonda, in Lucania, (?) holy Wandregisilus, Abbat of Fontenelle, [in the year 667. Founder of several monasteries in France.]

At Lisbon, the holy Confessor Laurence of Brindisi, Minister-General of the Order of Capuchin Friars Minors of St Francis. He was famous for his preaching of the word of God, and for his hard work for God's glory, and the Supreme Pontiff Leo XIII. enrolled his name among those of the saints.

At Bethshan, in Palestine, the holy Earl Joseph, [about the year 366.]

Vespers are of the following.

JULY 22.

St Mary Magdalen.

Double.

All from the Common Office for a Woman neither Virgin nor Martyr, (p. 502,) except the following.

FIRST VESPERS.

*Hymn.*¹

FATHER of lights! one glance of Thine,
Whose eyes the Universe control,
Fills Magdalen with holy love,
And melts the ice within her soul.

Her precious ointment forth she brings,
Upon those sacred Feet to pour;
She washes them with burning tears;
And with her hair she wipes them o'er.

Impassion'd to the Cross she clings:
Nor fears beside the tomb to stay;
Nought of its ruffian guard she recks,
For love has cast all fear away.

O Christ, Thou very Love itself!
Blest hope of man, through Thee forgiven!
So touch our spirits from above,
So purify our souls from Heaven.

To God the Father, with the Son,
And Holy Paraclete, with Thee,
As evermore hath been before,
Be glory through eternity. Amen.

Antiphon at the Song of the Blessed Virgin. A woman in the city, which was a sinner, when she knew that JESUS sat at meat in the house of Simon the leper, brought an alabaster box of ointment, and stood at the Feet of JESUS, behind Him, weeping, and began to wash His Feet with tears, and did wipe them with the hairs of her head, and kissed His Feet, and anointed them with the ointment.

Prayer from Lauds.

¹ Translation by the late Rev. E. Caswall.

A Commemoration is made of the preceding. Prayer from his Office.

MATTINS.

Invitatory. For the conversion of Mary Magdalen, * let us praise our God.

*Hymn.*¹

HIS sacred Feet with tears of agony
She bathes, and prostrate on the
ground adores;
Steeps them in kisses chaste, and wipes
them dry
With her own hair; then forth her precious
ointment pours.

Praise in the highest to the Father be;
Praise to the mighty coeternal Son;
And praise, O Spirit Paraclete, to Thee,
While ages evermore of endless ages run.
Amen.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Song of Songs (iii. 1.)

[*THE Bride.*] By night on my bed
I sought him whom my soul
loveth. I sought him but I found him
not. Then I rose and went about the
city; in the streets, and in the broad
ways I will seek him whom my soul
loveth: I sought him, but I found him
not. The watchmen that go about
the city found me. Saw ye him whom
my soul loveth? It was but a little
that I passed from them, but I found
him whom my soul loveth. I have
taken hold on him, and I will not let
him go, until I bring him into my
mother's house, and into the chamber
of her that conceived me.

First Responsory.

Mary Magdalen and the other Mary
went very early to the sepulchre. That

JESUS Whom ye seek, is not here; for
He is risen, as He said: He goeth be-
fore you into Galilee; there shall ye
see Him.

Verse. ² And very early in the morn-
ing, the first day of the week, they
came unto the sepulchre, at the rising
of the sun; and, entering into the
sepulchre, they saw a young man sit-
ting upon the right side, who saith un-
to them:

Answer. That JESUS Whom ye
seek, is not here; for He is risen, as
He said: He goeth before you into
Galilee; there shall ye see Him.

Second Lesson (viii. 1.)

[*THE Bride.*] O that thou wert my
brother, that sucked the breasts
of my mother, that I might find thee
without, and kiss thee, and still no
man despise me! I will take hold
on thee, and bring thee into my
mother's house; there thou shalt teach
me, and I will give thee a cup of
my spiced wine, and new wine of my
pomegranates. His left hand is under
my head, and his right hand doth
embrace me.

[*The Bridegroom.*] I charge you,
O daughters of Jerusalem, that ye
stir not up, nor awake my love,
until she please.

Second Responsory.

Rejoice with me, all ye that love the
Lord: for I sought Him and He hath
appeared unto me; and while as I
was weeping at the Sepulchre, I saw
the Lord.

Verse. When His disciples were
gone away, I tarried still; and the
fire of love in my heart yearned after
Him.

Answer. And while as I was weep-
ing at the Sepulchre, I saw the Lord.

¹ Translation by the late Rev. E. Caswall.

² Mark xvi. 2, 5-7.

Third Lesson.

[*CHORUS.*] Who is this that cometh up from the wilderness, overflowing with gladness, leaning upon her beloved?

[*The Bride.*] Under an apple-tree did I rouse thee up—there was thy mother ravished, there was she deflowered that bare thee. Set me as a seal upon thine heart, as a seal upon thine arm. For love is strong as death, jealousy is cruel as the grave—the light thereof is a light of fire and flames. Many waters cannot quench love, neither will floods drown it.

Third Responsory.

¹ They have taken away my Lord, and I know not where they have laid Him. The Angels say unto her: Woman, why weepest thou? He is risen, as He said. He goeth before you into Galilee; there shall ye see Him.

Verse. And as she wept, she stooped down and looked into the Sepulchre, and saw two Angels in white, sitting; and they say unto her:

Answer. He goeth before you into Galilee; there shall ye see Him.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He goeth before you into Galilee; there shall ye see Him.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Gregory [the Great.] (*25th on the Gospels.*)

MARY Magdalen, a woman in the city, which was a sinner, through love of the truth, washed away in her tears the defilement of her sins, and the words of the Truth are fulfilled

which He spake—"Her sins, which are many, are forgiven; for she loved much." She who had remained chilly in sin, became fiery through love. When even His disciples went away again unto their own home, Mary still stood without at the sepulchre of Christ, weeping. She sought Him Whom her soul loved, but she found Him not. She searched for Him with tears; she yearned with strong desire for Him Who, she believed, had been taken away. And thus it befell her, that being the only one who had remained to seek Him, she was the only one that saw Him. It is the truth that the backbone of a good work is perseverance.

Fifth Lesson.

AT first when she sought Him, she found Him not; she went on searching, and so it came to pass that she found Him; and this was so, to the end that her longing might grow in earnestness, and so in its earnestness might find what it sought. Hence is it that the Bride in the Song of Songs saith as representing the Church:—"By night on my bed I sought him whom my soul loveth." We seek on our bed for Him Whom our soul loveth, when, having got some little rest in this world, we still sigh for the Presence of our Redeemer—but it is by night that we so seek Him, for though our mind may be on the alert for Him, yet still He is hidden from our eyes by the darkness that now is.

Sixth Lesson.

BUT if we find not Him Whom our soul loveth, it remaineth that we should rise and go about the city, that is, by thought and questioning, go through the holy Church of the elect—seek Him in the streets, and in the

¹ John xx. 13, 12, 11; Matth. xxviii. 6, 7.

broad ways, that is, walk anxiously looking about us both in the narrow and the broad places, that if we can, we may find His footsteps there—for there are some even of those who live for the world, from whom something may be learnt to be imitated by a godly man. As we thus go wakefully about, the watchmen, that keep the city, find us; the holy Fathers, who are the watchmen of the bulwarks of the Church, come to meet our good endeavours, and to teach us either by their words or by their writings. And it needeth but a little to pass from them, but we find Him Whom our soul loveth—[a little we must pass,]—for albeit our Redeemer in lowliness became a man among men, yet by right of His Divine Nature He is still above men.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (vii. 36.)

AT that time : One of the Pharisees desired JESUS that He would eat with him. And He went into the Pharisee's house, and sat down to meat. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk. 1. Hom. 23, tom. x.*)

Ye have listened carefully to the Gospel whileas it was being read, so that the thing told hath, as it were, passed before the eyes of your heart. Ye have seen in your mind's eye, albeit not with bodily sight, the Lord JESUS Christ sitting down to meat in the Pharisee's house, and not refusing when He is bidden of him. Ye have seen also an infamous woman of the city, one of utterly bad character, a sinner, thrusting herself in an uninvited

guest, to the banquet where her Healer was sitting, and seeking health at His hands with godly shamelessness; thrusting herself in eager for mercy, as though eager for the feast. She knew under what a disease she laboured, and she knew that He unto Whom she came was mighty to cure it.

Eighth Lesson.

SHE drew near therefore, not unto the Lord's Head, but unto His Feet. She that had so long walked the paths of sin betook her unto the Feet that went about doing good. She first poured forth heart-felt tears, and washed the Lord's Feet with the humble service of her acknowledgment, wiped them with her hair, kissed them, and anointed them. Her silence cried aloud, not in words but in manifested love. The Pharisee, who had desired the Lord JESUS Christ that He would eat with him, belonged to that class of proud men concerning whom the Prophet Isaiah saith: "A people . . . which say, Stand by thyself, come not near to me; for I am holier than thou." (lxv. 5.) When therefore he saw how this woman touched the Lord's Feet with her tears, her kisses, her hair, and her ointment, "he spake within himself, saying: This Man, if He were a Prophet, would have known who and what manner of woman this is, that toucheth Him; for she is a sinner."

Ninth Lesson.

O PHARISEE, that biddest and scornest the Lord! Thou invitest the Lord to meat, and thou knowest not Him That should have given thee to eat! Whence knowest thou that the Lord knoweth not who and what manner of woman this is, save from this, that she is allowed to draw near unto Him, and that He

suffereth her to kiss His Feet, to wipe them, and to anoint them? Ought not an unclean woman to have been permitted to do these things to clean feet? If such a woman had drawn near to the feet of this Pharisee, he would have said to her what Isaiah putteth into the mouth of such: "Stand by thyself, come not near to me, for I am holier than thou." But she came unto the Lord unclean that she might go away cleansed,—sick, that she might go away healed,—with confession, that she might go away with thanksgiving.

LAUDS.

*Hymn.*¹

THOU only Son of God on high,
 Regard us with a gracious eye,
 Who weeping Magdalen dost own,
 And call unto Thy Glorious Throne.

Lo! in the royal coffers laid,
 Again the long-lost coin displayed;
 The noble gem of sparkling sheen,
 From mire recovered, glows serene.

JESU, our Refuge sure and sweet,
 Thee, Hope of penitents, we greet;
 Forgive the hearts that fain would break
 For that repentant sinner's sake.

The assaults of sin, with ceaseless spite
 And galling sting, the conscience smite;
 The world's vain blandishments impure,
 And harlot smiles, the sense allure.

Fain unto Thee our thankful lays
 We would, yet may not, freely raise;
 While here on earth, our souls forlorn
 Beneath this fleshly burden mourn.

And may Thy Mother kind and meek
 Think on our nature frail and weak,
 And raise her prayer that we may gain
 A passage safe o'er life's rough main.

To God alone be honour paid
 For grace so manifold displayed:
 Their guilt He pardons who repent,
 And gives reward for punishment. Amen.

Verse. God hath chosen her and forechosen her.

Answer. He hath made her to dwell in His tabernacle.

Antiphon at the Song of Zacharias.
 Mary anointed the Feet of JESUS, and wiped Them with her hair; and the house was filled with the odour of the ointment.

Prayer throughout the Office.

LORD, we pray Thee that we may be holpen by the pleading of Blessed Mary Magdalen, whose prayers so much availed with Thee, that Thou didst call up her brother Lazarus living from the dead, when he had lain in the grave four days already. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 23rd day of July, were born into the better life—

At Ravenna, the holy martyr Apollinaris, Bishop of that city. He was ordained at Rome by the Apostle Peter and sent to Ravenna, where he suffered divers and manifold things for Christ's faith's sake. He afterwards preached the Gospel in Emilia, and turned many from the worshipping of idols. At length he came back to Ravenna, and there finished a glorious testimony under the Cæsar Vespasian.

At Mans, in Gaul, the holy Confessor Liborius, [fourth Bishop of Mans, in the year 425.]

At Rome, the holy martyr Rasyphus.

Also at Rome, the holy Virgin and martyr Primitiva.

Also at Rome, the holy martyrs Apollonius and Eugenius.

On the same day the holy martyrs Trophimus and Theophilus, who under

¹ Translation extracted from the Hymnal Noted.

the Emperor Diocletian were stoned and burnt and at last beheaded, and so crowned with martyrdom.

In Bulgaria, very many holy martyrs, whom the profane Emperor Nicephorus, when he was wasting the churches of God, caused to be slain by divers sorts of death—by the sword, by the rope, by arrows, by long imprisonment, and by hunger.

At Rome, the holy Virgins Romula, Redempta, and Hirundo, of whom writeth the holy Pope Gregory.

Also at Rome, the holy widow Brigid, [about the year 1373,] whose sacred body was taken to Sweden upon the 7th day of October, and whose feast is kept upon the 8th day of the same month.

Vespers are of the following, from the Chapter inclusive.

(If of St Mary Magdalen, Hymn from First Vespers, Verse and Answer and Antiphon from the Commemoration given below.)

JULY 23.

St Apollinaris, Bishop [of Ravenna,] Martyr.

Double.

All from the Common Office for one Martyr, (p. 404,) except the following.

FIRST VESPERS.

These, as regards St Apollinaris, begin with the Chapter.

Prayer throughout the Office.

O GOD, Who art Thyself the exceeding great Reward of all faithful souls, and in Whose sight this

day is holy because Thy blessed Priest Apollinaris did hereon lift up his last earthly testimony, we beseech Thee to grant unto us Thy servants, who do keep his worshipful Feast-day, to obtain by his prayers Thy gracious remission for our offences. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Mary Magdalen.

Antiphon. A woman in the city, which was a sinner, brought an alabaster box of ointment, and stood at the Lord's Feet, behind Him, and began to wash His Feet with tears, and did wipe them with the hairs of her head.

Verse and Answer, and Prayer, from the Lauds of the Office.

A Commemoration is also made of St Liborius, Bishop [of Mans] and Confessor.¹ All from the Common Office. Prayer, "Grant, we beseech Thee, &c."

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

APOLLINARIS came from Antioch to Rome with the Prince of the Apostles, and was by him ordained a Bishop, and sent to Ravenna to preach the Gospel of the Lord Christ. He had already converted a great number of persons to the Christian Faith, when

¹ A Gaul, elected fourth Bishop of Mans in A.D. 348. He was a friend of St Martin, in whose presence he died, June 9, A.D. 390.

the idolatrous priests caught him and gave him a sharp flogging. A second riot was got up against him on account of one Boniface, a nobleman who had long been dumb, speaking, and his daughter being delivered from an unclean spirit. On this occasion Apollinaris was flogged again, and made to walk barefoot over hot embers. The fire did him no harm, and he was expelled from the city.

Fifth Lesson.

APOLLINARIS lay hid for a while with certain Christians. Thence he went to Emilia, where he restored to life the dead daughter of the Patrician Rufinus, so that the whole household of Rufinus might believe in JESUS Christ. This affair greatly incensed the Præfect, who sent for Apollinaris, and earnestly dealt with him to induce him to cease spreading the Christian Faith in that city. As Apollinaris paid no heed to the Præfect's orders, he was tortured on the rack, boiling water poured on his wounds, and his mouth bruised with a stone, after which he was ironed and cast into prison. On the fourth day he was put on board a ship and sent into banishment. The ship was wrecked, and he so came to Mysia, thence to the shores of the Danube, and afterwards into Thrace.

Sixth Lesson.

HOWEVER, the devil in the temple of Serapis declared that he could not give oracles, while the disciple of the Apostle Peter abode in these parts, and after a long search Apollinaris was found and commanded again to take ship. Thus he went back to Ravenna, where he was denounced by the same idolatrous priests as before, and given into the keeping of a centurion. This

centurion was a secret worshipper of Christ, and in the night he let Apollinaris go. When it became known some of the officers of justice followed after him, caught him on the road, beat him till they thought he was dead, and left him. Some Christians took him up, but on the seventh day, still exhorting them to stand firm in the Faith, he departed this life with the glorious splendour of martyrdom. His body was buried hard by the wall of the city.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xxii. 24.)

AT that time: There was a strife among the disciples, which of them should be accounted the greatest. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk. x. on Luke xxii.*)

"My kingdom," our God hath said, "is not of this world." (John xviii. 36.) Man, then, must strive, not to be equal with God, but to be like unto God. Christ alone is the full image of God, as being the brightness of His Father's glory, and the express image of His Person. (Heb. i. 3.) But the righteous man is made after the image of God, in so far as, for the sake of following the example of his God, he, through knowledge of God, setteth no esteem upon this world, and looketh down upon all carnal motions of the will, through having taken in that Word whereby we are fed unto life everlasting—and this is the end whereto we eat the Body of Christ, namely, that we may have eternal life. (John vi. 50.)

Eighth Lesson.

THE reward which is promised unto us is not meat and drink, but a part in that grace and that life which come down from heaven. Neither are the twelve thrones (Matth. xix. 28) to be understood as meaning chairs for bodies to sit in, but as meaning a dignity like that of God Himself, wherein they that have left all and followed Christ shall judge as Christ doth, not by dint of cross-examinations, but by simple knowledge of the heart, rewarding the good, and condemning the evil. Thus are the Apostles erected into a ghostly tribunal, for the rewarding of faith and the cursing of unbelief, by their might breaking back errors, and laying upon blasphemers the just punishment of hatred.

Ninth Lesson.

LET us, then, turn about, and look well to it that there be no strife among us, which of us shall be accounted the greatest. That this strife arose among the Apostles, is not an excuse but a caution for us. If it was only after a while that Peter was converted—Peter, who had started up at the first command of the Lord—who can promise himself to be converted forthwith? Have a care, then, of boasting; have a care of the world. He who was commanded to strengthen his brethren (Luke xxii. 32) was he who was able to say, “Behold, we have forsaken all, and have followed Thee.” (Matth. xix. 27.)

At Lauds a Commemoration is made of St Liborius. Prayer as at Vespers.

Note. Should this day be a Saturday, the Ninth Lesson will be of St James' Eve, and the Eve will also be commemorated at Lauds; in which case the Prayer in the Commemoration

of St Liborius will be (not “Grant, we beseech Thee,” as at Vespers, but) “Hear, O Lord, &c.”

MARTYROLOGY.

On the morrow is the eve of the holy Apostle James. Upon the morrow also we keep the feast of the holy Confessor Alexis, son of the Senator Euphemitian. Upon the first night of his marriage he left his bride untouched, and absconded from his home. After a long pilgrimage he returned to the city, where he was received as a beggar out of charity in his own father's house, and there remained unknown for seventeen years, thus deceiving the world by a new craft. After he was dead, [in the year 404,] in the Supreme Pontificate of Innocent I., he was recognised by a voice which was heard throughout the churches of the city and by his own writing, and his body was carried with the greatest honour to the Church of St Boniface, where he hath been illustrious for many miracles. Mention is made of him upon the 17th day of this present month of July.

Upon the same 24th day of July, was also born into the better life—

At Tyro, a city which stood formerly on an island, in the lake of Bolsena in Tuscany, in the persecution under the Emperor Diocletian, the holy Virgin and martyr Christina. She brake her father's idols of gold and silver, and gave the morsels to the poor; whereupon he commanded her to be torn with stripes and otherwise fearfully tortured; after which a great stone was tied about her neck, and she was cast into the lake; but an angel delivered her. She then suffered bravely the sharpest torments under another judge, who succeeded her father, and in the end finished the course of her testimony under the President Julian, having endured a

burning furnace, wherein she remained shut up unhurt for five days, having by Christ's power overcome serpents, having had her tongue cut out, and being lastly shot to death with arrows.

At Rome, in the Tiburtine Way, the holy martyr Vincent.

At San Vitturino, in Samnium, eighty-three holy martyrs, all soldiers.

At Merida, in Spain, the holy soldier Victor, who, along with his two brothers Stercatius and Antinogenes, in the persecution under the Emperor Diocletian, by divers torments finished their testimony.

In Lycia, the holy martyrs Nicetas and Aquilina, who were turned to Christ by the preaching of the blessed martyr Christopher, and received the palm of martyrdom by being beheaded.

Also the holy martyrs Meneus and Capiton.

At Sens, [in the fourth century,] the holy Confessor Ursicinus, Bishop [of that see.]

At Second Vespers a Commemoration is made of the following. (Prayer from his Office), and of St Christina, Virgin and Martyr. All from the Common Office. Prayer, "O Lord, we pray Thee, &c.," (p. 496.)

JULY 24.

Fe of St James, Apostle. St Alexis, Confessor.

Semi-double.

All from the Common Office for a Confessor, (p. 453,) except the following.

Prayer throughout the Office.

O GOD, Who didst make Thy blessed Confessor Alexis to be a marvel in his contempt of this world, grant, we beseech Thee, unto Thy

faithful people, that with the help of his prayers they may esteem but little things earthly, and desire always such things as be heavenly. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

The first verse of the Hymn is changed.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ALEXIS was a member of one of the noblest Roman families. Through his exceeding great love for JESUS Christ, he received a particular command from God to leave his bride untouched upon his wedding night, and to undertake a pilgrimage to the most famous Churches of the world. For seventeen years he remained occupied in these journeys and utterly unknown. At the end of that time, his name was spoken from an image of the most holy Virgin Mary in the city of Edessa, in Syria, and when he found himself recognised he took ship from thence. He landed at Porto near Rome, and fared to the house of his own father, who gave him shelter as a strange beggar. He lived there unrecognised by any for seventeen years more, and then passed away to heaven, in the time of Pope Innocent I. He left behind him a writing giving his name, family, and the story of his life.

Fifth and Sixth Lessons from St Gregory, (p. 465. Fourth and Fifth alternative Lessons for the Second Nocturn.)

THIRD NOCTURN.

Lessons from Matth. xix., with the Homily of St Jerome, (p. 393.) The last may be read along with the Second or omitted.

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson from John xv. 12, with the Homily of St Gregory (p. 383,) the three Lessons being read together as one, or the first only.

At Lauds a Commemoration is made of the Eve of St James. Antiphon and Verse and Answer of the Week-Day. Prayer, "Grant, we beseech Thee," (p. 384.)

Then of St Christina, Virgin and Martyr, from the Common Office. Prayer, "O Lord, we pray Thee, &c." (p. 496.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Apostle James, brother to the blessed Evangelist John. He was beheaded by King Herod Agrippa about the time of the Passover. His sacred bones were on this day brought from Jerusalem to Spain, and laid in the uttermost parts thereof, in Gallicia, where they are devoutly honoured by the constant veneration of the peoples of that country, and by the flocking together of multitudes of Christians who betake themselves thither for godliness' sake and from vows.

In Lycia, the holy martyr Christopher, who, under the Emperor Decius, was beaten with iron rods. He was preserved from fire by the power of Christ, but at last was shot with arrows, and then beheaded, and so finished his testimony.

At Barcelona, in Spain, the blessed martyr Cucufas, who, in the persecution under the Emperor Diocletian, overcame many torments under the President Dacian, and was then smitten with the sword, and so passed a conqueror to Heaven.

In Palestine, the holy martyr Paul. He was condemned to death under the President Firmilian in the persecution under the Emperor Maximian Galerius. He asked for a few moments in which to pray, wherein he besought God with all his heart for his fellow-countrymen—then for the Jews and Gentiles, that they might be brought to the knowledge of the truth—then for the multitude that stood around—then for the judge who had condemned him, and for the executioner who was to slay him. Then his head was cut off, and he received the crown of martyrdom.

There also the holy Virgin and martyr Valentina. When she was led to the altar to sacrifice, she kicked it over. She was horribly tortured, and then cast into the fire, along with another Virgin that was her companion; and so hastened hence, to be with Christ her Bridegroom.

At Civita di Bagno, in Valeria, [in the third century,] the holy martyrs Florence and Felix of Siponte.

At Cordova, [in the ninth century,] the holy martyr, the monk Theodemir.

At Treves, [at the end of the sixth century,] the holy Confessor Magneric, Bishop [of that see.]

Vespers are of the following.

JULY 25.

St James, Apostle.

Double of the Second Class.

All from the Common Office for Apostles, (p. 384,) except the following.

Prayer throughout the Office.

BE Thou Thyself, O Lord, the Sanctifier and the Shepherd of Thy people, that we who are overshadowed by the help of Thine Apostle James may, in our conversation, walk with Thee, and in all quietness of spirit serve Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

No Commemoration is made.

FIRST NOCTURN.

Lessons from 1 Cor. iv. 1, (p. 388.)

SECOND NOCTURN.

Fourth Lesson.

JAMES, the Son of Zebedee and brother of the Apostle John, was a Galilean, and with his brother one of the first of His Apostles whom the Lord called, whileas they were "in a ship with Zebedee their father, mending their nets—and they immediately left the ship, and their father, and followed Him." (Matth. iv. 21, 22.) "And He surnamed them Boanerges, which is, The sons of thunder." (Mark iii. 17.) Peter, and James, and John, were the three Apostles whom the Saviour loved best; them "He took and brought up into an high mountain apart, and was transfigured before them," (Matth. xvii. 1, 2;) when He went to the house of the ruler of the synagogue to raise his daughter from the dead, "He suffered no man to follow Him save Peter, and James, and John," (Mark v. 37;) and, at the last, just before the Jews took Him, when "He cometh unto a place called Gethsemane, and saith unto the disciples: Sit ye here, while I go and pray yonder. . . . He took with Him

Peter and the two sons of Zebedee." (Matth. xxvi. 36, 37.)

Fifth Lesson.

AFTER that JESUS Christ was ascended into heaven, James preached how that He was God, and led many in Judæa and Samaria to the Christian Faith. A while afterward, he went to Spain, and there he brought some to Christ, of whom seven were afterwards ordained Bishops by Blessed Peter, and were the first such sent into that country. From Spain James went back to Jerusalem, where he taught the Faith to divers persons, and, among others, to the Magian Hermogenes. Thereupon Herod Agrippa, who had been raised to the kingdom under the Emperor Claudius, to curry favour with the Jews, condemned James to death for his firm confession that JESUS Christ is God. The officer who led James to the judgment-seat, at sight of the courage wherewith he was ready to offer up his testimony, declared himself also to be a Christian.

Sixth Lesson.

AS they were being hurried to execution, this man asked pardon of James, and the Apostle kissed him, saying, "Peace be unto thee." James healed a paralytic, and immediately afterwards both the prisoners were beheaded. The body of the Apostle was afterwards taken to Compostella, [in the province of Galicia, in Spain,] where his grave is very famous. Multitudes of pilgrims from all parts of the earth betake themselves thither to pray, out of sheer piety or in fulfilment of vows. The Birth-day of James is kept by the Church upon this day, which is that of the bringing of his body to Compostella. It was

about Easter-time (Acts xii. 2-4) that he bore witness to JESUS Christ with his blood, at Jerusalem, being the first of the Apostles to do so.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xx. 20.)

AT that time: Came to JESUS the mother of Zebedee's children, with her sons, worshipping Him, and desiring a certain thing of Him. And so on.

Homily by St John Chrysostom, [Patriarch of Constantinople.] (66th on *Matth.*)

Let no man be troubled if we say that the Apostles were still imperfect, for the mystery of the Cross was not yet finished, the grace of the Spirit had not yet been shed abroad in their hearts. If thou wilt behold them in their strength, consider them such as they became after the grace of the Spirit was given them, and thou wilt perceive that they had trodden under foot every vain desire. This is the cause wherefore their present imperfection is made known unto us, that is, that thou mayest see how great a change could be forthwith wrought by grace. But nevertheless let us now look how they came unto Christ, and what they said. "Master," they said, "we would that Thou shouldest do for us whatsoever we shall desire." (Mark x. 35.) "And He said unto them: What would ye that I should do for you?" (36)—not, surely, that He knew not what their wish was, but that He would make them answer,

and so uncover the wound, to lay a plaster upon it.

Eighth Lesson.

THEIR wish proceeded from earthly motives, and they were shy and ashamed to express it, and therefore they took Christ apart, and so asked Him. The Evangelist saith, "For they were gone apart, that they might not be discovered of them"¹—and then they told Him what they sought. To me it seemeth most likely that they had heard how that the disciples should sit upon twelve thrones; they were fain to obtain for themselves the chiefest places at this enthronement; they knew that the Lord loved them better than the most of the others; but they feared that Peter would still be preferred before them; and therefore they made bold to say: "Grant unto us that we may sit, one at Thy right Hand, and the other at Thy left Hand, in Thy glory." (Mark x. 37.) They were even instant with Him, saying: "Say . . . that we may . . ." And what answered He? To show that they were asking no spiritual gift, nor even knew for themselves what they were asking, nor would have asked it if they had known what it was, "JESUS said unto them: Ye know not what ye ask"—ye know not how great a thing, how wonderful a thing this is, a thing which even "is not Mine to give."

Ninth Lesson.

AND He said moreover: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Behold how He turneth their thoughts

¹ Progressi sunt enim, inquit, ne illis manifesti fierent. The present text of the Gospels does not contain any such words. They look like a conjectural commentary upon Matt. xx. 24, or Mark x. 41, which had got miscopied into the text of St John Chrysostom's New Testament.

at once another way, speaking to them of things altogether different, as though He said, Ye come unto Me treating of honours and crowns, but I speak unto you of the wrestling and the sweat. This is not yet the time of reward, neither is My glory immediately to be revealed; but now death and danger are present with you. But consider how, by the manner of His questioning, He doth both exhort and invite them. He saith not: Are ye able to bear death? Are ye able to shed your blood?—but: How are ye able to drink the cup—whereto He presently inviteth them, saying: “the cup that I shall drink of;” that He may make them readier for the strife by knowing that it is a strife which they are to share with Him.

At Lauds (and Lauds only) is made a Commemoration of St Christopher, Martyr. All from the Common Office. Prayer, “Grant, we beseech Thee, &c., (p. 413.)

MARTYROLOGY.

Upon the 26th day of July fell on sleep the holy Anne, mother of Mary the Mother of God.

On the same 26th day of July, was also born into the better life—

At Philippi, in Macedonia, holy Erastus, who was left there as Bishop by the blessed Apostle Paul, and was there crowned with martyrdom.

At Rome, upon the Latin Way, the holy martyrs Symphronius, Olympius, Theodulus, and Exuperia, who, as is written in the Acts of the holy Pope Stephen I., were burnt in the fire, and so gained the palm of martyrdom.

At Porto Romano, the holy martyr Hyacinth. He was first cast into the fire, and then into a torrent, but escaped unhurt. Afterwards, under the Emperor Trajan, Leontius the Consular caused him to be smitten

with the sword, and so ended his earthly life. The matron Julia buried his body upon her own farm hard by the city of Rome.

Also at Rome, [in the second century,] the holy Priest Pastor, who giveth his name to the Church upon the Viminal Hill, which is that of holy Pudentiana.

At Verona, [in the sixth century,] the holy Confessor Valens, Bishop [of that see.]

In the monastery of St Benedict, in the country of Mantua, [in the year 1016,] the holy Monk and Hermit Simeon, who fell asleep in a good old age, famous for many marvels.

At Second Vespers a Commemoration is made of the following. Prayer from the next Lauds.

JULY 26.

St Anne, Mother of the Blessed Virgin Mary.

Double of the Second Class.

All from the Common Office for an Holy Woman, neither Martyr nor Virgin, (p. 502,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Prov. xxxi. 10, (p. 502.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John of Damascus. (*2nd on the Birth of the Blessed Virgin.*)

THE home of Anne is set before us, wherein to see an ensample both of married and of maiden life, the one in the person of the mother, the other

in that of the daughter, whereof the one hath but now ceased to be barren, and the other is in a little while destined, beyond the course of nature, to become the Mother of the Messiah by a singular birth, specially designed by God to build up anew our nature. It is with reason then that Anne, filled with the Holy Ghost, with joyful and jubilant spirit singeth aloud: "Re-joice with me, for out of my barren womb I have borne the bud of promise, and, as I have longed, I nourish at my breasts the fruit of benediction. I have laid aside the mournful garments of barrenness, and put on the joyful raiment of fruitfulness. Let Hannah the adversary of Peninnah make merry with me, and join with me for fellow-feeling, in singing of this new and unhopèd-for wonder that is wrought in me"—

Fifth Lesson.

"**L**ET Sarah be glad that was joyfully pregnant in her old age, and was a shadow cast before of my conception that hitherto have been barren. Let all the barren and fruitless break forth into singing, when they behold in what wondrous wise I have been visited from heaven." Let all mothers likewise, that like Anne are gifted with fruitfulness, say: Blessed be He That gave their desire unto them that besought Him, That gave fruitfulness unto her that was barren, and That granted unto her that from her should bud forth the joy-bringing Virgin, who, according to the flesh, was Mother of God, and whose womb was a heaven wherein He dwelt Whom no place can contain. Let us also with them offer our praises to her that was called barren, but now is become the mother of a maid-child; let us say unto her in the words of the Scripture: O how blessed

is the house of David from whence thou art sprung, and that womb wherein God hath fashioned the ark of His holiness, that is, her, by whom He was Himself conceived without man's seed.

Sixth Lesson.

RIGHT blessed art thou, and thrice blessed, whom God hath so blessed as to make thee to bring forth, as His own gift, the babe Mary, whose very name is highly honourable, out of whom Christ, the Flower of life, blossomed—a maiden whose rising is glorious, and whose delivery is worth more than the world. We also, O woman most blessed, do wish thee joy. In sooth thou hast brought forth what we have all hoped for, and God hath given us, namely, the babe of promise. Blessed indeed art thou, and blessed is the fruit of thy womb. The tongues of all the godly do magnify thine offspring, and every glad word is spoken concerning her of whom thou art delivered. Meet in truth is it, and most meet to praise her who received a revelation from the goodness of God, and bore for us such and so great a fruit, from whom sweet JESUS sprang.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, with the Homily of St Gregory, (p. 505.)

Prayer throughout the Office.

O GOD, Who wast pleased to give unto Blessed Anne such grace that she earned to become the mother of the mother of Thine Only-begotten Son, mercifully grant that, now that she is with Thee, we who keep her Feast-day may be holpen by her prayers. Through the same our Lord JESUS Christ Thy Son, Who

liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 27th day of July, were born into the better life—

At Nicomedia, the holy martyr Pantaleon. He was a physician, who was tried by the Emperor Maximian because he believed in Christ, and tormented on the rack, and by scorching with lamps, amid the which things he was comforted by the Lord appearing to him. At last he finished his testimony by the sword.

Also at Nicomedia, the holy Priest Hermolaus, by whose teaching blessed Pantaleon was brought to the faith. Also, the holy brethren Hermippus and Hermocrates, who, after many sufferings, were put to death by Maximian for confessing Christ.

At Nola, the holy martyrs Felix, Julia, and Jucunda.

At Biseglia, in Apulia, the holy martyrs Maurus, Bishop [of that see,] Pantaleemon, and Sergius, who suffered under Trajan.

On the same day are commemorated the holy martyrs whom the tyrant Dunaan caused to be burnt in Yemen, in Arabia, because they believed in Christ.

On this day also were born into the better life—

At Cordova, in Spain, in the persecution under the Arabs, the holy martyrs George the Deacon, Felix, Aurelius, Natalia, and Liliota.

At Ephesus, the Seven Holy Sleepers, Maximian, Malchus, Martinian, Denis, John, Serapian, and Constantine.

At Auxerre, [in the sixth century,] deceased the blessed Confessor Ætherius, Bishop [of that see.]

At Constantinople, the blessed

Virgin Anthusa, who was scourged, under the Emperor Constantine Copronymus, for honouring the holy images, and was sent into exile, where she fell asleep in the Lord.

At Second Vespers a Commemoration is made of the following. Prayer, "Graciously hear us, &c.," (p. 413.)

JULY 27.

St Pantaleon, Martyr.

Simple.

All from the Common Office for a Simple Feast of One Martyr, (p. 418,) except the following. Prayer throughout the Office, "Graciously hear us, &c.," (p. 413.)

Third Lesson.

THIS Pantaleon was of a noble family of Nicomedia, and was a physician by trade. Hermolaus the Priest taught him well the faith of JESUS Christ, and he was baptized. A little while after, he persuaded his father Eustorgius to become a Christian. He afterwards duly preached the Faith of the Lord Christ at Nicomedia, and exhorted all to embrace His doctrine. For this he was tortured under the Emperor Diocletian, first on the rack, and then by putting red-hot metal to his body. He bore all the bitterness of his torments with a quiet and brave heart, and at last received the stroke of the sword, and grasped the crown of martyrdom.

MARTYROLOGY.

Upon the 28th day of July, was born into the better life—

At Rome, the holy martyr Pope Victor I.

At Rome also, the holy Confessor Pope Innocent I.

At Milan, the holy Nazarius, and Celsus a lad, both martyrs, whom Anolinus, during the madness of the persecution which Nero stirred up, caused to be beheaded, after they had been long maltreated and afflicted in prison.

On the same day are commemorated many holy martyrs in the Thebaid, in Egypt, who suffered in the persecution under Decius and Valerian, when the Christians eagerly accepted death by the sword for Christ's name's sake, and the subtil enemy, seeking to slay souls rather than bodies, invented slower paths to death. One of them, after he had conquered the rack, and plates, and vessels of heated metal, had his hands tied behind his back and was smeared with honey, after which he was set in the burning sun, exposed to the stings of bees and flies. Another was tied down softly among flowers, and a shameless harlot was sent to excite him to lust, but he bit off the end of his tongue and spat it into her face as she was cajoling him.

At Ancyra, in Galatia, the holy martyr Eustathius, who was put to the question with divers kinds of torments, and cast into the river, whence he was delivered by an angel. But at length a dove came down to him from heaven, and called him away to his everlasting reward.

At Miletus, the holy martyr Acatius, who, under the Emperor Licinius, after divers torments, was cast into a furnace, where by the help of God he remained unhurt, and then finished his testimony by being beheaded.

In Brittany, [in the sixth century,] the holy Confessor Samson, Bishop [of Dol.]

At Lyons, [in the second century,] the holy Priest Peregrin, whose blessedness is attested by the glory of miracles.

JULY 28.

The Holy Martyrs Nazarius, Celsus, and Victor, and the Holy Confessor Pope Innocent.

Semi-double.

All from the Common Office for Many Martyrs, (p. 420,) except the following.

Prayer throughout the Office.

UPON us, O Lord, be somewhat of the blessing of the testification of Thine holy servants Nazarius, Celsus, Victor, and Innocent, and may the same ever plead with Thee on behalf of our weakness, and ever obtain for us Thy succour. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

NAZARIUS was baptized by the blessed Pope Linus, and afterwards went to Gaul. There he met with the boy Celsus, whom he instructed in the Christian law, and baptized. They went together to Treves, and, in the persecution under Nero, were both thrown into the sea, from which they had a marvellous escape. Later on, they came to Milan, where they spread the Faith of Christ, and as they remained firm in declaring that He is God, the

Præfect Anolinus had them beheaded. Their bodies were buried outside the Roman gate, and lay long unknown, till, by a revelation from God, Blessed Ambrose found them, smeared with fresh blood, as though they had only a short time undergone martyrdom. They were taken up from thence, carried into the city, and laid in an honourable sepulchre.

Fifth Lesson.

VICTOR was by birth an African, and governed the Church in the time of the Emperor Severus. He confirmed the decree of Pius I. that the Holy Passover should be kept upon the Lord's Day. To bring this rule into use, Councils were held in many places, and in the First Synod of Nice it was decided that the Holy Passover Day should be kept after the 14th day of the month [Nisan], lest the Christians should seem to be copying the Jews. Victor decided that if need be, baptism can be administered with any water, as long as it be natural. He cast out of the Church Theodotus the tanner, of Constantinople, who taught that Christ was nothing but a man. He wrote upon the subject of the Passover, and some other small works. He held two Ordinations in the month of December, wherein he ordained four Priests, seven Deacons, and twelve Bishops for divers places. He received the crown of his testimony, and was buried at the Vatican on the 28th day of July, [in the year of our Lord 197.] He sat in the throne of Peter nine years, one month, and twenty-eight days.

Sixth Lesson.

INNOCENT of Albano flourished in the time of St Jerome and St Austin. Concerning him, St Jerome

saith, writing to Demetrias: "Keep firm hold on the faith of holy Innocent, who is the heir and the child of the Apostolic See, and of Anastasius of blessed memory, and receive not any strange doctrine, how wise and acute soever thou mayest count thyself." Orosius writeth that God kept Innocent at Ravenna that he might not see the destruction of the Roman people, even as righteous Lot was withdrawn by God's Providence [from being at the burning of Sodom.] He condemned Pelagius and Cælestius, and made a decree against their heresy, that little children, even those whose mother was a Christian, must be born again in baptism, that the new birth may wash away in them the stain which they have contracted in their conception. He approved also that a Fast should be kept upon Saturday in memory of the Lord Christ's lying in the grave on that day. He sat in the throne of Peter fifteen years, one month, and ten days. He held four Ordinations in the month of December, and made therein thirty Priests, fifteen Deacons, and forty-four Bishops for divers places. He was buried in the "Bear-and-Cap" Cemetery, [upon the 28th of July, in the year 417.]

THIRD NOCTURN.

Lessons from Luke xxi. 9, with the Homily of St Gregory, (p. 427.)

MARTYROLOGY.

Upon the 29th day of July, was born into the better life—

At Tarascon, in Gaul, the holy Virgin Martha, the hostess of our Saviour, and the sister of blessed Mary Magdalene and of holy Lazarus.

On the same day is commemorated at Rome, upon the Aurelian Way,

the holy martyr Pope Felix II., who was expelled from his See by the Arian Emperor Constantius because of his defence of the Catholic faith, and who fell gloriously, secretly murdered with the sword, at Cera, in Tuscany. [Concerning Felix there has been much dispute. The Missal and Breviary, by suppressing the title of Pope or Bishop (always given in such cases), seem to confirm the view now generally adopted by historians, viz., that he was an African martyr, who suffered on November 10, and whose reliques were brought to Rome on July 29; but the Martyrology retains another theory, now generally rejected, which identifies this Saint with one Felix, intruded into the See of Rome by Constantius during the Pontificate of Liberius, and now commonly regarded as an Anti-Pope of very dubious orthodoxy.] His body was brought thence by clerks and buried upon the aforesaid Way, whence it was afterwards taken to the church of SS. Cosmas and Damian, where it was found under the altar in the time of the Supreme Pontiff Gregory XIII., along with the relics of the holy martyrs Mark, Marcellian, and Tranquillinus, along with which it was again buried in the same spot upon the last day of July. Under the same altar were also found the bodies of the holy martyrs Abundius the Priest and Abundantius the Deacon, which not long after were solemnly taken to the church of the Society of Jesus, upon the eve of their birthday into the better life.

Upon the same day, were born into the same better life—

At Rome, on the Way to Porto, in the time of the Emperor Diocletian, the holy martyrs Simplicius, Faustinus, and Beatrix. Simplicius and Faustinus were beheaded, after many and divers torments, and their sister

Beatrix was strangled in prison, for confessing Christ.

Likewise at Rome, the holy martyrs the Virgins Lucilla and Flora, Eugene, Antonine, Theodore, and eighteen others their Companions, who suffered martyrdom under the Emperor Gallienus.

At Gangra, in Paphlagonia, the holy martyr Callinicus, who was first beaten with iron rods and tormented in other and divers ways, and at length cast into a furnace, and so resigned his spirit to God.

In Norway, [in the year 1030,] the holy martyr King Olaf II.

At Troyes, in Gaul, [in the fifth century,] the holy Confessor Lupus, Bishop [of that See,] who went into Britain along with blessed German to rid that country of the Pelagian heresy, and who by his unceasing prayers delivered the city of Troyes from the fury of Attila when he was wasting all Gaul, and at length fell asleep in peace, after having performed the office of the Priesthood with worship for two and fifty years.

At St Brieux, [in the year 1237,] the holy Confessor William, Bishop [of that see.]

On the same day deceased also blessed Prosper, Bishop of Orleans, [in the fifth century.]

At Todi, [in the third century,] the holy Confessor Faustinus.

At Mamia, in Galicia, [in the fifth century,] the holy [Virgin] Seraphina.

Vespers are of the following, from the Chapter, inclusive.

JULY 29.

St Martha, Virgin.

Semi-double.

All from the Common Office for a Virgin, (p. 489,) except the following.

FIRST VESPERS.

These, as regards St Martha, begin at the Chapter.

Prayer throughout the Office, "Graciously hear us, &c.," (p. 496.)

A Commemoration is made of the preceding. Prayer from their Office.

Then of the Holy Martyrs Felix, Simplicius, Faustinus, and Beatrix.

Prayer.

GRANT, O Lord, we beseech Thee, that as Thy Christian people do here in time unite in solemn joy for the blessedness of Thy Martyrs Felix, Simplicius, Faustinus, and Beatrix, they may also rejoice with them hereafter in their eternal joy, and may understand by very knowledge, that whereof they now speak in their prayers. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

Fourth Lesson.

MARTHA was the daughter of noble and wealthy parents, but is best known as having been the hostess of the Lord Christ. After that He was ascended into heaven, Martha, along with her brother [Lazarus,] her sister [Mary Magdalene,] her waiting-woman Marcella, Maximin, who was one of the seventy-two disciples of the Lord Christ, and

who had baptized the whole of the family, and many other Christians, was taken by the Jews, and turned adrift upon the open sea in a ship without sail or oars, to meet with certain wreck, but by the governance of God the ship came to land at Marseilles with all safe.

Fifth Lesson.

THROUGH this miracle and the preaching of the Saints, the people of Marseilles first, and then those of Aix, and of the uttermost tribes, believed in Christ, and Lazarus was made Bishop of Marseilles, and Maximin Bishop of Aix. Mary Magdalene sat still at JESUS' Feet, being altogether given to prayer and the contemplation of heavenly blessedness, that that good part which she had chosen might not be taken away from her, withdrew herself to a great cave in an exceeding high mountain, where she lived for thirty years, utterly cut off from all conversation with men, and every day during that time carried up by Angels into the air, to listen to them that dwell in heaven praising God.

Sixth Lesson.

MARTHA, by the wondrous holiness and charity of her life, drew upon herself the love and wonder of all the inhabitants of Marseilles. She withdrew herself in company with some other honourable women into a place out of the way of men, where she lived long, with great praise for godliness and discretion. She foretold her own death long before, and at last, illustrious for miracles, passed away to be ever with the Lord, upon the 29th day of July. Her body is held in great worship at Tarascon.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (x. 38.)

AT that time: JESUS entered into a certain village, and a certain woman, named Martha, received Him into her house. And so on.

Homily by St Austin, Bishop [of Hippo.] (*26th upon the Words of the Lord.*)

The words of our Lord JESUS Christ which have just been read from the Gospel, give us to wit that there is one thing toward the which we are making our way, all the while that we are striving amid the divers cares of this world. Thitherward we make our way, whileas we are still strangers and pilgrims, unpossessed as yet of any abiding city, still on the journey, not yet come home, still hoping, not yet enjoying. Still thitherward let us make our way, not slothfully nor by fits and starts, but so that some day we may arrive thither. Martha and Mary were sisters, not in the flesh only, but also in godliness; together, they clave unto the Lord; together, with one heart they served the Lord present in the Flesh.

Eighth Lesson.

MARTHA received Him into her house. It was just as strangers are received, but it was the hand-maiden receiving her Lord, the sick receiving her Saviour, the creature receiving her Creator. She received Him, to give bodily meat unto Him by Whom she herself was to be fed unto eternal life. It had been the Lord's will to take upon Him the form of a servant, to be fed by servants, (still out of His good pleasure,

not of necessity,) and in that form of a servant which He had taken upon Him. This was His good pleasure, to offer Himself as a subject for hospitality. He had Flesh, wherein He was somewhiles an-hungered and athirst, but know ye not how that, when He was in the desert and was an-hungered, "angels came and ministered unto Him." Himself it was therefore, That gave unto them of whom He was fain to be fed, the wherewithal. And what wonder is this if we consider how that holy Elijah, coming from being fed by the ministry of ravens, asked bread of the widow of Zarephath, and himself gave her the wherewithal to feed him? Had God failed to feed Elijah when He sent him unto the widow? God forbid. He did so that He might bless that godly widow for a service rendered unto His servant.

Ninth Lesson.

THUS was that same Lord received as a guest, Who came unto His own, and His own received Him not, "but as many as received Him, to them gave He power to become the sons of God," adopting servants and making them children, redeeming prisoners and appointing them co-heirs. Perchance some of you will say: O how blessed were they who were worthy to receive Christ as a guest into their own home! but mourn not, neither murmur, for that thou hast been born in an age wherein thou canst no more see Christ in the flesh. He hath not put the honour of receiving Him beyond thy reach. "Inasmuch," saith He, "as ye have done it unto one of the least of these My brethren, ye have done it unto Me." (Matth. xxv. 40.) The above remarks have occurred to me regarding the Lord considered as fed in

the flesh, and I shall now touch briefly, as time permits, upon the Same, considered as the Feeder of the soul.

At Lauds a Commemoration is made of the Holy Martyrs Felix, Simplicius, Faustinus, and Beatrix. Prayer as at Vespers.

MARTYROLOGY.

On the morrow we keep the feast of the holy German, Bishop of Auxerre, a man illustrious alike for his birth, his faith, his teaching, and the glory of his miracles, who rid Britain of the Pelagian heresy, and of whom mention is made upon the morrow.

Upon the same 30th day of July, were born into the better life—

At Rome, the holy martyrs Abdon and Sennen. These were Persians who were brought to Rome in bonds under Decius. They were first hid with scourges loaded with lead, and then slain with the sword.

At Tuburbe, in Africa, the holy Virgin martyrs Maxima, Donatilla, and Secunda. In the persecution under Valerian and Gallienus, Maxima and Donatilla were given vinegar and gall to drink, then severely hid and racked, burnt over gratings, and rubbed with lime. Afterward, they were thrown to the beasts along with Secunda, a virgin of twelve years of age, but as the beasts would not touch them they were all slain with the sword.

At Assisi, in Umbria, the holy martyr Rufinus.

At Cæsarea, in Cappadocia, [in the time of the Emperor Diocletian,] the holy martyr Julitta. She raised a law-plea against a certain great man who had spoiled her goods, and he pleaded against her that being a Christian she could not be heard, whereupon the judge commanded her to offer some incense to the idols in order that she might be able to plead.

She firmly refused, and was cast into the fire, where she resigned her soul to God, but the fire did not hurt her body. Her famous praises have been set forth by holy Basil the Great in a noble discourse.

At Auxerre, [at the beginning of the sixth century,] the holy Confessor Ursus, Bishop [of that See.]

Vespers of the following.

JULY 30.

St German, Bishop of Auxerre, Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 437,) except the following. Prayer throughout, "Hear, O Lord, &c.," (p. 446.)

FIRST VESPERS.

The first verse of the Hymn is altered.

A Commemoration is made of the preceding, all from the Common as in her Office, then of the Holy Martyrs Abdon and Sennen from the Common Office for Many Martyrs, (p. 420,) and the following.

Prayer.

O GOD, Who didst give unto Thy saints Abdon and Sennen the abundant grace whereby to attain unto this glory, Grant unto Thy servants the remission of all their sins, that, with the pleading of the worthy deeds of Thy Saints, they may worthily be delivered from all things hurtful. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

GERMANUS of Auxerre was a man eminent by birth, by learning, and by legal wisdom, who had moreover improved his social position by a distinguished marriage. In the time of the blessed Bishop Amator he was appointed to the governorship of a province. In consequence of a warning from God he caused himself to be enrolled by Amator among the clergy, and was afterwards his successor in the Bishopric. Thenceforth he became a new man, and a type of the Gospel counsels of perfection. He renounced all the pomps and pleasures of the world, became his wife's brother, distributed all his goods to feed the poor, and adopted a life of extraordinary austerity and self-denial. For food he had nothing but barley bread and water mingled with ashes, slept upon bars covered with ashes, clad himself in sack-cloth and hair-cloth, prayed without ceasing, passed almost whole nights without sleep in bewailing his sins, washed the feet of the poor and extended hospitality to all, while he himself fasted. At length his love toward God and toward his neighbour broke forth marvellously, and he became famous for oftentimes working wonders.

Fifth Lesson.

AT this time the Pelagian heresy was doing wide harm to souls in Britain, and at the prayers of the Britons for help a synod of Gaulish Bishops, under the authority of Pope

Celestine, sent blessed German along with Lupus, the holy Bishop of Troyes, to confute the authors of the corrupt doctrine, and either to preserve the people in the faith or recall them thereto. It was during this journey that blessed German, while he was at Paris, foresaw in the spirit of prophecy the future holiness of the Virgin Geneviève, and hallowed her unto Christ while she was as yet a little maid. When he embarked on the sea he calmed by his prayers, and by the sprinkling of oil blessed by him, a storm which was raised by evil spirits. When these two apostolic Bishops were landed, they soon filled the whole island with their opinion, their preaching, and their works of power, so that the whole country shortly passed over to their judgment, and the heretics, being confuted in argument, were compelled either to give way or at least to hide themselves in darkness. At this time also, German, at a general assembly of the people, gave sight to a blind damsel aged ten years, the daughter of a tribune, by the which miracle he turned a countless multitude to Christ. Presently after, being sent for to the camp of the Britons, against whom the Saxons and Picts were making war, he first made the soldiers friends with Christ, and then obtained for them a bloodless victory at the triple intonation of the word Alleluia.

Sixth Lesson.

AFTER these and other wonders, the two apostolic Bishops returned home to their own Churches, but no long while after there came to blessed German from Britain a new messenger to give him the wish of all the bishops that he would come over again, since the heresy was beginning to sprout anew, and they

were fain that he should pluck it up by the roots. He took with him therefore Severus, the blessed Bishop of Treves, and went back to Britain again. There, by his preaching and by the wonderful work of healing a lame man, he confirmed the people in the faith. He sought out and condemned the authors of the corrupt doctrine, and caused them to leave the whole island. He returned home, and after many illustrious works betook himself to Ravenna, to plead for peace for the Britons. At Ravenna he was received with the deepest reverence by the Emperor Valentinian III. and his mother Placidia, and there, among other wonders, he raised a dead man to life. In that city he was seized with his last illness, and upon the seventh day thereof passed away to be for ever with Christ, in the year of our Lord 448, upon the 31st day of July, on the which day he is commemorated in the Roman Martyrology. By command of the Emperor his body was carried home to his own Church, and wonders took place at its home-bringing. The Empress took for herself his box of reliques. The Bishops divided his clothes among them, and holy Peter Chrysologos, Archbishop of Ravenna, received his cowl and hair-cloth for the lot of his own possession.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, with the Homily of St Hilary, (p. 449,) the Ninth is read along with the Eighth in order to make room for the

Ninth Lesson. (For SS. Abdon and Sennen.)

ABDON and Sennen were Persians. In the reign of the Emperor Decius they were accused of interring,

on their own farm, the bodies of Christians, which had been thrown out unburied. The Emperor commanded them to be arrested and ordered to sacrifice to the gods. This they refused to do, and persistently preached that JESUS Christ is God, whereupon they were put into strict confinement. When Decius afterwards returned to Rome, he had them led in chains in his triumph. Being thus dragged into the city and up to the idols, they abhorred and spat upon them, for which they were cast to bears and lions; the beasts were afraid to touch them. They were butchered with the sword, and the corpses, with their feet bound together, were dragged before the image of the sun. Thence they were stolen away, and the Deacon Quirinus buried them in his own house.

At Lauds a Commemoration is made of SS. Abdon and Sennen from the Common Office, with Prayer as at Vespers.

MARTYROLOGY.

Upon the 31st day of July, was born into the better life—

At Rome, the holy Confessor Ignatius, Founder of the Society of Jesus, famous for holiness and miracles, and most earnest to spread everywhere the Catholic religion.

At Cæsarea, the blessed martyr Fabius. He refused to carry the President's standard; wherefore he was committed to prison for some days, after which he was twice interrogated, and then, as he persevered in confessing Christ, was beheaded by order of the judge.

At Milan, the holy martyr Calimerus, Bishop [of that see.] He was arrested in the persecution under Antonine, grievously wounded, pierced through the neck with a sword, and

cast headlong into a well, and so finished the course of his testimony.

At Synnada, in Phrygia, the holy martyrs Democritus, Secundus, and Denys.

In Syria, three hundred and fifty holy martyrs, all monks, who were slaughtered by the heretics for their defence of the Council of Chalcedon.

At Ravenna, the holy German, Bishop of Auxerre, eminent alike for his birth, his faith, his teaching, and the glory of his miracles, who rid Britain of the Pelagian heresy; whose feast we are this day keeping.

At Tagaste, in Africa, [in the fourth century,] holy Firmus, Bishop [of that see,] famous for his glorious testimony.

At Sienna, in Tuscany, [in the year 1367,] the blessed John Columbini, Founder of the Order of the Jesuates; he was famous for his holiness and miracles.

Vespers are of the following, from the Chapter inclusive.

JULY 31.

St Ignatius, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 453,) except the following.

Prayer throughout the Office.

O GOD, Who, to set forward the greater glory of Thine own Name,¹ didst through blessed Ignatius strengthen Thy Church in her earthly warfare, with the succour of a new regiment, grant unto us so to fight here upon earth with his help and after his ensample, that we may worthily hereafter be crowned with

him in heaven. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

These, as regards St Ignatius, begin with the Chapter.

A Commemoration is made of St German. All from the Common as in his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

IGNATIUS was a Spaniard by nation, and was born of the noble Biscayan family of Loyola, [in the year of our Lord 1491.] He followed first the Court and then the army of the Most Catholic King. At the siege of Pampeluna [in the year 1521] he received a severe wound which laid him up with a long and dangerous illness. During this time he chanced to read some godly books, and conceived from them a burning desire to follow in the footsteps of Christ and His saints. He betook himself to Monserrat, and there entered himself for the heavenly warfare, by hanging up his weapons, and watching them for a night before the Altar of the Blessed Virgin. Thence he withdrew to Manresa, clad in sackcloth, for he had before given his costly raiment to a beggar. At Manresa he lived upon bread and water, begging the bread, and fasting every day except the Lord's Day. He mas-

¹ Of course an allusion to the celebrated motto of the Society of JESUS—A.M.D.G.—Ad majorem Dei gloriam—For the greater glory of God.

tered his flesh by the use of a sharp chain and hair-cloth, slept upon the ground, and lashed himself to blood-shedding with iron scourges. Thus he dwelt for a year, feasted by God with such clear lights, that he was used afterwards to say that even if the Holy Bible had not existed, he would have been ready to die for the faith only on the evidence of those things which the Lord had shown unto him at Manresa. It was at this time that, albeit a man of little education, he put together that wonderful book intituled "Spiritual Exercises," whose worth hath been attested by the judgment of the Apostolic See, and by universal usefulness.

Fifth Lesson.

TO make himself of greater use for the profit of souls, he determined to improve himself by education, beginning by going through the rudiments among little boys. He left nothing untried that could help towards the salvation of others, and it was marvellous what pain and mockery he cheerfully accepted on all hands, suffering ill-usage also, imprisonment and stripes almost unto death; but he was willing to suffer them all much more for the greater glory of his Master. At Paris he took to him seven comrades from the members of that University, men of different nations, but who had all taken the Degree of Master of Arts and in Divinity. With these seven he laid the first foundations of the Society of JESUS in the crypt at Montmartre, [upon the 15th day of August, in the year of Christ 1534.] When he afterwards organised the same Society at Rome he bound it by the closest bonds to the Apostolic See, adding to the three accustomed vows of Poverty, Chastity, and Obedience, a fourth, concerning Missions. Paul III. was

the first Pope to receive and confirm the Institute, but it has since been approved by other Popes and by the Council of Trent. Ignatius, to spread the Faith, sent holy Francis Xavier to preach the Gospel in the Indies, and others in other parts of the world, and the war, which he thus proclaimed against paganism and heresy, was waged with such success, that it was the general belief, confirmed by the utterance of the Pope, that even as God had in other times raised up holy men specially to meet the needs of their day, so He had raised up against Luther and the heretics of that age, Ignatius and the Society which he had founded.

Sixth Lesson.

BUT the first care of Ignatius was to set forward godliness among Catholics. He was a great promoter of seemliness in the Churches, instruction in the Catechism, and often hearing Sermons and using the Sacraments. He opened schools everywhere to train up boys in godliness and good learning. At Rome he founded the German College, a home for fallen and another for imperilled girls, an orphanage for boys and another for girls, houses for converts under instruction, and other godly institutions. He never wearied in his work of gaining souls for God, and was sometimes heard to say that if he had the choice he would rather live without knowing whether he was to be among the blessed, and meanwhile work for God and the salvation of his neighbours, than know he was going to glory and die forthwith. He exercised an extraordinary power over devils. Holy Philip Neri and others saw heavenly light shining from his face. At last, [on the 31st day of July,] in the year [of our Redemption 1556 and] of his own age the sixty-

fifth, he passed away to the embrace of that Lord Whose greater glory had been the constant theme of his words and aim of all his works. He is very illustrious in the Church on account of his great deeds and miracles, and Gregory XV. enrolled him in the Kalendar of the Saints.

THIRD NOCTURN.

Lessons from Luke x. 1, with the Homily of St Gregory, (p. 403.)

MARTYROLOGY.

Upon the 1st day of August is commemorated the dedication of the Church of St Peter-in-Chains, upon the Esquiline Mount at Rome.

Upon the same day, were born into the better life—

At Antioch, the seven holy Macabee brethren and their mother, who suffered under King Antiochus Epiphanes. Their relics have been brought to Rome and buried in the aforesaid Church of St Peter-in-Chains.

At Rome, [in the year 137,] the holy Virgins, Faith, Hope, and Charity, [daughters of St Sophia, who is named under September 30,] who gained the crown of martyrdom under the Emperor Hadrian.

Likewise at Rome, upon the Latin Way, [in the third century,] the holy martyrs Bonus the Priest, Faustus, and Maurus, and nine others, of whom it is written in the Acts of holy Pope Stephen.

At Philadelphia, in Arabia, the holy martyrs Cyril, Aquila, Peter, Domitian, Rufus, and Menander, who were all crowned upon one and the same day.

At Perge, in Pamphylia, [in the fourth century,] the holy martyrs Leontius, Attius, Alexander, and six other husbandmen, who were beheaded under the President Flavian

in the persecution under the Emperor Diocletian.

At Gerona, in Spain, [in the year 304,] the holy martyr Felix, who after torments of divers kinds was ordered by the Emperor Dacian to be mangled until he gave up his unconquered spirit to Christ.

At Vercelli, [in the year 370,] the holy martyr Eusebius, Bishop of that city, who was banished by the Emperor Constantius, first to Bethshan and then into Cappadocia, on account of his confession of the Catholic faith, but at length returned unto his own Church. He suffered [a living] martyrdom under the persecution of the Arians. His memory is chiefly kept upon the 15th day of December, which is that of his ordination as Bishop.

At Paris, [in the year 287,] the holy martyr Justinus.

At Vienne, [in the year 136,] holy Verus, [fifth] Bishop [of that see.]

At Winchester, in England, [in the year 984,] holy Ethelwold, Bishop [of Winchester, and Confessor.]

In the district of Lisieux, [in the department of Calvados, France,] the holy Confessor Nemesius.

Vespers are of the following.

FEAST-DAYS IN AUGUST.

On the first day on which Nine Lessons are not read is said the Office of the Dead.

AUGUST I.

Lammas Day.

Feast of St Peter-in-Chains.

Greater Double.

All from the Common Office for an Apostle, (p. 384,) except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

*Hymn.*¹

THE Lord commands; and, lo, his iron chains,
Falling from Peter, the behest obey,
Peter, blest shepherd! who, to verdant plains,
And life's immortal springs from day to day,
Leads on his tender charge, driving all wolves away.

Praise to the Father through all ages be;
Praise, blessing to the eternal Son,
And Holy Ghost, One Glorious Trinity;
To Whom all majesty and might belong:
So sing we now, and such be our eternal song. Amen.

Verse. Thou art Peter.

Answer. And upon this rock I will build My Church.

Antiphon at the Song of the Blessed Virgin. Thou art the shepherd of the sheep, and the Prince of the Apostles, and unto thee are given the keys of the kingdom of heaven.

Commemoration of St Paul from Lauds.

A Commemoration is made of the preceding. Prayer from his Office.

*Then of the Seven Holy Martyred Brethren, told of in the Second Book of the Machabees.*² *All from the Common Office for Many Martyrs, with the following.*

Prayer.

LORD, we pray Thee, that the crown of the Brethren Thy Martyrs, may be a joy unto us, nerv- ing the valour of our Faith, and strengthening us by sevenfold inter-

cession. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

*Hymn.*¹

PETER, whatever thou shalt bind on earth,
The same is bound above the starry sky;
What here thy delegated power doth loose,
Is loosed in heaven's supremest court on high:
To judgment shalt thou come when the world's end is nigh.

Praise to the Father through all ages be!
The same to Thee, O Co-eternal Son!
And Holy Ghost, One Glorious Trinity;
To Whom all majesty and might belong:
So sing we now, and such be our eternal song. Amen.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xii. 1.)

HEROD the King stretched forth his hands to vex certain of the Church. And he killed James, the brother of John, with the sword. And, because he saw it pleased the Jews, he proceeded farther to take Peter also. Then were the days of unleavened bread. And, when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers, to keep him, intending, after the Passover, to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him.

¹ Translation by the late Rev. E. Caswall.

² See Sunday, Monday, and Tuesday, Fifth Week of October.

First Responsory.

Simon Peter, before I called thee,
&c., (*p.* 666.)

Second Lesson.

AND when Herod would have brought him forth, the same night, Peter was sleeping between two soldiers, bound with two chains. And the keepers before the door kept the prison. And, behold, the Angel of the Lord came upon him, and a light shined in the prison. And he smote Peter on the side, and raised him up, saying: Arise up quickly. And his chains fell off from his hands. And the Angel said unto him: Gird thyself, and bind on thy sandals. And so he did. And he saith unto him: Cast thy garment about thee, and follow me.

Second Responsory.

Simon Peter, if thou lovest Me,
&c., (*p.* 666.)

Third Lesson.

AND he went out and followed him, and wist not that it was true which was done by the Angel, but thought he saw a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord. And they went out, and passed on through one street. And forthwith, the Angel departed from him. And when Peter was come to himself, he said: Now I know of a surety that the Lord hath sent His Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Third Responsory.

Thou art Peter, &c., (*p.* 667.)

SECOND NOCTURN.

Fourth Lesson.

IN [the year of our Lord 439, in] the reign of the Emperor Theodosius the younger, his wife went to Jerusalem in fulfilment of a vow, and there was gifted with many presents. Among other things, they gave her in especial an iron chain, adorned with gold and precious stones, which they affirmed to be the same wherewith the Apostle Peter had been bound by King Herod. Eudocia, with godly reverence, afterwards sent this chain to Rome, to her daughter Eudoxia, who brought it to the Pope, and the Pope in return showed to her another chain wherewith the same Apostle had been shackled under the Emperor Nero.

Fourth Responsory.

Lord, if it be Thou, &c., (*p.* 667.)

Fifth Lesson.

WHEN then the Pope put together the Roman chain and that which had been brought from Jerusalem, it came to pass that they got so entangled the one with the other that they seemed no longer two but one chain. From this wonder these holy fetters began to receive such honour, that Eudoxia's Church of St Peter on the Esquiline Mount was dedicated under the name of St Peter-in-Chains, and a Feast-Day instituted upon the first day of August in memory of it.

Fifth Responsory.

Arise, O Peter, &c., (*p.* 668.)

Sixth Lesson.

FROM that time forth the honour which before had used to be paid to the profane festivity of the Gentiles, [held in memory of the dedication of the temple of Mars, and of the birth of Claudius,] began to be turned to the Chains of Peter, whose very touch healed the sick, and drove out devils. Among other such cases there befell in the year of man's Redemption 969, that of a certain Count, a servant of the Emperor Otho, who was possessed by an unclean spirit, and tore himself with his own teeth. This man the Emperor ordered to be taken to Pope John, and as soon as he had touched the Count's neck with the hallowed chains, the foul spirit came out of him, and left him free. And thenceforward the reverence for these holy chains greatly increased in the City.

Sixth Responsory.

Thou art the shepherd, &c., (*p.* 668.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xvi. 13.)

AT that time: JESUS came into the coasts of Cæsarea Philippi, and He asked His disciples, saying: Who do men say that I, the Son of Man, am? And so on.

Homily by St Austin, Bishop [of Hippo.] (*29th on the Saints.*)

Peter was the only one of the Apostles who was worthy to hear the words: "Amen, I say unto thee that thou art Peter, and upon this rock I

will build My Church." Worthy indeed must he be, who, when the nations are to be built up into a Temple of God, is chosen as the ground-stone whereon the building is to stand: the pillar whereby it is to be held up, and the key wherethrough entrance is to be made into the kingdom. Concerning him the Word of God saith: "That they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them." (Acts v. 15.) If the shadow of his body then could give help, how much more shall the fulness of his strength give help now? If the very air, as he passed by, was then profitable to such as besought him, how much more shall his favour profit where now he abideth? It is with reason that, throughout all the Churches of Christ, the iron chains wherewith he was afflicted are reckoned more precious than gold.

Seventh Responsory.

Peter, I have prayed for thee, &c., (*p.* 669.)

Eighth Lesson.

IF his shadow as a visitor was so healthful, what is his chain now that he bindeth and looseth? If his empty image in the air had healing power, how much power must have been contracted from his body by those chains, whose iron weight sank into his holy limbs during his suffering? If, before he testified, he was so mighty to aid them that called upon him, how much mightier is he now since his victory? (*If a Ninth Lesson of St Peter be required, the Eighth is divided here.*) Blessed were the links, doomed to be changed from fetters and shackles, into a

crown, which by touching the Apostle, made him a Martyr. Blessed were the chains, whose prisoner left them for the Cross of Christ, and which brought him thither, not as the instruments of condemnation, but of sanctification.

Eighth Responsory.

JESUS asked His disciples, &c.,
(p. 669.)

*Ninth Lesson. (For the Holy
Martyrs.)*

The Lesson is taken from the Sermons of St Gregory of Nazianzus, Patriarch of Constantinople. (20th on the Machabees.)

WHAT were the Machabees? For it is under their name that the Festival at which you are this day assembled is kept. It is true that many persons do not hold them in honour, because they fought before the coming of Christ; nevertheless they deserve to be venerated by all men, for they bore themselves bravely and faithfully in defence of the laws and ordinances of their people. They that underwent martyrdom before Christ came, what would not have been their deeds, if they had suffered persecution after He came, and had had before them for a pattern the Death which He embraced for the sake of man's salvation? With no ensample to lead them, their bravery was what it was; had they had the ensample before their eyes, would they not have gone down with double nerve to the battle? There is a mystic and subtle idea, which seemeth very likely to me and to all lovers of God, that none of those who were crowned with martyrdom before Christ came,

could have been so, unless they had had faith in Christ.

LAUDS.

First Antiphon. Herod the King proceeded farther * to take Peter also. And when he had apprehended him, he put him in prison: intending, after the Passover, to bring him forth to the people.

Second Antiphon. Peter therefore was kept in prison, * but prayer was made without ceasing of the Church unto God for him.

The rest is as on June 29th, except the following.

*Hymn.*¹

PETER, blest Shepherd! hearken to our cry,
And with a word unloose our guilty chain;
Thou! who hast power to ope the gates on high
To men below, and power to shut them fast again.

Praise, blessing, majesty, through endless days,
Be to the Trinity immortal given;
Who in pure Unity profoundly sways
Eternally alike all things in earth and heaven. Amen.

Verse. Thou art Peter.

Answer. And upon this rock I will build My Church.

Prayer throughout the Office.

O GOD, Who didst make the chains to fall off from the hands of Thy Blessed Apostle Peter, and didst cause him to go away unhurt out of prison, make to fall off from us, we beseech Thee, the chains of our sins, and in Thy great mercy deliver us from all evil. Through our Lord

¹ Translation by the late Rev. E. Caswall.

JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Then the following Commemoration of St Paul.

Antiphon. O Holy Apostle Paul, Preacher of the truth, and Teacher of the Gentiles, pray for us to God Who hath chosen thee.

Verse. O Holy Apostle Paul, thou art a chosen vessel unto God.

Answer. To preach the Gospel throughout the whole world.

Prayer.

O GOD, Who, through the preaching of the Blessed Apostle Paul, hast caused the light of the Gospel to shine throughout the world, grant, we beseech Thee, that we, who do keep his memorial, may continually be holpen by his intercession with Thee.

Then of the Holy Martyrs. Prayer as at Vespers.

Antiphon at Prime. Herod the King, &c. (*First Antiphon at Lauds.*)

MARTYROLOGY.

Upon the 2nd day of August, were born into the better life—

At Nocera-dei-Pagani, [in Campania, Italy, in the year 1787,] holy Alphonsus Mary de' Liguori, Bishop of Santa-Agata-de'-Goti, and Founder of the Congregation of the Most Holy Redeemer. Illustrious for the zeal for the salvation of souls: shown both by his writings, his words, and his example. Pope Gregory XVI. enrolled his name with those of the Saints, and the Supreme Pontiff Pius IX. gave him the title of Doctor of the Church.

At Rome, in the cemetery of Callistus, [in the year 257,] the holy Pope and martyr Stephen. He was celebrating Mass during the persecution under the Emperor Valerian, when the soldiers broke in. He finished his office before the altar without fear or trembling, and then was beheaded as he sat upon his throne.

At Nice, in Bithynia, [in the fourth century,] the holy Theodota and her three sons, who were all burned [alive] in the fire together by the order of Neretius, Consular of Bithynia, after he had first caused the eldest son, whose name was Evodius, to be beaten with clubs for his faithful confession of Christ.

In Africa, [in the year 211,] the holy martyr Rutilius. He had fled from one place to another in order to escape the persecution, and had sometimes bought himself out of danger, when he was unexpectedly arrested and brought before the President. He was long put to the torture, then given over to the fire, and so crowned with a noble testimony.

At Padua, [in the second century,] the holy Maximus, Bishop of that city, who died a blessed death, famous for miracles.

Antiphon at Terce. Peter therefore, &c. (*Second Antiphon at Lauds.*)

SECOND VESPERS.

Antiphons, Chapter, Verse and Answer, and Prayer as at Lauds.

Hymn as at First Vespers.

Antiphon at the Song of the Blessed Virgin. Thou to whom God hath given the keys of the kingdom of heaven, loosen the chains which bind the sordid souls of the earthly.

A Commemoration is made of St Paul, as at Lauds.

Then of St Alphonsus Mary de' Liguori. Antiphon, "O right excellent, &c.," and Prayer from his Lauds.

Then of St Stephen, Pope and Martyr. Prayer, "O God, Who year by year, &c.," (p. 413.)

AUGUST 2.

St Alphonsus Mary de' Liguori, Bishop [of Santa-Agata-de'-Goti,] Confessor, and Doctor of the Church.

Double.

All from the Common Office for a Bishop and Confessor, (p. 437,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xxxix. 1, (p. 469.)

SECOND NOCTURN.

Fourth Lesson.

ALPHONSUS Mary de' Liguori was born of a noble family, at [Marianella, near] Naples, [on the 26th day of September, in the year of salvation 1696.] From his earliest days he gave no dark signs of holiness. When he was but a babe, his parents carried him to holy Francis de Hieronymo, of the Society of JESUS, and holy Francis, after long prayer, said that the child would live to ninety years of age, that he would become a Bishop, and that he would be a great blessing to the Church.

From his childhood, he had a strong distaste to games, and by his entreaty and example, induced the noble pages [of the Court, among whom he served,] to conduct themselves with Christian decency. As a young man, he became a member of divers godly guilds, and made it among his delights to nurse the sick in the hospitals, to spend much time in prayer in the Churches, and often to receive the Holy Sacraments. With his godliness he so joined zeal for learning, that when he was scarcely sixteen years of age he took degrees in Canon and Civil law in the University of Naples. In obedience to the wish of his father, he adopted the profession of an advocate, in which he gained great credit, but, finding dangers in the practice of the law, he entirely gave it up. He declined a very brilliant marriage which was proposed to him by his father, resigned his family inheritance as an eldest son, hung up his sword at the Altar of the Blessed Virgin Mary, styled "of Ransom," and surrendered himself altogether to the service of God. He became a Priest, [in 1726,] and made so zealous an onslaught on sin, running hither and thither in the office of an Apostle, that he accomplished the conversion of multitudes of lost creatures. The poor and the country-people most chiefly roused his compassion, and [in 1742] he founded the Congregation of Priests called that "of the Most Holy Redeemer," to follow the Redeemer's footsteps by preaching the Gospel to the poor throughout the fields, villages, and hamlets.

Fifth Lesson.

THAT he might not turn aside from his work, he bound himself by a vow never to lose any time,

Inflamed with the love of souls, he toiled to gain them to Christ and to amend their lives, not only by preaching of the word of God, but also by writings full of holy learning and godliness. It is a marvel how many hatreds he stilled, and how many backsliders he led again into the paths of salvation. He was eminently devoted to the Mother of God, published a book on her glories, and when he was earnestly speaking thereof in his sermons, it happened more than once that all the people openly saw a strange brightness fall upon him from her image, till all his countenance shone, and he was rapt in an ecstasy. The sufferings of the Lord and the Holy Eucharist were ever before his eyes, and to them he spread abroad a wonderful love. When he was praying before the Altar of the Blessed Sacrament, or celebrating the Holy Liturgy, which he never failed to do every day, through the seraphic violence of his love, he wept burning tears, or shook with strange movements, or became altogether beside himself. He joined a wonderful innocence and purity, which he never polluted by the stain of deadly sin, to a wonderful depth of repentance, and chastised his body with hunger, iron chains, hair-cloth, and scourgings even to blood-shedding. Among all these things he was remarkable for the gift of prophecy, the power of seeing into the hearts of men, the ability to be in more places than one at the same time, and other miracles.

Sixth Lesson.

HE firmly and perseveringly refused all high places in the Church which were offered him, but [in 1762] Pope Clement XIII. absolutely commanded him to take the

Bishoprick of the Church of Santa Agata de' Goti. On becoming a Bishop, the only change which he made in the hardness of his life was that of his outer raiment. There remained, too, the same simplicity of meats, the same strong zeal for Christian discipline, the same determined will to put down sin and keep out false doctrines, and the same earnestness in all the duties of a shepherd of souls. In his tenderness to the poor, he spent among them all the revenues of his Church, and in a year of famine sold the furniture of his own house to feed his starving people. He was all things to all men; and brought nuns to lead a more perfect life, while he saw to it that a monastery was opened for nuns attached to his own Congregation. On account of grievous and continual sickness, he resigned his Bishoprick, and poor as when he had left them, poor he returned among his disciples. On the 1st day of August, in the year 1787, he peacefully died at Nocera-dei-Pagani, amid the tears of his followers. He was then ninety years of age; his body was worn out with old age and hard work, and with chronic gout, and other painful maladies, but the freshness of his mind never failed to the last, in talking and writing on heavenly things. In the year 1816 Pope Pius VII., finding him famous on account of his good works and miracles, enrolled his name among those of the Blessed. God still glorified him by new signs and wonders, and on the Feast of the Most Holy Trinity, in the year 1839, Gregory XVI., with solemn pomp, numbered him among the Saints of the Church. Lastly, Pope Pius IX., in accordance with a Resolution of the Congregation of Sacred Rites, gave him the title of Doctor of the Universal Church.

THIRD NOCTURN.

Lessons from Luke x. 1, with the Homily of St Gregory, (p. 403.) The last Lesson is omitted or read as one with the Eighth.

Eighth Responsory.

In the midst of the congregation, &c.

Ninth Lesson. (For St Stephen, Pope and Martyr.)

THIS Stephen was a Roman, and exercised the Poppedom in the reign of the Emperors Valerian and Gallienus. It was his ordinance which forbade Priests and Deacons ever to use their hallowed garments except in the Church. He forbade a re-baptism of such as had been baptized by heretics, writing to St Cyprian in these words:—"Let us have no innovations, but only what hath been handed down unto us." He turned many to Christ, and, among them, the Tribune Olympius, with his wife Exuperia, and his son Theodulus, and the Tribune Nemesius, to whose blind daughter he had given sight, along with all his household. All these were martyrs for JESUS Christ. When the persecution of the Emperors was waxing dreder and more dread, Stephen gathered together the clergy, and exhorted them to be brave in lifting up their testimony, and himself celebrated Masses and Councils in the Catacombs. He was caught by some unbelievers, and haled to the temple of Mars, to do sacrifice to that idol, but he boldly said he would never pay to devils an honour which it behoved to give to God only. As he spake these words an earthquake made the image of Mars to fall down, and all the temple to tremble. All they that held Stephen fled, and the Pope went back to his own people in

the cemetery of Lucina. He there delivered to them a discourse full of the Word of God, and gave them the Communion of the Sacrament of the Body of Christ. While he was finishing the Mass, the soldiers of the Emperor again brake in upon them, and his head was cut off as he sat in his chair. The reliques of the Martyr, along with the chair stained with his blood, were buried by the clergy in the cemetery of Callistus, upon the 2nd day of August, [in the year of our Lord 257.] He lived as Pope three years, three months, and twenty-two days. He held two ordinations in the month of December, and in them ordained six Priests, five Deacons, and three Bishops.

Prayer throughout the Office.

O GOD, Who didst enkindle in Thy Blessed Confessor and Bishop Alphonsus Mary a burning love of souls, and by him didst make Thy Church the Mother of a new family, we pray Thee to give us such strength that, taught by his wholesome doctrine and nerved by his ensample, we also may in the end happily attain unto Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Lauds, a Commemoration is made of St Stephen. Prayer as at Vespers.

MARTYROLOGY.

Upon the 3rd day of August is commemorated the finding at Jerusalem, [in the year 415,] of the body of the most blessed Stephen, the first of all the martyrs, and of those of holy Gamaliel, Nicodemus, and Abibon. Their place was revealed by God to Lucian the Priest, in the time of the

Emperor Honorius. [The body of St Stephen now rests at Rome in the Basilica of St Lawrence beyond the Walls.]

Upon the same day, were born into the better life—

At Constantinople, the holy martyr Hermellus.

In India, upon the coasts of Persia, the holy Monks and others whom King Abenner, when he was persecuting the Church of God, caused to be tormented and slain in divers ways.

At Naples, in Campania, [in the year 97,] holy Aspren, Bishop of Naples, who was healed of sickness by the holy Apostle Peter, and thereupon procuring himself to be baptized was ordained Bishop of that city.

At Autun, [in the year 490,] the holy Confessor Euphronius, Bishop [of that see.]

At Anagni, [in the year 1105,] holy Peter, Bishop [of that see,] who fell asleep in the Lord, famous for his observance as a Monk first, and afterwards for his carefulness as a shepherd.

At Philippi, [in the year 60,] in Macedonia, holy Lydia, a seller of purple, who was the first of all to believe the Gospel there at the preaching of the holy Apostle Paul. [Acts of the Apostles xvi. 14.]

At Berœa, in Syria, [about the year 450,] the holy women Marana and Cyra, [Virgins of Berœa.]

SECOND VESPERS.

Antiphon at the Song of the Blessed Virgin. O right excellent, &c.

A Commemoration is made of the following.

Antiphon. And Stephen, full of grace and power, did great wonders among the people.

Verse. Thou hast crowned him with glory and honour, O Lord.

Answer. And madest him to have dominion over the works of Thy hands.

Prayer.

GRANT, O Lord, that we may have grace to tread in his footsteps whom we honour, and learn to love and bless our persecutors by the example of Thy First Martyr Stephen, who prayed even for his murderers to JESUS Christ, Thy Son; Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

AUGUST 3.

Finding of the Body of St Stephen, the First Martyr.

Semi-double.

All from the Common Office for One Martyr, except what is otherwise given here.

Should there be First Vespers, the Antiphons and Chapter are from Lauds.

MATTINS.

Invitatory. The Lord, He is the King of the Martyrs, * O come, let us worship Him!

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Acts of the Apostles (vii. 51.)

¹ “YE stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your

¹ The end of the speech of the Saint before the Council.

fathers did, so do ye. Which of the Prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One; of Whom ye have been now the betrayers and murderers: who have received the law by the disposition of Angels, and have not kept it." When they heard these things they were cut to the heart, and they gnashed on him with their teeth.

First Responsory.

And Stephen, full of grace and power, did great wonders and miracles among the people.

Verse. There arose certain of the synagogue, disputing with Stephen; and they were not able to resist the wisdom, and the Spirit which spake.

Answer. Did great wonders and miracles among the people.

Second Lesson.

BUT he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and JESUS standing on the right hand of God. And said: "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. And they cast him out of the city and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying: "Lord JESUS, receive my spirit."

Second Responsory.

¹ All that sat in the council, looking steadfastly on Stephen, saw his face

¹ Acts vi. 15.

as it had been the face of an angel standing among them.

Verse. Full of grace and power, he did great wonders and miracles among the people.

Answer. His face as it had been the face of an angel standing among them.

Third Lesson.

AND he kneeled down and cried with a loud voice, saying: "Lord, lay not this sin to their charge." And when he had said this, he fell asleep in the Lord. (viii. 1.) And Saul was consenting unto his death. And at that time there was a great persecution against the Church which was at Jerusalem: and they were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles. And devout men carried Stephen to his burial and made great lamentation over him.

Third Responsory.

² The blessed Stephen looked up steadfastly into heaven, and saw the glory of God, and said: Behold, I see the heavens opened, and the Son of Man standing at the right hand of the power of God.

Verse. But Stephen, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and said:

Answer. Behold, I see the heavens opened, and the Son of Man standing at the right hand of the power of God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Behold, I see the heavens opened, and the Son of Man standing at the right hand of the power of God.

² Acts vii. 55.

SECOND NOCTURN.

Fourth Lesson.

IN [the year of our Lord 415,] in the reign of the Emperor Honorius, a Priest named Lucian, [dwelling at Caphargamala, about twenty miles from Jerusalem,] received a message from God, in consequence of which discovery was made of the bodies of the Saints Stephen the First Martyr, Gamaliel, Nicodemus, and Abibon, [the son of Gamaliel,] which had long been lying unknown and unheeded. Lucian was asleep when Gamaliel appeared to him in a dream as a tall comely old man of worshipful presence, told him where the bodies were lying, and bade him go to John, Patriarch of Jerusalem, and deal with him that they might have more honourable burial.

Fourth Responsory.

¹ They stoned Stephen, calling upon God and saying: Lord JESUS Christ, receive my spirit; and lay not this sin to their charge.

Verse. And he kneeled down, and cried with a loud voice, saying:—

Answer. Lord JESUS Christ, receive my spirit; and lay not this sin to their charge.

Fifth Lesson.

WHEN the Patriarch of Jerusalem heard it, he called together Bishops and Priests from the neighbouring cities, and betook himself to the place, where he found the tombs hewn in the rock, and a right sweet savour flowing forth from them. The thing being noised abroad, a great multitude of people came together,

and many that were sick and weak of divers diseases returned home whole. The sacred body of holy Stephen was then carried with great pomp to the holy Church of Zion. Under the Emperor Theodosius the Younger it was taken to Constantinople; and during the Popedom of Pelagius I. it was brought to Rome, where it has been laid in the sepulchre of the holy Martyr Lawrence in the Veranian Field.²

Fifth Responsory.

³ They ran upon him with one accord, and cast him out of the city, calling upon God, and saying: Lord JESUS, receive my spirit.

Verse. And the witnesses laid down their clothes at a young man's feet, whose name was Saul; and they stoned Stephen, calling upon God, and saying:

Answer. Lord JESUS, receive my spirit.

Sixth Lesson.

The Lesson is taken from the Book upon "The City of God," written by St Austin, Bishop [of Hippo,] (xxii. 8.)

WHEN the Bishop Projectus brought some reliques of that most glorious Martyr Stephen to Tibilis,⁴ a great multitude came together and went out to meet the shrine.⁵ A blind woman prayed to be led to the Bishop who was bearing the hallowed deposit.⁶ She laid on the reliques the flowers which she was carrying, took them up again, touched her eyes with them—and forthwith saw. She went for-

¹ Acts vii. 59, 60.

² See a curious and learned account of the whole thing in Alban Butler, vol. viii. August 3.

³ Acts vii. 56-58.

⁴ About 15 miles from Hippo.

⁵ Memoria.

⁶ Pignora. Perhaps "pledges" now entrusted to the Church on earth, but to be redeemed with glory on the Resurrection morning.

ward rejoicing, at the head of the amazed procession, choosing her own path, and needing no more that any should lead her. I remember also the shrine of this same Martyr which hath been placed in the town of Synica, hard by this city of Hippo. Lucillus, Bishop of that place, was carrying it, with a multitude going before and following after; when, all of a sudden, by bearing this hallowed burden, he was healed of the emerods, from which he was even then suffering, and which were being treated by a physician, an intimate friend of his, who was about to cut them.

Sixth Responsory.

The ungodly fell upon the righteous, to put him to death. But he received the stones with joy, that he might earn a crown of glory.

Verse. They stopped their ears, and ran upon him with one accord.

Answer. But he received the stones with joy, that he might earn a crown of glory.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. But he received the stones with joy, that he might earn a crown of glory.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiii. 34.)

AT that time: JESUS said unto the Scribes and Pharisees: Behold, I send unto you Prophets, and wise men, and Scribes; and some of them ye shall kill and crucify. And so on,

Homily on this passage by St Jerome, Priest [at Bethlehem.] (*Bk. iv. Commentary on Matth. xxiii.*)

We have already remarked that the Lord's words, "Fill ye up the measure of your fathers," (32,) refer in the first place to Himself, Whom the Jews afterwards put to death. In a secondary sense it may likewise be applied to His disciples, of whom He saith, "Behold, I send unto you Prophets, and wise men, and Scribes." Here observe that, according to the Apostle writing to the Corinthians, (1 Cor. xii. 4,) there are diversities of gifts among Christ's followers. Some are Prophets of that which is to come; some are wise men, who know the due season for rebuke and exhortation; some are Scribes learned in the law. And of these they stoned Stephen, slew Paul with the sword, crucified Peter, and scourged the Disciples mentioned in the Acts of the Apostles. (v. 40; xvi. 33.)

Seventh Responsory.

Stephen, the servant of God, who was stoned by the Jews, saw the heavens opened: he saw and entered in. Blessed is he, unto whom the heavens were opened.

Verse. While his poor body was crushed by the hurtling shower of stones, God's brightness broke upon him out of the heavenly palaces.

Answer. Blessed is he unto whom the heavens were opened.

Eighth Lesson.

IT is a subject of dispute among commentators who is meant by Zacharias the son of Barachias. We read of several persons of the name of Zacharias. But here, in order to prevent any mistake, it is particularly said, "Whom ye slew between the temple

and the altar." I have read various opinions in various places upon this question, and I will give each. First, some hold that Zacharias the son of Barachias is the eleventh of the twelve Minor Prophets; and this opinion is supported by the father's name. But the Bible nowhere telleth us that this Prophet was slain between the temple and the altar; and it is hardly possible that he can have been, for in his time it could scarcely be said that even the ruins of the temple were in existence. Secondly, others maintain that this Zacharias was Zacharias, the father of John the Baptist. This interpretation is derived from the dreams of the Apocryphal Gospels, wherein it is asserted that he was martyred for preaching Christ's coming.

Eighth Responsory.

The gates of heaven were opened to Christ's blessed martyr Stephen, and he is the first of all the martyrs. Wherefore he reigneth crowned in heaven.

Verse. For he was the first to make an offering of his death to that Saviour Who vouchsafed to suffer death for us.

Answer. Wherefore he reigneth crowned in heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Wherefore he reigneth crowned in heaven.

Ninth Lesson.

A THIRD school will have it that this Zacharias, the son of Barachias, was that Zacharias of whom we read, in the story of the Kings,¹ that he was slain by Joash, king of Judah, between the temple and the altar. Against this it is to be remarked,

that that Zacharias was not the son of Barachias, but of Jehoiada the priest; whence it is written, "Joash remembered not the kindness which Jehoiada his father had done to him." The question therefore ariseth, if this opinion be true, why, the name and manner of death both agreeing with this explanation, Zacharias is called the son, not of Jehoiada, but of Barachias. In Hebrew "Barachias" signifieth "the Blessed of the LORD," and "Jehoiada" "Righteousness." In the Gospel used by the Nazarenes, the name of Jehoiada is used instead of Barachias.

LAUDS.

First Antiphon. ² They stoned Stephen, * calling upon God, and saying: Lay not this sin to their charge.

Second Antiphon. The stones of the brook * were sweet to him: all the souls of the righteous follow him.

Third Antiphon. O my God, my soul followeth hard after Thee, * for my flesh hath been stoned for Thy sake.

Fourth Antiphon. Stephen saw the heavens opened; * he saw and entered in: blessed is he unto whom the heavens were opened.

Fifth Antiphon. ³ Behold, I see * the heavens opened, and JESUS standing on the right hand of the power of God.

Chapter. (Acts vi. 8.)

AND Stephen, full of grace and power, did great wonders and miracles among the people.

Verse. ⁴ Devout men carried Stephen to his burial.

Answer. And made great lamentation over him.

¹ The place is 2 Par. (Chron.) xxiv. 21.

³ Acts vii. 55.

² Acts vii. 58, 59.

⁴ Acts viii. 2.

Antiphon at the Song of Zacharias, and Prayer throughout the Office from the Commemoration of the preceding evening.

PRIME.

Antiphon. They stoned Stephen, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

Upon the 4th day of August is commemorated the holy Confessor Dominic [of Guzman,] Founder of the Order of Friars Preachers, very famous for his holiness and teaching. He remained always a virgin, and through his wonderful gifts raised three dead men to life. By his preaching he crushed heresies, and grounded many in a religious and godly life. He fell asleep in peace, [in the year 1221,] upon the sixth day of this present month of August. But his feast is kept upon this day by command of Pope Paul IV.

On the same 4th day of August, were born into the better life—

At Thessalonica, [in the first century,] the blessed Aristarchus, the disciple and close companion of the holy Apostle Paul, concerning whom the same Apostle writeth unto the Colossians, (iv. 10,) "Aristarchus my fellow-prisoner saluteth you." He was by the same Apostle ordained Bishop of the Thessalonians, and after long contendings under Nero he was crowned by Christ, and fell asleep.

At Rome, upon the Latin Way, [in the year 275,] the blessed martyr Tertullinus. He was a Priest who, under the Emperor Valerian, was horribly beaten with clubs, had his sides burnt and his mouth crushed, was stretched upon a rack and had his muscles cut, and then sentence was given to behead him, and so he finished his testimony.

At Constantinople, [in the fourth century,] the holy martyr Eleutherius, of the Senatorial Order, who was slain with the sword for Christ's sake, in the persecution under Maximian.

In Persia, [in the year 346,] the holy martyrs Ia and her Companions, who were diversly afflicted and underwent martyrdom along with nine thousand Christian prisoners under King Sapor.

At Cologne, the holy martyr Pro-tasius.

At Verona, the holy Confessor Agabius, Bishop of that see.

At Tours, holy Euphronius, [Arch-] Bishop of that see.

At Rome, holy Perpetua, who was baptized by the blessed Apostle Peter. She turned her son Naserius and her husband Africanus to believe in Christ, and buried a great number of bodies of the holy martyrs, and passed away to be with the Lord, full of good works.

Chapter at the end. (Acts vii. 59.)

AND he kneeled down, and cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord.

TERCE.

Antiphon. The stones of the brook, * &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. O my God, &c., (*Third Antiphon at Lauds.*)

Chapter. (Acts vi. 9.)

THEN there arose certain of the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, dis-

puting with Stephen, and they were not able to resist the wisdom, and the Spirit, which spake.

NONE.

Antiphon. Behold, I see, * &c.,
(*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Vespers are of the following.

N.B. If there are *Second Vespers of St Stephen, the Antiphons and Chapter are from Lauds; the rest as below.*

AUGUST 4.

St Dominick, Confessor.

Greater Double.

All from the Common Office for a Confessor, (p. 453,) except the following.

FIRST VESPERS.

Prayer throughout the Office.

O GOD, Who hast been pleased to shed throughout Thy Church the light of the worthy deeds and healthful teaching of Thy blessed Confessor Dominick, grant unto the same, with the help of his prayers, that she may never be either helpless in things temporal, or barren in things spiritual. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Then is made the following Commemoration of the preceding.

Antiphon. Devout men carried Stephen to his burial, and made great lamentation over him.

Verse. Stephen saw the heavens opened—

Answer. He saw, and entered in ;

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blest is he unto whom the heavens were opened.

Prayer as during the Office.

MATTINS.

FIRST NOCTURN.

Lessons from Ecclesiasticus xxxi. 8, (p. 464.)

SECOND NOCTURN.

Fourth Lesson.

DOMINICK was a Spaniard, a son of the noble family of Guzman. He was born at Calaruega, [in Old Castile,] in the year of our Lord 1170, and was sent to be taught worldly and sacred learning at Palencia. He attained great success in his studies, and became, first, a Regular Canon of the Cathedral Church of Osma, and afterwards Founder of the Order of Friars Preachers. While his mother was great with child, she dreamt that what was in her womb was a little whelp dog with a lighted torch in his mouth, and that when she was delivered of him, he set all the world on fire. By this dream was figured that burning and shining light of holiness of life and power of doctrine, whereby he should enkindle godliness throughout whole nations. The end proved the truth of the image, for this is in good sooth what his work was, a work which he hath continued to do through the Brethren of his Order.

Fifth Lesson.

HIS wisdom and bravery were most chiefly shown in confounding the [Albigensian] heretics, who were fain, with their pestilential falsehoods, to corrupt the people of the county of Toulouse. In this business he spent seven years. After-

wards he came to Rome to the IVth Lateran Council, along with the Bishop of Toulouse, that the Order which he had founded might be confirmed by Innocent III. While the matter was under consideration, Dominick, by the advice of the Pope, went home, that he might put his Rule into shape. He returned again to Rome [in 1216,] and obtained from Honorius III., the immediate successor of Innocent, the confirmation of the Order of Preachers. At Rome Dominick founded two Convents, one for men, and one for women. He raised three dead men to life, and worked many other miracles, where-through the Order of Preachers became exceedingly spread abroad.

Sixth Lesson.

BY his work convents were already during his life-time established in all countries, and almost countless persons embraced the life of prayer and godliness. In the year of Christ 1221 he fell sick of a fever at Bologna. When he understood that he was about to die, he called together his brethren and disciples, and exhorted them to innocence and uprightness. Lastly, he left to them as his legacy, love, lowliness, and poverty, and as the brethren were all praying, and the words were being said, "Come ye to help him, ye Saints of God! run ye to meet him, ye Angels—" he fell asleep in the Lord. It was the 6th day of August. Pope Gregory IX. afterwards placed his name among those of the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, with the Homily of St Gregory the Great, (p. 460.)

MARTYROLOGY.

Upon the 5th day of August is kept the dedication of the Church of St Mary in the Snow upon the Esquiline Hill at Rome, [in the year 366.]

Upon the same day, were born into the better life—

At Rome, [in the year 304,] twenty-three holy martyrs, who, in the persecution under Diocletian, were beheaded on the old Salarian Way, and buried there at Cucumber Hill.

At Augsburg, [in the year 304,] the holy martyr Afra. She was turned from paganism to Christ by the teaching of the holy Bishop Narcissus, and baptized with all her house, and for confessing Christ she was burnt.

At Ascoli, in Picenum, [in the Marches of Ancona,] the holy Bishop and martyr Emygdus, who was ordained Bishop [of that see] by holy Pope Marcellus and sent thither to preach the Gospel, and he received a crown of martyrdom for confessing Christ, under the Emperor Diocletian.

At Antioch, [in the year 362,] the holy soldier Eusignius. He was in the hundred and tenth year of his age when he cast in the teeth of the Emperor Julian the Apostate the faith of Constantine the Great, under whom he had served, and rebuked Julian himself for a renegade from the religion of his Fathers, whereupon Julian commanded him to be beheaded.

Also, in Egypt, the holy martyrs Cantidius, Cantidian, and Sobel.

At Châlons[-sur-Marne,] in Gaul, holy Memmius, a Roman citizen, whom the holy apostle Peter consecrated first Bishop of that city, and who led unto Gospel truth the people committed unto him.¹

At Autun, [in the year 355,] blessed Cassian, Bishop [of that see.]

¹ By some stated to have died in 126, by others in 290.

At Teano, [in Italy, about the year 346,] holy Paris, Bishop [of that see.]

In England, [in the year 642,] the holy Oswald, King of the Northumbrians, whose acts are written by the venerable Priest Bede, [and whose feast we keep upon the 9th day of the present month of August.]

Upon the same day, [about the year 374,] holy Nonna, the mother of blessed Gregory of Nazianzus.

Vespers are of the following.

AUGUST 5.

Our Lady of the Snows.

Dedication of the Church of St Mary in the Snow.

Greater Double.

All from the Common Office for Feasts of the Blessed Virgin Mary, (p. 474,) except the following.

At First Vespers, a Commemoration is made of St Dominick.

MATTINS.

SECOND NOCTURN.

Fourth Lesson.

IN the time of Pope Liberius, there lived at Rome a certain nobleman named John and a noble lady his wife, who had no children to whom to leave their substance. Then they vowed that they would make the most holy Virgin Mother of God their heiress, and earnestly besought her in some way to make known to them upon what godly work she would that the money should be spent. The

blessed Virgin Mary graciously listened to their prayers and heart-felt earnestness, and by a miracle assured them of her will.

Fifth Lesson.

ON the 5th day of August, which is that time when the heat of summer waxeth greatest in Rome, a part of the Esquiline Hill was covered by night with snow. And on this same night the Mother of God appeared in a dream to John and his wife separately, and told them that on that spot, which in the morning they should see clad with snow, they should build a Church, to be dedicated in the name of the Virgin Mary, for that this was the way in which she chose that they should make her their heiress. John went and told it to Pope Liberius, who declared that he also had been visited by a like dream.

Sixth Lesson.

THEREFORE he came in a solemn procession of Priests and people to the snow-clad hill, and traced upon that spot the plan of a Church which was built with the money of John and his wife. It was afterwards rebuilt by Sixtus III. At the beginning it was called by divers names, sometimes the Liberian Basilica, sometimes the Church of St Mary-at-the-Manger.¹ Howbeit, since there are in Rome many Churches called after the Holy Virgin Mary, and this Church doth excel them all, both in honour, and because of the strange sign wherewith it was dedicated, it hath come to be called the Church of St Mary, the Greater.² The memory of the dedication thereof is kept every year by a

¹ A small piece of wood, brought by St Helen from the cave at Bethlehem, and supposed to have been part of the stable-fittings at the time of the Birth of our Lord, is kept there.

² In Italian, "Santa Maria Maggiore."

Feast-day that taketh name from the wonderful fall of snow which on this day took place.

MARTYROLOGY.

Upon the 6th day of August we keep the feast of the Transfiguration of Our Lord JESUS Christ upon Mount Tabor [in the year of our Lord 32.]

Upon the same day, were born into the better life—

At Rome, in the cemetery of Callistus, upon the Appian Way, [in the year 258,] the blessed Pope and martyr Xystus II., who received the crown of martyrdom by the sword in the persecution under Valerian. Likewise the holy martyrs Felicissimus and Agapitus, deacons of the aforesaid blessed Xystus, and his subdeacons Januarius, Magnus, Vincent, and Stephen, who were all beheaded along with him, and were buried in the cemetery of Pretextatus. Along with them suffered also the blessed Quartus, as is written by holy Cyprian.

At Burgos, in Spain, in the Monastery of St Peter de Cardena, of the Order of St Benedict, [in the year 872,] the Abbat Stephen and two hundred monks, who were massacred by the Saracens for their faith in JESUS Christ, and by the Christians then buried inside their cloister.

At Alcala, in Spain, [in the year 304,] the holy brethren Justus and Pastor, both martyrs. They were boys learning at school when they threw away their slates, and ran of their own wish to be martyred. The President Dacian ordered them to be taken and cudgelled, and when they continued to call on each other to stand firm he had them led outside the city, where the executioner cut their throats.

At Rome, [in the year 523,] the holy Confessor Pope Hormisdas.

At Diarbekr, [in Mesopotamia, about the year 502,] the holy hermit James, famous for miracles.

Vespers are of the following.

AUGUST 6.

Transfiguration of our Lord Jesus Christ.

Greater Double.

All as on Sundays except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Fifth Psalm.

Ps. cxvi. O praise the LORD, &c.,
(p. 186.)

Hymn.¹

O YE who seek the Lord,
Lift up your eyes on high!
For there He doth the sign afford
Of His bright majesty.

We see a dazzling sight
That shall outlive all time,—
Older than depth or starry height—
Limitless and sublime.

'Tis He for Israël's fold
And heathen tribes decreed—
The King to Abraham pledged of old—
And his unfailing seed.

Prophets foretold His Birth,
And witnessed when He came;
The Father speaks to all the earth,
To hear and own His Name.

To JESUS, Who displays
To babes His beaming Face,
Be, with the Father, endless praise,
And with the Spirit of grace. Amen.

¹ Translation by Dr Newman.

Verse. Thou wast manifested in Thy glory in the Presence of the Lord.

Answer. Therefore the Lord hath clothed Thee with majesty.

Antiphon at the Song of the Blessed Virgin. ¹ Christ JESUS, being the Brightness of the Father's glory, and the express Image of His Person, and upholding all things by the word of His power, when He was about purging our sins, was pleased, as on this day, to manifest forth His glory upon an high mountain.

*A Commemoration is made of the Blessed Virgin Mary.*²

Antiphon. All generations shall call me blessed, for God hath regarded the lowliness of His handmaiden.

Verse. Holy Virgin, my praise by thee accepted be—

Answer. Give me strength against thine enemies.

Prayer from her Common Commemoration, (p. 181.)

Then of the Holy Martyrs Xystus, Felicissimus, and Agapitus. Prayer, "O God, by Whose mercy, &c.," (p. 430.)

The last verse of the Hymn at Compline is said thus :

To JESUS, Who in love displays
To little ones His face,
And to the Father endless praise,
And to the Spirit of grace.

And the same is done throughout the Office of the Transfiguration, (and its Octave, if it have one)—viz., the last verse of every Hymn, capable of it, is altered in honour of that event.

¹ Heb. i. 3.

² Notice that these Commemorations are omitted where the Transfiguration is a double of the First Class.

³ Mount Tabor in Galilee, which an ancient, but somewhat difficult tradition assigns as the scene of the Transfiguration, is very well wooded.

MATTINS.

Invitatory. The Most High King, the King of glory, even Christ, * Him let us worship.

Hymn as at First Vespers.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. Even while He was made a little lower than the angels, * He was crowned with glory and honour, and made to have dominion over the works of God's hands.

Ps. viii. O LORD our Ruler! &c., (p. 7.)

Second Antiphon. The Lord discovereth the thickets,³ * and in His temple every whit of it uttereth His glory.

Ps. xxviii. Give unto the LORD, &c., (p. 75.)

Third Antiphon. Thou art fairer than the children of men; * grace is poured into thy lips.

Ps. xlv. My heart is overflowing, &c., (p. 96.)

Verse. Thou wast manifested in Thy glory in the Presence of the Lord.

Answer. Therefore the Lord hath clothed thee with majesty.

First Lesson.

The Lesson is taken from the Second Epistle of the Blessed Apostle Peter (i. 10.)

WHEREFORE, the rather, brethren, give diligence by good works to make your calling and elec-

tion sure: for while ye do these things, ye shall never sin. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour JESUS Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. But I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance: knowing that shortly I must put off this my tabernacle, even as our Lord JESUS Christ hath showed me.

First Responsory.

¹ Arise, shine, O Jerusalem, for thy light is come, and the glory of the LORD is risen upon thee.

Verse. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Answer. And the glory of the LORD is risen upon thee.

Second Lesson.

MOREOVER, I will endeavour that ye may be able also after my decease, to have these things always in remembrance. For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord JESUS Christ, but were eyewitnesses of His Majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory: This is My beloved Son, in Whom I am well pleased, hear ye Him.

Second Responsory.

² The Holy Ghost was manifested in a bright cloud, and the voice of

the Father was heard: This is My beloved Son, in Whom I am well pleased; hear ye Him.

Verse. There was a cloud that overshadowed them, and the voice of the Father came out thereof in thunder:

Answer. This is My beloved Son, in Whom I am well pleased; hear ye Him.

Third Lesson.

AND this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. Knowing this first, that no prophecy of the Scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.

Third Responsory.

³ Behold what manner of love God the Father hath bestowed upon us, that we should be called, and should be, the sons of God.

Verse. We know that when He shall appear, we shall be like Him, for we shall see Him as He is.

Answer. That we should be called, and should be, the Sons of God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That we should be called, and should be, the sons of God.

SECOND NOCTURN.

First Antiphon. When Thou didst make Thy light to shine forth right

¹ Isa. lx. 1-3; Apoc. xxi. 24.

² Matth. xvii. 5; Mark ix. 7.

³ 1 John iii. 1, 2.

wondrously * from the everlasting hills, all they that were foolish of heart were troubled.

Ps. lxxv. In Judah is God known, &c., (*p.* 130.)

Second Antiphon. A day in Thy courts * is better than a thousand.

Ps. lxxxiii. How lovely, &c., (*p.* 142.)

Third Antiphon. Glorious things are spoken * of thee, O city of God!

Ps. lxxxvi. Her foundation, &c., (*p.* 144.)

Verse. Thou hast crowned him with glory and honour, O Lord—

Answer. And madest him to have dominion over the works of Thy hands.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*On the Transfiguration.*)

THE Lord taketh chosen witnesses, and in their presence, revealeth His glory. That form of body which He had in common with other men, He so transfigured with light, that His Face did shine as the sun, and His raiment became exceeding white as snow. Of this metamorphosis the chief work was to remove from the hearts of the disciples the stumbling at the Cross. Before their eyes was unveiled the splendour of His hidden majesty, that the lowliness of His freely-chosen suffering might not confound their faith. But none the less was there here laid by the Providence of God a solid foundation for the hope of the Holy Church, whereby the whole body of Christ should know with what a change it is yet to be

honoured. The members of that body whose Head hath already been transfigured in light may promise themselves a share in His glory.

Fourth Responsory.

¹ They were abundantly satisfied with the fatness of Thy house, and Thou madest them drink of the river of Thy pleasures.

Verse. For with Thee is the fountain of life, and in Thy light shall we see light.

Answer. And Thou madest them drink of the river of Thy pleasures.

Fifth Lesson.

FOR the strengthening the Apostles and bringing them forward into all knowledge, “there appeared unto them Moses and Elias”—that is, the Law and the Prophets—“talking with Him.” Before five witnesses did His glorification take place, as though to fulfil that which is written: “At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.” (Deut. xix. 15.) What can be more certain, what can be better attested than this matter, which is proclaimed by the trumpets of both the Old and the New Testaments, and concerning which the witness of ancient testimony uniteth with the teaching of the Gospel? The pages of either Covenant strengthen one another, and the brightness of open glory maketh manifest and distinct Him Whom the former prophecies had promised under the veil of mysteries.

Fifth Responsory.

Master, it is good for us to be here. Let us make here three tabernacles,

¹ Ps. xxxv. 9, 10.

one for Thee, and one for Moses, and one for Elias.

Verse. ¹ For he wist not what to say.

Answer. Let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias.

Sixth Lesson.

THE unveiling of such mysteries roused the mind of the Apostle Peter to an outburst of longing for the things eternal, which despised and disdained the things worldly and earthly; overflowing with gladness at the vision, he yearned to dwell with JESUS there, where the revelation of His glory had rejoiced him. And so he said: "Master, it is good for us to be here: if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias." To this proposal the Lord answered nothing, this signifying, that what Peter wished was not wrong, but out of place, since the world could not be saved but by the death of Christ. And the Lord's example was to call the faith of believers to this, that albeit we are behoven to have no doubts concerning the promise of eternal blessedness, yet we are to understand that, amid the trials of this life, we are to seek for endurance before glory.

Sixth Responsory.

² If the ministration of death, written and engraven on stones, was glorious, so that the children of Israël could not steadfastly behold the face of Moses, for the glory of his countenance—which is done away—how shall not the ministration of the Spirit, which abideth, be rather glorious?

Verse. For Christ was counted

worthy of more glory than Moses; inasmuch as he who hath builded the house hath more honour than the house.

Answer. How shall not the ministration of the Spirit, which abideth, be rather glorious?

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. How shall not the ministration of the Spirit, which abideth, be rather glorious?

THIRD NOCTURN.

First Antiphon. Tabor and Hermon shall rejoice in Thy Name. * Thou hast a mighty arm.

Ps. lxxxviii. I will sing of the mercies, &c., (*p.* 145.)

Second Antiphon. Light is sprung up for the righteous, * and gladness for the upright in heart.

Ps. xcvi. The LORD reigneth, &c., (*p.* 149.)

Third Antiphon. He was clothed with honour and majesty, * covering Himself with light as with a garment.

Ps. ciii. Bless the LORD, &c., (*p.* 161.)

Verse. His glory is great in Thy salvation.

Answer. Honour and great majesty shalt Thou lay upon him.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xvii. 1.)

AT that time: JESUS took Peter, and James, and John his brother, and brought them up into an high mountain apart, and was transfigured before them. And so on.

¹ Mark ix. 5.

² 2 Cor. iii. 7, 8; Heb. iii. 3.

Homily by St John Chrysostom,
[Patriarch of Constantinople.] (57th
on *Matthew*.)

Since the Lord had spoken much concerning dangers, much concerning His Own sufferings, much concerning death, and the killing of His disciples, and had laid upon them many hard and grievous things, and since all these were in this present life, and already hanging over them, whereas the good things were matter for hope and waiting; as, for example, that whosoever should lose his life for His sake should find it, for that the Son of Man should come in the glory of His Father, and reward every man according to his works. (Matth. xvi. 25, 27.) Therefore, to assure them by their own eyes, and show them what the glory is wherein He will come, He manifested and unveiled it to them, as far as in this life they were able to grasp it, lest they—and especially Peter—should grieve over their own deaths, or the death of their Lord.

Seventh Responsory.

¹ God hath called us with an holy calling, according to His own grace, which is now made manifest by the appearing of our Saviour JESUS Christ.

Verse. Who hath abolished death, and brought life and immortality to light.

Answer. By the appearing of our Saviour JESUS Christ.

Eighth Lesson.

BEHOLD what He doth, when He treateth of heaven² and hell. Where He saith: "Whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it." And again: "He shall

reward every man according to his works"—in these words He pointeth at heaven and hell. But although He speaketh concerning both, He giveth a glimpse of heaven only and not of hell. To see hell would have profited the brutish and stupid, but His disciples were upright and clear-sighted, and therefore for them it was enough to be strengthened by the better things. This was what suited Him the best. Yet He left not the other altogether undone. Sometimes He set the horrors of hell, as it were, before the eyes, as for instance in the parable of the rich man and Lazarus, and that of him who was fain to wring the hundred pence from his fellow-servant.

Eighth Responsory.

³ God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the Face of JESUS Christ.

Verse. Unto the upright there ariseth light in the darkness; he is gracious and full of compassion, and righteous.

Answer. To give the light of the knowledge of the glory of God, in the Face of JESUS Christ.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. To give the light of the knowledge of the glory of God, in the Face of JESUS Christ.

Ninth Lesson. (For certain Holy Martyrs.)

POPE Xystus II. was an Athenian, who, from a philosopher, became a disciple of Christ. In the persecution under Valerian he was accused of openly preaching Christ, and was seized and haled to the temple of Mars,

¹ 2 Tim. i. 9, 10.
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² Regnum et gehenna.

³ 2 Cor. iv. 6; Ps. cxi. 4.

where he was given the choice of death or offering sacrifice to the idol. He firmly refused to commit that wickedness, and as he was being led away to seal his testimony, holy Lawrence ran up to him and in his grief said to him: "Father, whither goest thou without thy son? Holy Priest, dost thou fare hence without a Deacon?" Xystus answered him: "I am not leaving thee, my son; there awaiteth thee for Christ's truth a sterner wrestling than mine; yet three days, and thou shalt follow me, the Deacon behind the Priest; and in the meanwhile, if thou hast anything in the treasury, give it to the poor." Xystus was accordingly slain upon that day, and with him the Deacons Felicissimus and Agapitus, and the Subdeacons Januarius, Magnus, Vincent, and Stephen. He was buried in the cemetery of Callistus, and they in the cemetery of Prætextatus upon the 6th day of August, [in the year of our Lord 258.] He sat [in the throne of Peter] eleven months and twelve days. During that time he held one ordination in the month of December, wherein he made four Priests, seven Deacons, and two Bishops.

The Hymn, "We praise Thee, O God, &c.," is said.

LAUDS.

First Antiphon. JESUS took Peter, * and James, and John his brother, and brought them up into an high mountain apart; and was transfigured before them.

Second Antiphon. His Face did shine as the sun, * and His raiment exceeding white as snow. Alleluia.

Third Antiphon. And, behold, there appeared unto them Moses and Elias, * talking with JESUS.

Fourth Antiphon. Then answered

Peter, * and said unto JESUS: Lord, it is good for us to be here.

Fifth Antiphon. While he yet spake, * behold, a bright cloud overshadowed them.

Chapter. (Phil. iii. 21.)

WE look for the Saviour, the Lord JESUS Christ; Who shall change our vile body, that it may be fashioned like unto His glorious Body.

*Hymn.*¹

LIGHT of the anxious heart,
JESU, Thou dost appear,
To bid the gloom of guilt depart,
And shed Thy sweetness here.

Joyous is he, with whom,
God's Word, Thou dost abide—
Sweet Light of our eternal home,
To fleshly sense denied.

Brightness of God above!
Unfathomable grace!
Thy Presence be a fount of love
Within Thy chosen place.

To Thee, Whom children see,—
The Father ever blest,—
The Holy Spirit,—One and Three,—
Be endless praise addressed. Amen.

Verse. ² A crown of gold upon his head.

Answer. Wherein was engraved Holiness, glory, and honour.

Antiphon at the Song of Zacharias. And, behold, a voice out of the cloud, * which said: This is My beloved Son, in Whom I am well pleased; hear ye Him. Alleluia.

Prayer throughout the Office.

O GOD, Who, in the glorious Transfiguration of Thine Only-Begotten Son didst attest the mysteries of the Faith by the witness

¹ Translation by Dr Newman.

² Eccclus. xlv. 14.

of the Fathers, and didst wonderfully signify by a voice out of a bright cloud, the adoption of sons, mercifully grant unto us to be made co-heirs with the very King of glory, and bestow upon us a partaking of His glory. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

¹ *A Commemoration is made of the Holy Martyrs. Prayer, "O God, by Whose mercy, &c." (p. 430.)*

PRIME.

The last verse of the Hymn as at Compline.

Antiphon. JESUS took, &c., (First Antiphon at Lauds.)

The Psalms are liii. and the sections of cxviii., and the Creed of St Athanasius is omitted.

In the Short Responsory, instead of "Thou That sittest, &c.," is said:

Verse. Thou That didst reveal Thyself this day.

MARTYROLOGY.

Upon the 7th day of August, were born into the better life—

At Naples, in Campania, [in the year 1547,] the holy Confessor Gaëtan of Tiené, Founder of the Clerks Regular, who with wonderful confidence in God enjoined upon them the first way of living of the Apostles. He was famous for miracles, and Clement X. enrolled his name among those of the Saints.

At Arezzo, in Tuscany, [in the year 362,] the holy martyr Donatus, Bishop [of that see.] Blessed Pope Gregory writeth that among other works of

power which he wrought he mended by his prayers a chalice which had been broken by the heathen. He was arrested by the Augustal Quadratian in the persecution under the Emperor Julian the Apostate, and for as much as he refused to sacrifice to idols he was beheaded, and so finished his testimony. There suffered also along with him the blessed monk Hilarinus, whose feast is kept upon the 16th day of July, being the day whereon his body was brought to Ostia.

At Rome, [in the third century,] the holy martyrs Peter and Julian, and eighteen others.

At Milan, [in the second century,] the holy soldier Faustus, who under the Emperor Aurelius Commodus, after many contendings, gained the crown of martyrdom.

At Como, [in the district of Milan,] the holy martyrs Carpophorus, Exanthus, Cassius, Severinus, Secundus, and Licinius, who were beheaded, [about the year 303,] for confessing Christ.

At Nisibis, in Mesopotamia, [in the year 363,] holy Dometius, a Persian monk, who was stoned to death with two of his disciples, under the Emperor Julian the Apostate.

At Rouen, [about the year 407,] holy Vitricius, Bishop [of that see.] He was a soldier who threw away his belt for Christ's sake under the same Emperor Julian. He was put to many torments by his Tribune, and condemned to death, but the executioner who had been sent to behead him was struck blind, and he got his bonds loosed, and escaped. He afterwards became a Bishop, and by his preaching of the word brought the unconquered tribes of the Morini and Nervii to believe in Christ, and at the last fell asleep in peace.

At Châlons-[sur-Marne,] in Gaul,

¹ Not of course where the Office is of the First Class.

[in the year 136,] holy Donatian, Bishop [of Châlons.]

At Messina, in Sicily, [in the year 1306,] the holy Confessor Albert, of the Order of Carmelites, famous for miracles.

Chapter at the end. (Apoc. xxi. 10.)

HE carried me away in the Spirit to a great and high mountain, and showed me the holy city Jerusalem, descending out of heaven from God, having the glory of God. And the Lamb is the Light thereof.

TERCE.

The last verse of the Hymn is said thus :

JESU, to Thee Who in Thy grace
Grantest to babes to see Thy Face,
With Father and with Spirit, be given
Praise upon earth and praise in heaven.

Antiphon. His Face, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Thou wast manifested in Thy glory in the Presence of the Lord. Alleluia, Alleluia.

Answer. Thou wast manifested in Thy glory in the Presence of the Lord. Alleluia, Alleluia.

Verse. Wherefore the Lord hath clothed Thee with majesty.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou wast manifested in Thy glory in the Presence of the Lord. Alleluia, Alleluia.

Verse. Thou hast crowned him with glory and honour, O Lord—Alleluia.

Answer. And madest him to have dominion over the works of Thy hands. Alleluia.

SEXT.

The last verse of the Hymn is said thus :

JESU, to Thee, Whom children see,
And to the Father, praise be given,
And to the Spirit, One and Three,
By men on earth, by Saints in heaven.

Antiphon. And, behold, &c., (*Third Antiphon at Lauds.*)

Chapter. (2 Cor. iii. 18.)

WE all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

Short Responsory.

Thou hast crowned him with glory and honour, O Lord—Alleluia, Alleluia.

Answer. Thou hast crowned him with glory and honour, O Lord—Alleluia, Alleluia.

Verse. And madest him to have dominion over the works of Thy hands.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou hast crowned him with glory and honour, O Lord—Alleluia, Alleluia.

Verse. His glory is great in Thy salvation—Alleluia.

Answer. Honour and great majesty shalt Thou lay upon him. Alleluia.

NONE.

The last verse of the Hymn is as at Compline.

Antiphon. While he yet, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

His glory is great in Thy salvation—Alleluia, Alleluia.

Answer. His glory is great in Thy salvation—Alleluia, Alleluia.

Verse. Honour and great majesty shalt Thou lay upon him.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. His glory is great in Thy salvation—Alleluia, Alleluia.

Verse. A crown of gold upon his head—Alleluia.

Answer. Wherein was engraved Holiness, glory, and honour—Alleluia.

SECOND VESPERS.

All as the First, except the following.

Antiphon at the Song of the Blessed Virgin. And when the disciples heard it, they fell on their face, * and were sore afraid; and JESUS came and touched them, and said unto them: Arise, and be not afraid. Alleluia.

A Commemoration is made of the following.

Antiphon. Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.

Verse. The Lord loved him, and adorned him—

Answer. He clothed him with a robe of honour.

Prayer from the next Lauds.

¹ *Then of the Holy Martyr Donatus. Prayer also from the next Lauds.*

Where a Ninth Lesson of the Transfiguration is wanted, the following is used.

¹ If the Transfiguration be of the First Class, the Commemoration of St Donatus is omitted.

CONSIDER with how great calmness Matthew giveth the names of the three most honoured disciples. This trait also John often showeth, where he doth most truly and carefully write the praises of Peter. In the fellowship of the Apostles jealousy and vanity had no place. The Apostles whom the Lord took up into the mountain apart were the three chiefest. Wherefore took He only those three? Because they were more excellent than the others. But wherefore did He do it, not at once, but “after six days?” (Matth. xvii. 1.) Lest either the other disciples or men in general should be moved; wherefore also He did not give beforehand the names of those whom He was going to take.

AUGUST 7.

*St Gaëtan, Confessor.**Double.*

All from the Common Office for a Confessor, (p. 453,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture, according to the Season.

SECOND NOCTURN.

Fourth Lesson.

GAËTAN was born at Vicenza, [in the year 1480,] of the noble family of the lords of Tiené, and was forthwith dedicated by his mother to the Virgin Mother of God. From his childhood such wonderful innocence shone in him that all called him “the

Saint." He took the degree of Doctor in Civil and Canon Law at Padua, and afterwards went to Rome, where Julius II. gave him a place among the Prelates. Having taken Priest's Orders, he became so full of the fire of the love of God, that he left the Court, that he might be free to work entirely for God. He founded hospitals at his own expense, and nursed the sick, even such as were suffering from the plague, with his own hands. He laboured with such constant earnestness for the salvation of his neighbours that he got the name of the "Hunter of souls."

Fifth Lesson.

FROM a desire to restore the corrupted discipline of the clergy to the mould of the Apostolic life, he founded, [in 1524,] a Congregation of Clerks Regular, who should give up all care of earthly things, neither keeping any income, nor begging the needful things of life from the faithful, but living only on such alms as might be given them unasked. For this end, and with the approval of Clement VII., Gaëtan himself, together with John Peter Carafa, Archbishop of Chieti, (afterwards Pope Paul IV.), and two other men of eminent godliness, took solemn vows at the High Altar of St Peter's Church on the Vatican. When the city of Rome was sacked by the troops [of the Constable de Bourbon, in 1527,] Gaëtan was most cruelly ill-used to make him reveal his wealth, which had long before been laid up for him in heaven by the hands of the poor, and he endured with unconquered patience stripes, torture, and imprisonment. He held on bravely in the way of life he had taken up, trusting altogether to the Providence of God, Whose unfailling

care of him was sometimes attested by miracles.

Sixth Lesson.

HE was a great advancer of care in the worship of God, of splendour in the house of God, of exactness in the holy ceremonies, and of the often receiving of the most holy Eucharist. The hideous forms and dark convolutions of heresy he more than once unmasked and abolished. He would remain in prayer with abundance of tears as much as eight hours at a time. He was often thrown into trances, and was celebrated for the gift of prophecy. One Christmas night at Rome, when he was praying before the Lord's manger, he was deemed worthy that the Mother of God should lay the Child JESUS in his arms. He sometimes spent the whole night in whipping himself, nor could he ever be persuaded to soften the hardness of his life, but witnessed that he was fain to die in sackcloth and ashes. In the end he fell ill with grief at the offence against God, which the people of Naples committed by rebelling [against the establishment of the Inquisition.] Refreshed by a vision from heaven, he departed thither [on the 7th day of August, 1547.] His body lieth at Naples in the Church of St Paul, where it is held in great reverence. Pope Clement X., finding him to have been illustrious for miracles, both during his life and after his death, enrolled his name among those of the Saints.

THIRD NOCTURN.

Lessons from Matth. vi. 24, with the Homily of St Austin, (p. 381.) The Seventh and Eighth Lessons there given are read here together as the Seventh, the Ninth of the Sunday as the Eighth.

Ninth Lesson. (For the Holy Martyr Donatus, Bishop of Arezzo.)

DONATUS was the child of a father and mother who had both been slain for JESUS Christ's sake. He fled with the monk Hilarinus to Arezzo in Tuscany, of which city he afterwards became Bishop. There the Præfect Quadratian, during the persecution under Julian, commanded both Hilarinus and Donatus to worship idols, and when they both refused to commit such abominable iniquity, Hilarinus was beaten with clubs before the eyes of Quadratian, until he gave up the ghost. Donatus also was savagely tortured, and slain with the sword.¹ The Christians buried their bodies honourably hard by the city.

LAUDS.

Antiphon at the Song of Zacharias.

Take no thought, saying, What shall we eat? or, What shall we drink? For your Father knoweth what things ye have need of.

Prayer throughout the Office.

O GOD, Who didst give grace unto Thy blessed Confessor Gaëtan to order his life on the pattern of Thine Apostles, grant unto us through his prayers, and after his ensample ever to put all our trust in Thee, and to seek only heavenly things. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

A Commemoration is made of St Donatus.

Prayer.

O GOD, Who art Thyself the glory of Thy Priests, grant unto us, we beseech Thee, to feel the help of

Thine holy Martyr and Bishop Donatus, whose Feast we are keeping. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 8th day of August are commemorated at Rome the holy martyrs Cyriacus the Deacon, Largus, Smaragdus, and twenty others, who suffered upon the 16th day of March in the persecution under Diocletian and Maximian, and whose bodies, which had been buried by John the Priest beside the Salarian Way, were upon this day moved by the holy Pope Marcellus to Lucina's farm upon the Ostian Way, whence they have since been brought into the city and buried in the deaconry of St Mary in Broad Street.

Upon the 8th day of August, were born into the better life—

At Anazarbus, in Cilicia, [in the year 290,] holy Marinus the Elder. Under the Emperor Diocletian and the President Lysias he was flogged, tied to a beam, and mangled, and at last thrown to wild beasts. Likewise, the holy martyrs Eleutherius and Leonides, who finished their martyrdom, [in the third century,] by fire.

In Persia, under King Sapor, the holy martyr Hormisdas.

At Cyzicus, upon the Hellespont, [in the year 820,] holy Æmilianus, Bishop [of that see,] who suffered much at the hands of the Emperor Leo on account of the worship of the holy images, and at last died in exile.

In Crete, [in the year 350,] holy Myron, Bishop [of that see,] famous for miracles.

At Vienne, in Gaul, [in the fifth century,] the holy Confessor Severus,

¹ In the year 361.

a Priest, who undertook a wearisome pilgrimage from India in order to preach the Gospel, and when he came to the aforesaid city, by his word and miracles brought a vast multitude of heathen to believe in Christ.

At Second Vespers, Antiphon at the Song of the Blessed Virgin as at the Commemoration last evening, and a Commemoration of the following. Prayer from their Lauds.

AUGUST 8.

The Holy Martyrs Cyriacus, Largus, and Smaragdus.

Semi-double.

All from the Common Office for Many Martyrs, (p. 420,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

CYRIACUS the Deacon was long kept in prison with Sisinius, Largus, and Smaragdus, and wrought many wonderful works. Among other things he by his prayers freed from a devil Arthemias, a daughter of Diocletian, and, being sent to Sapor, King of the Persians, also delivered his daughter Jobia from a foul spirit. He baptized the king, her father, and four hundred and thirty others, and afterwards returned to Rome. He was arrested by command of the Emperor Maximian, and dragged in chains before his chariot. Then after four days he was brought forth from

prison, had boiling pitch poured upon him, was stretched on a block, [and belaboured with a cudgel,] and at last was slain with the axe, along with Largus, Smaragdus, and twenty others, at the gardens of Sallust, on the Salarian Way. On this Way were their bodies buried by John the Priest, on the 16th day of March, [in the year of our Lord 303,] but afterwards, on the 8th of August, Pope Marcellus and the noble lady Lucina took them and wrapped them in linen, and embalmed them with costly ointments, and carried them to the farm belonging to the said lady Lucina, at the seventh milestone from Rome on the road to Ostia.

Fifth and Sixth Lessons from the Sermon of St John Chrysostom, (p. 432,) the last being omitted, or the three read as two.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xvi. 15.)

AT that time: JESUS said unto His disciples: Go ye into all the world, and preach the Gospel to every creature. And so on.

Homily by Pope St Gregory [the Great.] (29th on the Gospels.)

By the words "every creature" we may understand every tribe of the Gentiles. Of aforetime it had been said, "Go not into the way of the Gentiles," (Matth. x. 5,) but now, "Preach the Gospel to every creature," that, since the Jews had proudly rejected the preaching of the Apostles, that might become our gain which was the seal of their condemnation. But when the Eternal Truth sendeth forth

His disciples to preach, what doth He but scatter seed over the field of the world? He scattered abroad a few grains for seed, that He may afterward reap an abundant harvest in our faith.

Eighth Lesson.

THE great harvest of faithful souls throughout the whole world would never have sprung up, if the hand of the Lord had not first scattered those chosen grains of preachers over the reasonable soil of men's minds. Then is written, "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." Now, perchance, thou sayest in thine heart: I believe, and therefore I shall be saved. True, if to thy faith thou dost add works. He only hath a living faith whose life doth not give the lie to his profession. It is of this that Paul speaketh, where he saith of certain vain believers, "They profess that they know God; but in works they deny Him." (Tit. i. 16.)

Ninth Lesson.

"AND these signs shall follow them that believe: In My name they shall cast out devils, they shall speak with new tongues, they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

My brethren, these signs do not follow us. Do we, then, not believe? Nay. The truth is, these things were needful when the Church was young. That she might grow by the increase of the faithful, she needed to be nourished with miracles. So we, when we plant a young tree, continually water and tend it, till we see that it hath taken firm root in the earth: but when once

it hath taken firm root, it can grow of itself. Hence Paul saith of tongues: "Tongues are for a sign not to them that believe, but to them that believe not." (1 Cor. xiv. 22.)

Prayer throughout the Office.

O GOD, Who dost gladden us by the yearly Feast-day of Thine holy Martyrs Cyriacus, Largus, and Smaragdus, mercifully grant unto us who keep their birth-day, the strength to imitate their patience under suffering. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

The morrow is the eve of the holy martyr Lawrence.

Upon the same 9th day of August, we keep in England the feast of the holy Oswald, King of the Northumbrians, whose acts are written by the Venerable Priest Bede, and of whom mention is made upon the 5th day of this same month.

Upon the same 9th day of August, were born into the better life—

At Rome, [in the year 258,] the holy soldier Romanus, who was so wrought upon by the confession of the blessed Lawrence that he sought baptism at his hands, and was presently arraigned, beaten with clubs, and then beheaded.

In Tuscany, [in the year 261,] the holy martyrs Secundian, Marcellian, and Verian. In the time of the Emperor Decius the Consular Promotus caused them first to be hid, then hung upon the rack, scarified with hooks, and burnt in the sides, thereafter they were beheaded, and so gained the palm of victory through martyrdom.

At Verona, the holy martyrs Firmus and Rusticus, in the time of the Emperor Maximian.

In Africa, [in the third century,] many holy martyrs, who at the exhortation of holy Numidicus gained the palm of martyrdom in the persecution under the Emperor Valerian by being cast into the fire. Numidicus himself was thrown upon the burning fire along with the others, and then covered with stones; but when his daughter dug him out there was still some life left in him, he was healed, and afterwards by his worthy life obtained from blessed Cyprian admission as a Priest to the Church at Carthage.

At Constantinople, [in the year 730,] the holy martyrs Julian, Marcian, and eight others, who were long tortured, and then slain with the sword by command of the wicked Emperor Leo, on account of the image of the Saviour which they had set up in the Brazen Gate.

At Châlons[-sur-Marne], in Gaul, [in the fourth century,] the holy Confessor Domitian, [third] Bishop [of that see.]

Vespers of the following.

AUGUST 9.

Eve of St Lawrence, Martyr.

St Oswald, King of the Northumbrians, Martyr.

Double.

All from the Common Office for One Martyr, (p. 404,) except the following.

¹ He was a soldier at Rome at the time of the martyrdom of St Lawrence. Seeing the joy and constancy with which that holy martyr suffered his torments, he was moved to embrace the faith, and addressing himself to St Lawrence, was instructed and baptized by him in prison. He was arraigned, condemned, and beheaded the day before the martyrdom of St Lawrence. (Alban Butler, viii. Aug. 9.)

Prayer throughout the Office.

O ALMIGHTY and everlasting God, Who hast hallowed the joyful and holy gladness of this day by the martyrdom of the blessed King Oswald, pour into our hearts an increase of the love of Thee, and grant that as we gaze upon the glorious contending of his faith we may so follow his ensample as to be found like him faithful unto death.

At First Vespers a Commemoration is made of the preceding. Prayer from their Office. Then of the holy martyr Romanus.¹ Antiphon, and Verse and Answer from Lauds, (p. 413,) and Prayer, "Graciously hear us, &c.," (p. 413.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

OSWALD was the son of Ethelfrid, King of the Northumbrians. After his father had been slain in battle by Redwald, King of the East Angles, he was carried into exile in Scotland, where he was taught the faith of Christ and baptized. When he returned to his own country he found Cadwalla, King of the Britons, pitifully wasting everything. This Cadwalla had already slain three kings of the English, and sought to destroy all that nation. Oswald gathered together a small army, and, placing his trust in God, bravely

attacked the countless hosts of the enemy. Before he joined battle he set up the standard of the Cross of the Lord with his own hands, knelt down, and prayed God to help a righteous war for the saving of the fatherland. He exhorted all his soldiers to do likewise, and so did they, and all promised that if God granted them the victory they would believe in Him Who had been crucified. Thereupon they obtained an easy victory, and crushed the tyrant with all his legions. The place where the Cross was set up is called in the English language Heaven Field, and through pieces of the Cross in question miracles from heaven have oftentimes been wrought.

Fifth Lesson.

OSWALD being thus placed in possession of his kingdom was fain that all that nation should receive the grace of Christian belief. He sent forthwith into Scotland, praying them to send him a Bishop, by whose teaching and ministry the English people might receive the faith and sacraments of Christ. There was sent unto him blessed Aidan, unto whom the king granted at his own prayer the island of Lindisfarne to be the see of his Bishopric. After Aidan came many other Gospel preachers, especially from the island of Iona. By their preaching and the support given to them by the godliness and zeal of the king the kingdom of Christ was wonderfully spread in all the country between the Humber and the Forth, churches were built in divers places, schools set up for the teaching of children, and monasteries founded by the king's bounty, so that the English might learn not only the greater studies but also the institutes

of regular discipline. The king himself listened to the preaching of Aidan, and humbly and cheerfully granted all his wishes, and by his own illustrious example did much to set forward the cause of the Church throughout all his dominions. Now Aidan could not speak English well, and when he was preaching the Gospel there could often be seen the lovely spectacle of the king himself interpreting the heavenly Word to his own officers and servants.

Sixth Lesson.

THUS did this most devout King Oswald show himself a loyal and ready subject of the eternal King of kings, and by Him he was glorified as regards his temporal dominion more than all that had been before him, so that nearly all the provinces of all Britain came under his sway, and nevertheless he was never tainted with pride, and was always lowly, kindly, and open-handed to Christ's poor and to strangers. When he had happily reigned for eight years he was encompassed in battle by heathen rebels, and when he saw that he was bound to perish he called for the divine mercy for himself and for the souls of them that were about to slay him, in the year of Christ 642, and of his own age the thirty-eighth, upon the 5th day of August, upon the which day mention is made of his memory in the Roman Martyrology. How precious was his death in the sight of the Lord became afterwards manifest by countless miracles obtained through his intercession.

THIRD NOCTURN.¹

Lesson from Matth. xvi. 24, with the Homily of St Gregory, (p. 416.)

¹ Notice that there is no Homily for the Eve of St Lawrence, because the Gospel and Homily of that Eve are the same as for the Feast of St Oswald.

At Lauds a Commemoration is made of the Eve of St Lawrence. Antiphon, and Verse and Answer of the Week-day, and the following,

Prayer.

GIVE ear, O Lord, to our supplications, and that the prayers of Thy blessed martyr Lawrence, for whose feast we are making ready, graciously pour upon us Thine everlasting mercy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Then of St Romanus, from the First Vespers of the Common Office for One Martyr, (p. 404,) with the Prayer, "Graciously hear us, &c.," (p. 413.)

MARTYROLOGY.

Upon the 10th day of August, were born into the better life—

At Rome, upon the Tiburtine Way, [in the year 258,] the blessed Archdeacon Lawrence. In the persecution under the Emperor Valerian he suffered many torments, divers stripes, armed scourges, cudgels, and whips loaded with lead, and plates of heated metal, and at the last he was laid upon a bed of iron bars over a slow fire, and so finished his testimony. His body was buried in the cemetery of St Cyriaca in the Veran field by blessed Hippolytus and Justin the Priest.

Likewise at Rome, [in the third century,] one hundred and sixty-five holy soldiers, who suffered martyrdom under the Emperor Aurelian.

At Bergamo, in the persecution under the Emperors Diocletian and

Maximian, the holy Virgin and martyr Asteria.

At Alexandria are commemorated the holy martyrs, who under the President Æmilian, in the persecution under the Emperor Valerian, were long tortured with divers and terrible torments, and gained the crown of martyrdom by divers kinds of death.

At Carthage, the holy Virgins Bassa, Paula, and Agathonica, all martyrs.

At Rome, [in the sixth century,] the holy Confessor Deus Dedit, who gave to the poor every Saturday whatever he had gained by working with his hands throughout the week.

In Spain, the apparition of the blessed Virgin Mary, styled of Ransom, Foundress of the Order for the Redemption of Captives, established in her name.

Vespers of the following.

AUGUST 10.

The Holy Martyr Lawrence.¹

Double of the Second Class, with an Octave.

Whatever is not given here is from the Common Office for a Martyr, (p. 404.)

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. The Levite Lawrence wrought a good work, * in that with the sign of the Cross he gave sight to the blind, and dispersed among the needy the riches of the Church.

¹ Appointed Archdeacon of the Roman Church by St Xystus II. on his accession to the Papacy in A.D. 257. Before his martyrdom on August 6, 258, Xystus charged him to distribute the property of the Roman Church among the poor, which he accordingly did. He was soon after arrested, and, after being scourged, was grilled alive on a sort of large gridiron over a slow fire, during the night between the 9th and 10th August. The Antiphons and Responsories of the Office are mostly taken from his own words to St Xystus or others.

A Commemoration is made of St Oswald. Prayer from his Office.

Answer. He dispersed among the needy the riches of the Church.

MATTINS.

Invitatory. Christ's blessed Martyr Lawrence is crowned and triumphing in heaven. * O come, let us worship the Lord!

FIRST NOCTURN.

First Antiphon. Father, whither goest thou * without thy son? Holy Priest, dost thou fare hence without a Deacon?

Ps. i. Blessed is the man, &c., (p. 4.)

Second Antiphon. Leave me not, holy father, * for I have spent already thy treasures, which thou gavest unto me.

Ps. ii. Why do the heathen, &c., (p. 4.)

Third Antiphon. I leave thee not, my son, neither forsake thee; * there awaiteth thee for Christ's truth a sterner wrestling than mine.

Ps. iii. Lord, how are they increased, &c., (p. 5.)

*Lessons from Eccclus. li. 1, (p. 497.)*¹

First Responsory.

The Levite Lawrence wrought a good work, in that with the sign of the Cross he gave sight to the blind, and dispersed among the needy the riches of the Church.

Verse. He hath dispersed, he hath given to the poor; his righteousness endureth for ever.

¹ Lessons of First Nocturn of St Lawrence. Notice that the first sentence of the Third Lesson on p. 498, "Thou hast lifted up my dwelling on earth, and I prayed for deliverance from death," forms part of the *Second Lesson* in St Lawrence's Office. The Third Lesson therefore begins, "I called upon the Lord," &c.

² Jer. xv. 20, 21; Isa. xliii. 2; Dan. iii. 94.

Second Responsory.

² O my child, be not afraid, for I am with thee, saith the Lord. When thou passest through the fire, the flame shall not harm thee, neither shall the smell of fire pass upon thee.

Verse. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

Answer. When thou passest through the fire the flame shall not harm thee, neither shall the smell of fire pass upon thee.

Third Responsory.

They laid him upon the grating, and stretched out his limbs. Christ's Levite held in derision them that brought the live coals. O Lawrence, blessed witness for Christ! plead for us!

Verse. ³ The darkness is no darkness to me, but the night is all as clear as the morning, that shineth more and more unto the perfect day.

Answer. O Lawrence, blessed witness for Christ! plead for us!

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O Lawrence, blessed witness for Christ! plead for us!

SECOND NOCTURN.

First Antiphon. The blessed Lawrence prayed * and said: "O Lord JESUS Christ, God of God, take pity upon me Thy servant."

³ Cf. Ps. cxxxviii. 12; Prov. iv. 18.

Ps. iv. When I called, &c., (*p.* 206.)

Second Antiphon. Romanus said * to Blessed Lawrence: "I see in front of thee a very well-favoured young man; make haste to baptize me."

Ps. v. Give ear to my words, &c., (*p.* 88.)

Third Antiphon. The blessed Lawrence said: The darkness is no darkness to me, * but the night is all as clear as morning, that shineth more and more unto the perfect day.

Ps. viii. O LORD, our Ruler, &c., (*p.* 7.)

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*For St Lawrence's Birth-day.*)

WHEN the fury of the heathen power was raging against Christ's choicest members, in aiming in especial at such as were of the Priestly Order, the wicked persecutor turned fiercely on the Levite Lawrence, who was remarkable, not only as a minister of the Sacraments, but also as distributor of the property of the Church, promising himself a double prey by the taking of this one man, namely, to make him betray the consecrated treasure, and apostatise from the true faith. The wretch was thus doubly fired by his greed for money and his hatred of the truth, his greed urging him to seize the gold, and his wickedness to rob a believer of Christ. He demanded of the upright keeper of the sacred treasury, to bring him the wealth of the Church, for which his rapacity longed. But the pure-minded Levite showed him where these riches were stored, by bringing before him a great multitude of holy poor, by the feeding and clothing of whom he had laid up all that he had, in

such wise, that it could be lost no more, and was now all the safer, as the way of spending it had been the holier.

Fourth Responsory.

Father, whither goest thou without thy son? Holy Priest, dost thou fare hence without a Deacon? It hath never been thy use to offer sacrifice without a minister.

Vers. What therefore in me hath displeased thee, my Father? Hast thou tried me and found me unworthy to be called thy son? Make trial if I am indeed an useless servant, even I, whom thou didst choose, to commit unto me the administration of the Cup of the Blood of the Lord.

Answer. It hath never been thy use to offer sacrifice without a minister.

Fifth Lesson.

THE baffled thief chafed, and his hatred for the godliness which had appointed such an use of riches, flaming forth, he attempted the robbery of a dearer treasure from him in whose hands he had found no coin, even to take from him that possession wherein he had holier wealth. He commanded Lawrence to deny Christ, and made ready to assail the immovable firmness of the Levite's soul with appalling tortures, of which the failure of the first was followed by the application of others more fearful still. When his limbs had been mangled and cut by many stripes, his tormentor ordered them to be roasted over a fire. He was laid on an iron grating, the bars of which by the continual fire below, became themselves burning hot, so that by turning and rearranging his limbs upon them, his agony was kept keener, and his suffering made to last longer.

Fifth Responsory.

Leave me not, holy Father, for I have spent already thy treasures. I leave thee not, my son, neither forsake thee—but there awaiteth thee for Christ's truth a wrestling sterner than mine.

Verse. We, as old men, have an easier race to run; for thee in thy youth there is kept a more glorious victory over the enemy; yet three days, and thou shalt follow me, the Deacon behind the Priest.

Answer. I leave thee not, my son, neither forsake thee—but there awaiteth thee for Christ's truth a wrestling sterner than mine.

Sixth Lesson.

CRUEL savage! thou gainest nothing, and advancest nothing. That which can die passeth by degrees beyond the reach of thy tortures, and when Lawrence departeth to heaven, thou and thy fires are conquered. The love of Christ could not be overcome by the flames, and the glow that scorched the outward man was colder than that that burnt in the inner. Thou didst rage, O thou persecutor; thou didst rage against the Martyr, but by making keener his agony, thou hast but made nobler his palm. What did thine imagination fail to discover that could minister to the glory of him who conquered thee, since even the means of his execution have turned to the honour of his triumph? Wherefore, dearly beloved brethren, let us rejoice with spiritual joy, and make our boast in the Lord, Who is wonderful in His Saints, (Ps. lxxvii. 36,) and hath given unto us, in them an help and an example; let us, I say, make our boast of the extraordinary happiness of the illustrious Lawrence's end, in that same Lord Who hath so glorified the

name of His servant throughout the whole world, that from the rising of the sun unto the going down thereof, wheresoever the constellation of the Levitical lights shineth, even as Jerusalem is made glorious by Stephen, so Rome is made famous by Lawrence.

Sixth Responsory.

The blessed Lawrence cried and said: My God do I worship, and Him only do I serve—and therefore I am not afraid of thy tortures.

Verse. The darkness is no darkness to me, but the night is all as clear as the morning, that shineth more and more unto the perfect day.

Answer. And therefore I am not afraid of thy tortures.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And therefore I am not afraid of thy tortures.

THIRD NOCTURN.

First Antiphon. They laid him upon the grating, and stretched out his limbs. * Christ's Levite held in derision them that brought the live coals.

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

Second Antiphon. Thou hast tried me with fire, * and found no wickedness in me.

Ps. xvi. Hear my right, &c., (*p.* 13.)

Third Antiphon. When I was asked, I acknowledged Thee to be the Lord—* now that I am roasted, I give Thee thanks.

Ps. xx. The King shall joy, &c., (*p.* 19.)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xii. 24.)

AT that time: JESUS said unto His disciples: Amen, Amen, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Tract 51 on John.*)

The Lord JESUS was Himself a corn of wheat that was to die and bring forth much fruit; to die by the unbelief of the Jews, and to bring forth much fruit in the faith of the Gentiles. He, exhorting men to follow His steps, saith: "He that loveth his life shall lose it." Now, these words may be understood in two ways. First: "he that loveth his life shall lose it," that is, "If thou love life, thou wilt lose it; if thou wilt live for ever in Christ, refuse not to die for Christ." Or secondly: "he that loveth his life shall lose it; love not then that which thou shalt lose; love not this present life, so that thou be thereby in jeopardy of losing life eternal."

Seventh Responsory.

Upon the bars I denied Thee not,
O God. And when they put me to
the fire, I acknowledged Thee to be
the Lord, O JESUS Christ.

Verse. Lord, Thou hast proved
mine heart and visited it by night.

Answer. And when they put me
to the fire, I acknowledged Thee to be
the Lord, O JESUS Christ.

Eighth Lesson.

THAT this second interpretation is
the meaning of the Gospel,
appeareth most probable from the

words which follow: "And he that hateth his life in this world, shall keep it unto life eternal." From which we may suppose the sense of the first words to be: "He that loveth his life in this world shall lose it unto life eternal." This is a great and marvellous saying, showing how a man may so love life as to lose life, and so hate life as to keep life. If thou love it too well, then dost thou hate it: if thou hate it with an holy hatred, then dost thou love it. Blessed are they that, lest they should so love it as to lose it, so hate it as to keep it.

Eighth Responsory.

O Hippolytus, if thou believest in
the Lord JESUS Christ, I lay before
thee treasure an hundredfold, and promise
thee life everlasting.¹

Verse. The blessed Lawrence said
unto Hippolytus: If thou believest in
the Lord JESUS Christ—

Answer. I lay before thee treasure
an hundred-fold, and promise thee life
everlasting.

Verse. Glory be to the Father, and
to the Son, and to the Holy Ghost.

Answer. I lay before thee treasure
an hundred-fold, and promise thee life
everlasting.

Ninth Lesson.

BEWARE lest thou take these
words—"He that hateth his
life in this world shall keep it unto
life eternal"—as some do, for an
approval of suicide. Some evil and
perverse men, bloody and guilty
murderers of themselves, do indeed
throw themselves into the fire, drown
themselves in water, and cast them-
selves down precipices, and so perish.
This is not the teaching of Christ,
Who, when the devil would have Him

¹ Matth. xix. 29.

cast Himself down from an high place, answered: "Get thee behind Me, Satan. It is written, Thou shalt not tempt the Lord thy God." (Matth. iv. 5-7.) Who also said to Peter, signifying by what death he should glorify God: "When thou wast young thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old, another shall gird thee, and carry thee whither thou wouldest not." (John xxi. 18.) From which it is evident that he that would follow Christ's footsteps, must be slain, not by himself, but by another.

LAUDS.

First Antiphon. Lawrence went in to be a martyr, * and acknowledged the name of our Lord JESUS Christ.

Second Antiphon. Lawrence wrought a good work, * in that with the sign of the Cross he gave sight to the blind.

Third Antiphon. O my God, my soul cleaveth fast after Thee, * for my flesh hath been burnt with fire for Thy sake.

Fourth Antiphon. The Lord hath sent His Angel, * and hath delivered me out of the midst of the fire, so that I am not scorched.¹

Fifth Antiphon. The blessed Lawrence prayed * and said: I give Thee thanks, O Lord, that Thou hast made me worthy to enter within Thy gates.

Chapter. (2 Cor. ix. 6.)

BRETHREN — He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully.

Verse. He hath dispersed, he hath given to the poor—

Answer. His righteousness endureth for ever.

Antiphon at the Song of Zacharias.
Upon the bars I denied Thee not, O God. * And when they put me to the fire, I acknowledged Thee to be the Lord, O Christ. Thou has proved mine heart, and visited it by night; Thou hast tried me with fire, and found no wickedness in me.

Prayer throughout the Office.

O ALMIGHTY God, Who didst give unto Blessed Lawrence power to be more than conqueror in his fiery torment, grant unto us, we beseech Thee, the power to quench the flames of our sinful lusts. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Prime, Terce, Sext, and None, the Antiphons are the First, Second, Third, and Fifth, from Lauds, respectively.

MARTYROLOGY.

Upon the 11th day of August, were born into the better life—

At Rome, [in the year 286,] between the two Laurel trees, the holy martyr Tiburtius. In the persecution under the Emperor Diocletian the judge Fabian caused him to walk with bare feet upon burning coals, and as he confessed Christ all the more firmly, commanded him to be led to the third mile-stone outside the city, and there beheaded.

Likewise at Rome, [in the year 295,] the holy Virgin Susanna, a damsel of noble birth, a niece to blessed Pope Caius. She was beheaded in the time of the Emperor Diocletian, and so gained the palm of martyrdom.

At Comana, in Pontus, [in the year 250,] holy Alexander, Bishop of that

¹ Cf. Dan. iii. 49; vi. 22; Acts xii. 12.

city, surnamed the charcoal-burner. He was a most learned philosopher, who learnt to be eminent for humility as a Christian. He was raised by holy Gregory the wonder-worker to fill that see, and was illustrious not only for his preaching but because he suffered martyrdom by fire.

Upon the same day, under the Emperor Maximinus, [in the fourth century,] the holy martyr Rufinus, Bishop of the Marsi, and his Companions.

At Evreux, [in the fifth century,] the holy Confessor Taurinus, who was ordained [first] Bishop of that city by blessed Pope Clement. He spread the Christian faith by his preaching of the gospel, and after much labour for that end fell asleep in the Lord, famous for miracles.

At Cambray, in Gaul, [in the year 614,] the holy Confessor Gaugeric, [St Géry,] Bishop of that see.

In the province of Valeria, on the Danube, [about the year 540,] the holy Abbot Equitius, whose holiness is attested by the witness of blessed Pope Gregory.

At Todi, the holy Virgin Digna.

At Prime the Chapter at the end is
(2 Cor. ix. 8.)

AND God is able to make all grace abound in you, that ye, always having all sufficiency in all things, may abound to every good work, as it is written: He hath dispersed, he hath given to the poor; his righteousness endureth for ever.

At Terce the Chapter is from Lauds.

Chapter at Sext. (2 Cor. ix. 7.)

EVERY man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

At None the Chapter is as at the end of Prime.

SECOND VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Verse. The Levite Lawrence wrought a good work—

Answer. In that with the sign of the Cross he gave sight to the blind.

Antiphon at the Song of the Blessed Virgin. When the blessed Lawrence was lying, stretched upon the bars, and burning, he said * to the iniquitous magistrate: The cooking is done enough now, turn the meat and eat; for the property of the Church, which thou seekest, hath been garnered up in heaven by the hands of the poor.

A Commemoration is made of the Holy Martyrs Tiburtius and Susanna.

Prayer.

LORD, let the constant succour of Thine holy Martyrs Tiburtius and Susanna continually defend us, for Thou never failest to look in mercy upon all them unto whom Thou dost grant the aid of such helpers. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

AUGUST 11.

Second Day within the Octave of St Lawrence.

Semi-double.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (30th on the Saints.)

I BELIEVE that ye know the history of the sufferings of that most blessed Martyr, Lawrence, whose birth-day we are keeping this day, and I doubt not, my beloved brethren, but that ye may know what agonies he endured under the persecutors. So illustrious is the glory of his martyrdom, that the splendour thereof shineth throughout the whole world. And this light, which Lawrence maketh so clearly to shine throughout the world, is the light of the fire wherewith he himself was enkindled. By the flames which he endured, he hath made hot every Christian heart.

Fifth Lesson.

WHO is there but knoweth how that Lawrence chose rather to burn in earthly flames for a while, than to suffer the eternal fire of hell? The ensample, therefore, of blessed Lawrence provoketh us to lift up our testimony, kindleth our faith, and setteth our love all a-glow. If for us there are now no fires of persecution, the flame of faith is not therefore quenched. We give not our bodies to be burned for Christ's sake, but our hearts burn with His love. The persecutor stirreth up no fire around me, but a fire is stirred up in me by the longing for the presence of my Saviour.

Sixth Lesson.

BUT that the Saviour hath a fire of His own we read in the Gospel, where the Lord saith: "I am come to send fire on the earth, and what will I but that it be kindled?" (Luke xii. 49.) It was this fire which had been enkindled in the two disciples when they said: "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" (Luke xxiv. 32.) It was because this fire had been enkindled within him that the blessed Lawrence felt not the burning of the flames, and through eager yearning for the sight of Christ perceived not the cruelty of his persecutor.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xii. 24.)

AT that time: JESUS said unto His disciples: Amen, Amen I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone. And so on.

Homily by St Austin, Bishop [of Hippo.] (51st Tract on John.)

When matters are come to this pass that a simple choice must be made, either to break the law of God, or to bid farewell to this life; when a man must needs choose one or the other alternative, and the persecutor is threatening him with death, then let him choose rather to honour God and die, than to insult Him and live. This choice will be to hate his life in this world and to keep it unto life eternal. "If any man serve Me, let him follow Me." And what is it to follow Christ but to imitate Him?

"Christ," saith the Apostle Peter, "suffered for us, leaving us an example, that we should follow His steps." (I. ii. 21.)

Eighth Lesson.

BEHOLD what is said: "If any man serve Me, let him follow Me." Follow Him!—and with what result? at what wage? for what reward? "And," saith the Lord, "where I am, there shall also My servant be." He must be loved for Himself alone, if the wage of working in His service be to be with Him. Where would it be well where He was not? Or where could it be ill where He was? Hear even more clearly: "If any man serve Me, him will My Father honour." With what honour will He honour him, but to put him to be with His Own Son? That which is said first: "Where I am there shall also My servant be"—is explained by the next words: "Him will My Father honour." What higher honour can an adopted son receive, than to be where the Only-Begotten Son is, not in equality of Divine nature, but linked in eternal fellowship?

Ninth Lesson. (For the Holy Martyrs Tiburtius and Susanna.)

TIBURTIUS was son to Chromatius, Præfect of the city of Rome, and was converted to Christianity by holy Sebastian. On this account he was brought before Fabian the judge, and spake boldly in his presence many things concerning belief in Christ. Then Fabian broke out in anger and caused the pavement to be spread with live coals. "Now, Tiburtius," said he, "thou must either sacrifice to our gods, or walk barefoot on these coals." Tiburtius armed

himself with the sign of the Cross and walked boldly on the coals. "Learn from this," said he, "that there is no God but He whom the Christians worship; for the coals are to me like flowers." For this [in the year 286] he was credited with art magic, led forth without the city and smitten with the sword at the third milestone on the Lavican Road, where he was buried by the Christians.

On the same day, [about the year 295,] the noble maiden Susanna, having refused the offer of marriage of Galerius Maximianus, son to the Emperor Diocletian, because she had made a vow of her virginity to God, after divers torments wherewith her holy resolution was tried, was smitten with the sword, in her own house, by order of the Emperor, and passed to heaven to receive the double reward of virginity and martyrdom.

At Lauds a Commemoration is made of the Holy Martyrs Tiburtius and Susanna. Prayer as at Vespers.

MARTYROLOGY.

Upon the 12th day of August, were born into the better life—

At Assisi, in Umbria, [in the year 1253], the holy Virgin Clare, the first of the women of the Order of Friars Minors [who are called Poor Clares.] Her life and miracles were famous, and Pope Alexander IV. enrolled her name among those of the holy virgins.

At Catania, in Sicily, in the persecution under the Emperors Diocletian and Maximian, the holy Deacon Euplius. He was long put to the torture for confessing the Lord, and at length beheaded, and so received the crown of martyrdom.

At Augsburg, [in the fourth century,] the holy Hilaria, the mother of the blessed martyr Afra. She was watching at her grave when she was taken

by persecutors, and for Christ's faith's sake committed to the fire, along with her handmaidens Digna, Euprepia, and Eunomia.

In the same city, upon the same day, [in the fourth century,] there suffered also Quiriacus, Largis, Crescentian, Nimmia, Juliana, and twenty others.

In Syria, the holy martyrs Macarius and Julian.

At Nicomedia, under the Emperor Diocletian, the holy martyrs Count Anicete, his brother Photinus, and many others.

At Civita Castellana, in Tuscany, [under Galerius Maximianus,] the holy martyr Gracilian and the Virgin Felicissima. Because they confessed the faith, their mouths were first bruised with stones, and then they were smitten with the sword, and so received that palm of martyrdom which they had desired.

On the same day, [about the year 730,] the holy martyrs Porcarius, Abbat of the monastery of Lerins, and five hundred monks, crowned with martyrdom, slain by the barbarians for the Catholic faith's sake.

At Milan, the holy Confessor Eusebius, Bishop [of that see.]

At Brescia, holy Herculanus, Bishop [of that see.]

Vespers are of the following.

AUGUST 12.

St Clare, Virgin.

Double.

All from the Common Office for a Virgin not Martyr, (p. 489,) except the following. Prayer throughout, "Graciously hear us, &c.," (p. 496.)

At First Vespers a Commemoration is made of St Lawrence, from his Second Vespers.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THE noble maiden Clara was born at Assisi in Umbria, [in the year 1193.] In imitation of her holy fellow-citizen Francis, she distributed all her goods among the poor and needy. She fled from the din of the world, and [on the 18th day of March, 1212,] betook herself to the Church [of St Mary of the Angels] in the fields, where blessed Francis cut her hair. She stoutly resisted the efforts of her family to make her come back, and after a while Francis took her to the Church of St Damian, where the Lord gathered around her several companions. Thus she founded an holy Sisterhood, which, at the earnest entreaty of holy Francis, she governed. For two-and-forty years she directed her monastery with wonderful care and wisdom in the fear of the Lord and the full keeping of the Rule. Her own life was an instruction and teaching for the rest, whence others learnt to order their own.

Fifth Lesson.

THAT she might wax stronger in spirit by keeping the body down, she made her bed on the bare ground, sometimes with little twigs, and with hard wood for a pillow. Her dress was a gown and cloak of mean and rough cloth, and she sometimes wore hair-cloth next the skin. She bridled herself with such abstinence, that for a long time she took no bodily nourishment whatever upon three days in the week. Upon the remaining days she

ate so little that the others wondered how she lived. As long as her health allowed it, she kept two Lents every year, during which she fasted upon bread and water. Moreover, she was instant in watching and prayer, wherein she chiefly spent both her days and nights. She suffered from constant illnesses, and when she could not herself rise to bodily work, she sat up with the help of the sisters, and with her back propped, worked with her hands, that she might not be idle even in the midst of her weaknesses. She was an eminent lover of poverty, from which no need ever made her swerve, and she persistently refused the possessions which were offered to the sisters by Gregory IX. for their support.

Sixth Lesson.

THE power of her holy life shone forth in many and divers miracles. She restored the use of speech to one of the sisters in her convent; for another she opened a deaf ear; she healed one sick with fever, one swollen with dropsy, one troubled with an hollow oozing ulcer, and others afflicted with divers ailments. She cured a brother of the Order of Friars Minors of raging madness. Once when all the oil in the house was spent, she took the vessel and washed it, and it was found filled with oil by the goodness of God. She multiplied half a loaf till it was enough to satisfy fifty sisters. When the Saracens [attached to the army of Frederick II.] attacked Assisi, [in the year 1239,] and were fain to break into Clare's monastery, she being sick, caused herself to be carried to the door, and likewise the vessel in which was held the Most Holy Sacrament of the Eucharist, and there she prayed, say-

ing: "O Lord, deliver not unto beasts the souls of them that praise Thee, but preserve Thine handmaids whom Thou hast redeemed with Thy Precious Blood." Whereupon a voice was heard which said: "I will always preserve you." Some of the Saracens took to flight, and others who had mounted the wall became blind, and fell down headlong. When Clare herself was at the point of death she beheld a white multitude of blessed Virgins, with one among them nobler and brighter than the rest. Having received the Holy Eucharist, and a Plenary Indulgence from Innocent IV., she resigned her soul to God upon the ¹12th day of August [1253.] After her death she became illustrious for very many miracles, and Alexander IV. enrolled her name among those of the Holy Virgins.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, with Homily of St Gregory, (p. 493.)

At Lauds there is a Commemoration of the Octave of St Lawrence from his Feast.

MARTYROLOGY.

Upon the 13th day of August, were born into the better life—

At Rome, [in the year 258,] the blessed martyr Hippolytus. Such was the glory of his confession, under the Emperor Valerian, that after other torments his feet were tied to the necks of unbroken horses, and he was thus cruelly dragged through thistles and thorns until his whole body was torn and he gave up the ghost.

Upon the same day there suffered his nurse, the blessed Concordia, who was beaten to death with scourges loaded with lead, and passed away

¹ Alban Butler says the 11th. Perhaps he reckons from midnight and the Church from sunset.

before him to be ever with the Lord, and nineteen others of his house, who were beheaded outside the Tiburtine Gate, and buried along with him in the Veran field.

At Imola, [in the fourth century,] the holy martyr Cassian. When he refused to worship idols the persecutors called for the boys to whom he had become hateful while teaching them, and gave them permission to kill him, and the weaker their hands were the greater were his sufferings through the delay of death.

At Todi, [in Umbria,] under the Emperor Diocletian, the holy martyr Cassian, Bishop [of that see.]

At Burgos, in Spain, the holy martyrs Centolla and Helen.

At Constantinople, [in the year 662,] the holy monk Maximus, famous for his teaching and zeal for Catholic truth. He vigorously contended against the Monothelites, and the heretical Emperor Constans cut away his hands and tongue, and banished him to the Crimea, where he gave up the ghost. At the same time the two Anastasii, his disciples, and many others, suffered divers torments and were sent into hard banishments.

In Germany, [in the year 747,] the holy Confessor Wigbert the Priest.

At Poitiers, [in the year 587,] the holy Queen Radegundis, whose life was famous for miracles and graces.

At Rome, [in the year 1621,] holy John Berchmans, a scholastic of the Society of Jesus, illustrious for the innocency of his life and his observance of the discipline of his Institute, to whom the supreme Pontiff Leo XIII. decreed the honours paid to the Saints in heaven.

At Vespers there is a Commemoration of the Octave of St Lawrence, and of the Holy Martyrs Hippolytus and Cassian. Prayer, "Grant, we beseech Thee, &c.," (p. 446,) as in the

Office of a Bishop and Confessor, but substituting the words "worshipful Feast of Thy Blessed Martyrs Hippolytus and Cassian."

AUGUST 13.

Fourth Day within the Octave of St Lawrence.

Semi-double.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book on Offices written by St Ambrose, Bishop [of Milan.] (*Bk. i. ch. 41.*)

LET us not pass by the holy Lawrence, who began to weep when he saw Sixtus his Bishop being led to martyrdom, not because Sixtus was going to suffer, but because he himself was going to remain behind. And so he began to say to him such words as these: "Father, whither goest thou without thy son? Holy Priest, dost thou fare hence without a Deacon? It hath never been thy use to offer sacrifice without a minister. What therefore in me hath displeased thee, my Father? Hast thou tried me and found me unworthy to be called thy son? Make trial if I am indeed an useless servant, even I, whom thou didst choose to commit unto me the administration of the cup of the Blood of the Lord; unto me, to whom thou gavest part in the celebration of the

Sacraments, dost thou refuse part with thee in thy blood-shedding?"

Fifth Lesson. (Bk. ii. 28.)

WHEN he was asked for the treasures of the Church, he answered that he would show them. The next day he brought the poor. When he was asked where were the treasures which he had promised, he pointed to the poor and said: "These are the treasures of the Church." And in good sooth, he was right. They are treasures indeed, in whom Christ is, and in whom the belief in Christ is. The Apostle saith: "We have this treasure in earthen vessels." (2 Cor. iv. 7.) What better treasures hath Christ than they in whom He hath said that He Himself is? For thus is it written: "I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in," and then: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." (Matth. xxv. 35, 40.) These were the treasures which Lawrence showed, and he had the better of his persecutors, for these were treasures which they could not take away.

Sixth Lesson.

WAS it not said to blessed Lawrence: "Thou hadst no right to disperse the riches of the Church, or to sell the vessels which were used for the Sacraments?" If any man is to do thus, it is a thing which must be done with the most upright honesty and the most wise discretion. If any man do it for his own profit, it is surely a sin, but if it be done to help the poor or redeem slaves, it is a work of mercy. For no man can say, Why doth the needy live? or, Why ought we to ransom slaves? No man can

challenge it, if it be done to build the temple of God. No man can rebuke it, if a rule be stretched to bury the remains of the faithful. No man can grieve that the departed find rest in Christian burial-places. For these three objects it is lawful to break, melt down, or sell the vessels of the Church, even after they have been in use.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xii. 24.)

AT that time: JESUS said unto His disciples: Amen, Amen I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone. And so on.

Continuation of the Homily by St Austin, Bishop [of Hippo.] (*As on Aug. 11.*)

He which suffereth martyrdom hath followed Christ, even to the point of having that love, greater than which no man hath, even that a man lay down his life for his friends. (John xv. 13.) Hereby also he hath laid down his life for Christ, Who hath said touching His members: "Inasmuch as ye have done it unto these, ye have done it unto Me." (Matth. xxv. 35, 40.) Such a servant as this He was pleased to make and to call Himself, as He saith: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." (Matth. xx. 28.) A servant of Christ, therefore, is so called for the same reason that Christ is called, a servant. And thus it cometh that if any man serve Christ, him will the Father honour, even with the great honour that, where His Son is, there shall also His servant be; and his joy will never wane.

Eighth Lesson.

WHEN, therefore, my brethren, ye hear how that the Lord saith :— “Where I am, there shall also My servant be,”—think not that He speaketh only of good Bishops and Clergymen. Do ye also do your little to serve Christ, by living well, by giving alms, and by proclaiming His Name and doctrine to such as ye can. Let every man who is father of a family know that this very name implieth that he should bear them a fatherly love. For Christ and for life eternal let him warn, teach, exhort, correct all that belong to him; let him shew kindness, let him use discipline upon them. And so shall he discharge in his own house the office of the Church and, as it were, of a Bishop, serving Christ, that where He is, there also he may be.

Ninth Lesson. (For the Holy Martyrs Hippolytus and Cassian.)

HIPPOLYTUS was one of those baptized by St Lawrence. He was arrested in his own house while he was taking the Holy Communion. He was brought before the Emperor Valerian, and, when he was asked by him touching his religious profession, he freely confessed that he was a Christian. Wherefore he was beaten with clubs, but when his faith was found only the bolder under the blows, he was tempted with promises of gifts and honours. Then when words were found only to be thrown away upon him, he was given over to the Præfect to be put to death. The Præfect went to the house of Hippolytus to take possession of his goods, and there found that all the household were Christians. He strove in vain to awe them into the denial of their faith, and then ordered Con-

cordia, the nurse of Hippolytus, who was encouraging the rest, to be beaten to death with whips loaded with lead, and afterwards the others to be slain outside the gate that leadeth toward Tivoli. Hippolytus was tied to wild horses which dragged him through rough places full of briars and thistles, until with a mangled body he resigned his soul to God. Justin the Priest buried him along with the others.

On the same day, at Imola, the martyr Cassian was put to a most cruel death. He was a schoolmaster, and was given up to his scholars, with his hands bound behind his back, to be stabbed and torn to death with steel pens. Owing to the weakness of the means, the suffering of his martyrdom was very grievous and long, and his palm all the more glorious.

At Lauds there is a Commemoration of SS. Hippolytus and Cassian. Prayer as before.

MARTYROLOGY.

The morrow is the Eve of the Assumption of the Blessed Virgin Mary.

Upon the same 14th day of August, were born into the better life—

At Rome, [in the year 357,] the holy Priest Eusebius. On account of his defence of the Catholic faith the Arian Emperor Constantius caused him to be imprisoned in a bed-chamber in his own house, where he lived for seven months, continuing instant in prayer, and then fell asleep. His body was taken by the Priests Gregory and Orosius and buried in the cemetery of Callistus, upon the Appian Way.

In Illyricum, under the Emperor Maximian and the President Aristides, the holy martyr Ursicius, who was

beheaded for Christ's name's sake after many and divers torments.

In Africa, the holy martyr Demetrius.

At Apamea, in Syria, [in the year 389,] the holy martyr Marcellus, Bishop [of that see,] who was destroying a shrine of Jupiter when he was slain by the infuriated Gentiles.

At Todi, [in Umbria,] the holy martyr Callistus, Bishop [of that see.]

In the island of Ægina, in the Grecian Archipelago, [about the year 860,] the holy widow Athanasia, [Abbess of a monastery under the rule of St Basil,] famous for her monastic observance and her power of working miracles.

At Vespers a Commemoration is made of St Eusebius, Confessor. Prayer, "O God, Who, year by year, &c.," (p. 462.)

AUGUST 14.

Eve of the Assumption.

Fifth Day within the Octave of St Lawrence.

Semi-double.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Maximus, Bishop [of Turin.] (1st on St Lawrence.)

IT is an holy thing, brethren, and a thing well-pleasing in the sight of God, to venerate with special earnestness the Birth-day of blessed Lawrence, in the radiance of whose flames the victorious Church of Christ doth, even unto this day, shine splendidly throughout all the world. He discharged the office of a Deacon at the seat of the most glorious of the Patriarchates, and by the purity of his stainless life, and the brilliant victory of his noble death, hath gained himself a place in the fellowship of the Apostles. It is not an exaggeration to claim something in common with the Apostles for one whose purity of soul gave him the ministry of a Levite, and whose fulness of faith hath crowned him with the dignity of Martyrdom.

Fifth Lesson.

WHEN the worshipful Sixtus, Bishop of the city of Rome, was overcoming through suffering the wickedness of a frantic world, and was now drawing very nigh to the kingdom of heaven, he saw Lawrence very sorrowful at the death of his ghostly father, and he is said to have addressed to him, in the spirit of prophecy, these words:—"Be not sorrowful, my son; yet three days, and thou shalt follow me." Hence it appeareth, dearly beloved brethren, that the blessed Lawrence was not sorrowful because of his Bishop's victory, but because he was not going to equal his Bishop in conquering the world. "Be not sorrowful, my son," said Sixtus, "yet three days, and thou shalt follow me,"—that is to say—"Be not sorrowful, as though thou wert left alone in the world; thy faith and thy life will not suffer thee to go without such a death as thou wouldest."

Sixth Lesson.

WHEN, therefore, Lawrence learned from the mouth of the Priest and Martyr that he also was to be taken away, he called together the multitudes of the needy, and dispersed among them with godly bounty the treasures of the Church. This was a deep and heavenly thought of this spiritual-minded man, that he might care for the poor, and also that, at the same time, by the multitude consuming what he had given them, the persecutor might not be able to find anything to plunder. Herein he followed that which is written:—"He hath dispersed, he hath given to the poor; his righteousness endureth for ever." (Ps. cxi. 8.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xii. 24.)

AT that time: JESUS said unto His disciples: Amen, Amen, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (65th on John.)

Paul also, when disputing about the resurrection, hath used the same figure. What excuse then have they who believe not in the resurrection, when we see it take place every day in the case of seeds and plants, and even in [the procreative functions of] our own kind? For the seed from which generation taketh place must first itself corrupt. But at the same time, when God

doth anything, there is no need to look for any reason. How made He us out of nothing? This I speak to Christians, who say that they believe the Scriptures.

Eighth Lesson.

BUT I will also bring forward another argument from human reason. Some live bad lives, and others live good lives. But many of the evil-doers attain to an happy old age, and the well-doers do not. How then is each to be rewarded according to his works? and when? They will certainly be rewarded, say [my opponents,] but still their bodies will not rise again. Do they not hear how Paul saith:—"This corruptible must put on incorruption"?—(1 Cor. xv. 53.) And this cannot be understood of the soul, which is incapable of corruption. And it is called the rising again from the dead. Now, it is the body which falleth.

Eighth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson. (For the Eve of the Assumption.)

The Lesson is taken from the Holy Gospel according to Luke (xi. 27.)

AT that time: As JESUS spake unto multitudes, a certain woman of the company lifted up her voice, and said unto Him: Blessed is the womb that bare Thee. And so on.

Homily by St Austin, Bishop [of Hippo.] (10th Tract on John.)

Blessed is the Virgin Mary, because she did the will of the Father.

(Matth. xii. 50.) This it was that the Lord praised in her, namely, that she did the will of His Father, not that her flesh had given birth to His Flesh. Be kind enough to give me your attention, my dear brethren. When the Lord amazed the crowd by working signs and wonders, and showing thereby What was veiled in His Flesh, a woman, in the astonishment of her mind, cried out:—"Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said: Yea, rather, blessed are they that hear the Word of God, and keep it." That is to say—"Even My Mother, whom ye call blessed, hath her blessedness from this, that she keepeth the word of God; not because it was in her that the Word of God was made Flesh, and dwelt among us, but because she heareth and keepeth that Word of God by Which she was made, (John i. 3,) and Which in her was made Flesh."

At Lauds a Commemoration is made of the Eve. Antiphon and Verse and Answer from the Week-day, and the following.

Prayer.

O GOD, Who wast pleased to choose for Thy dwelling the maidenly palace of Blessed Mary, grant unto us, we beseech Thee, under the shield of her protection, all joys in keeping her Festival.

Then of St Eusebius. Prayer as before.

MARTYROLOGY.

Upon the 15th day of August God took to Himself His most holy Mother the Virgin Mary, [in the year of Our Lord 57.]

Upon the same day were also born into the better life—

At Rome, upon the Appian Way, [under the Emperors Valerian and Gallienus,] the holy Acolyte Tharsicius. The pagans found him bearing the Sacraments of the Body of Christ, and began to ask him what he was carrying, but he deemed it unseemly to produce pearls before swine, and they maltreated him so with sticks and stones that he gave up the ghost. When they sacrilegiously searched his body, they did not find any trace of the Sacraments of Christ either in his hands or among his clothes, but the Christians took up the body of the martyr and buried it honourably in the cemetery of Callistus.

At Tagaste, in Africa, [in the year 431,] the holy [Confessor] Alypius, Bishop [of that see,] first the disciple of blessed Augustine, then his companion in his conversion, his comrade in his work as a shepherd of souls, his brave fellow-soldier in his contendings against the heretics, and now a sharer in his glory in heaven.

At Soissons, in Gaul, [in the year 1087,] the holy Confessor Arnulf, Bishop [of that see.]

At Alba, in Pannonia, in the year 1038,] holy Stephen, King of Hungary, whose feast is kept upon the 2nd day of September.

At Rome, [in the year 1568,] the holy Polish Confessor Stanislaus Kostka, of the Society of Jesus, who was made perfect in a little while and finished the work of many years in angelic innocence of life, and whose name the Supreme Pontiff Benedict XIII. enrolled among those of the Saints.

The Vespers are of the Festival.

AUGUST 15.

Marymas¹ or Lady-Day-in-Harvest.**The Assumption² of the Blessed Virgin Mary.***Double of the First Class, with an Octave.**Whatever is not specially given here is from the Common Office for Feasts of the Blessed Virgin, (p. 474.)*

FIRST VESPERS.

*Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.**Antiphon at the Song of the Blessed Virgin.* Maiden most wise, whither goest thou up, like the dawn gloriously rising?³ * O daughter of Zion, thou art all beautiful and pleasant, fair as the moon, clear as the sun.*No Commemorations.*

MATTINS.

Invitatory. O come let us worship the King of kings. * This day was His Mother taken to the heavens above.

FIRST NOCTURN.

First Antiphon. The holy Mother of God is exalted over choirs of Angels * into the heavenly kingdom.

Ps. viii. O LORD our Ruler, &c., (p. 7.)

Second Antiphon. Through thee have the gates of Paradise been thrown open to us, * O thou who this day dost triumph so gloriously among the Angels.

Ps. xviii. The heavens declare, &c., (p. 17.)

Third Antiphon. Blessed art thou among women, * and blessed is the Fruit of thy womb.

Ps. xxiii. The earth is the LORD'S, &c., (p. 46.)

Verse. The holy Mother of God is exalted*Answer.* Over choirs of Angels into the heavenly kingdom.*First Lesson.*

Here beginneth the Song of Songs (i. 1.)

[*THE Bride.*] Let him kiss me with kisses of his mouth—for better than wine are thine embraces, redolent of the best perfumes! Thy name is as ointment poured forth, therefore do the virgins love thee. Draw me! We will run after thee on

¹ This is the only regular popular title for this Festival with which I have ever met, and that only as the name of some horse-races which take place annually at Irvine in Ayrshire. They are of ancient institution, and there can be no doubt what they are meant to celebrate, though those who take part in them are now unconscious of it.

² Literally, God's taking the Blessed Virgin to Himself, i.e., by death (from the Latin *assumo*, I take to myself.) There is a common tradition that her resurrection took place in about forty hours, like our Lord's, and that both body and soul are now where He is—but such tradition must be carefully distinguished from matters of faith. See Alban Butler, August 15.

³ Mrs Jameson, in her *Legends of the Madonna*, elegantly paraphrases these words, as applied to the Assumption, "like the morning, rising from the night of death."

the scent of thy perfume. The king hath brought me into his chambers. We will be glad and rejoice in thee. We will think of thine embraces more than of wine. I am black, but comely, O ye daughters of Jerusalem,—as the tents of Kedar, as the curtains of Solomon.

First Responsory.

I saw her, when, fair like a dove, she winged her flight above the rivers of waters. The priceless savour of her perfumes hung heavy in her garments. And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.¹

Verse. Who is this that cometh out of the wilderness like a pillar of smoke, perfumed with myrrh and frankincense? ²

Answer. And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

Second Lesson.

[*THE Bride.*] Look not upon me, because I am black, because the sun hath tanned me. My mother's children were angry with me; they made me the keeper of the vineyards; mine own vineyard have I not kept. Tell me, O thou whom my soul loveth, where thou feedest thy flock, where thou layest thee down at noon, lest I begin to turn aside after the flocks of thy companions.

[*The Bridegroom.*] If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents. I have compared thee, O my love, to my company of horses in Pharaoh's chariot. Thy

cheeks are comely like a dove's, thy neck like strings of jewels.³

Second Responsory.

I was exalted, &c., (p. 481.)

Third Lesson.

NECKLACES of gold will we make for thee, with inlaid work of silver.

[*The Bride.*] While the king sat on his couch, my spikenard sent forth the smell thereof. A bundle of myrrh is my well-beloved unto me. He shall lie betwixt my breasts. My beloved is unto me as a bunch of cypress in the vineyards of Engaddi.

[*The Bridegroom.*] Behold, thou art fair, my love, behold, thou art fair; thou hast doves' eyes.

[*The Bride.*] Behold, thou art fair, my beloved, yea, comely.

[*Both.*] Our bed is of flowers, the beams of our house are of cedar, our rafters of cypress.

Third Responsory.

⁴Who is this that cometh up like the sun? This, comely as Jerusalem? The daughters of Zion saw her, and called her blessed; the queens also, and they praised her.

Verse. And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

Answer. The daughters of Zion saw her and called her blessed; the queens also, and they praised her.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The daughters of Zion saw her, and called her blessed; the queens also, and they praised her.

¹ Eccclus. i. 8.

³ Or "Thy cheeks are comely with strings, and thy neck with rows of jewels."

⁴ Cant. viii. 5; vi. 10, 4, 8.

² Cant. iii. 6.

SECOND NOCTURN.

Verse. Mary hath been taken to heaven—the Angels rejoice—

Answer. They praise and bless the Lord.

Fourth Lesson.

The Lesson is taken from the Sermons of St John [of Damascus.] (*2nd on the Falling-on-sleep of Blessed Mary.*)

THIS day the holy and animated Ark of the living God, which had held within it its own Maker, is borne to rest in that Temple of the Lord, which is not made with hands. David, whence it sprang, leapeth before it,¹ and in company with him the Angels dance, the Archangels sing aloud, the Virtues ascribe glory, the Princedoms shout for joy, the Powers make merry, the Lordships rejoice, the Thrones keep holiday, the Cherubim utter praise, and the Seraphim proclaim its glory. This day the Eden of the new Adam receiveth the living garden of delight, wherein the condemnation was annulled, wherein the Tree of Life was planted, wherein our nakedness was covered.

Fourth Responsory.

When the Lord beheld, &c., (*p. 482,*) *omitting the last Verse and Answer.*

Fifth Lesson.

THIS day the stainless maiden, who had been defiled by no earthly lust, but embolded by heavenly desires, returned not to dust, but, being herself a living heaven, took her place among the heavenly mansions. From her true life had flowed for all men, and how should she taste of death? But she yielded

obedience to the law established by Him to Whom she had given birth, and, as the daughter of the old Adam, underwent the old sentence, which even her Son, Who is the very Life Itself, had not refused; but, as the Mother of the living God, she was worthily taken by Him unto Himself.

Fifth Responsory.

All generations, &c., (*p. 485,*) *omitting the last Verse and Answer.*

Sixth Lesson.

EVE, who had said "yea" to the proposals of the serpent, was condemned to the pains of travail and the punishment of death, and found her place in the bowels of the Netherworld. But this truly blessed being who had inclined her ears to the word of God, whose womb had been filled by the action of the Holy Ghost, who, as soon as she heard the spiritual salutation of the archangel, had conceived the Son of God without any sexual pleasure or carnal knowledge by a man, who had brought forth her Offspring without any the least pang, who had hallowed herself altogether for the service of God—how was death ever to feed upon her? how was the grave ever to eat her up? how was corruption to break into that body into which Life had been welcomed? For her there was a straight, smooth, and easy way to heaven. For if Christ, Who is the Life and the Truth, hath said: "Where I am, there shall also My servant be"—how much more shall not rather His mother be with Him?

Sixth Responsory.

Blessed art thou, &c., (*p. 479.*)

¹ Cf. 2 Kings (Sam.) vi. 14.

THIRD NOCTURN.

Verse. The Virgin Mary hath been taken into the chamber on high.

Answer. Where the King of kings sitteth on a throne amid the stars.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (x. 38.)

AT that time: JESUS entered into a certain village, and a woman named Martha received Him into her house. And so on.

Homily by St Austin, Bishop [of Hippo.] (*27th on the Words of the Lord.*)

When the Holy Gospel was read, we heard how that a godly woman hospitably received the Lord into her house, and that this woman's name was Martha. And while Martha herself was cumbered about much serving, a sister of her's, called Mary, sat at the Lord's Feet, and heard His word. The one worked, the other was idle. One ministered, the other was filled. Nevertheless, Martha, working hard in the bustle and business of the serving, came to the Lord, and made complaint of her sister, because she would not help her in her work.

Seventh Responsory.

Grace is poured into thy lips; therefore God hath blessed thee for ever.

Verse. Thy garments smell of myrrh, and aloës, and cassia, out of the ivory palaces whereby kings' daughters among thy honourable women have made thee glad.

Answer. Therefore God hath blessed thee for ever.

Eighth Blessing.

She whose Feast-day, &c.

Eighth Lesson.

BUT the Lord undertook to answer Martha for Mary; He, Who had been called upon to be her Judge, became her Advocate. "And JESUS answered and said unto her: Martha, Martha, thou art careful and troubled about many things. But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her." We have heard both the complaint, and the sentence of the Judge, the which sentence replieth to the complainant, and shieldeth her whom the Lord had received. Mary was wrapped up in the sweetness of the word of the Lord. Martha was busied how to feed the Lord, and Mary, how to be fed by the Lord. Martha was getting ready a banquet for that same Lord, at Whose banquet Mary was already revelling.

Eighth Responsory.

O Virgin Mary, Mother of God, blessed art thou that didst believe the Lord, for there hath been a performance of those things which were told thee from the Lord. Behold, thou art exalted over choirs of Angels. Plead for us with the Lord our God.

Verse. Hail, Mary, full of grace, the Lord is with thee.

Answer. Plead for us with the Lord our God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Plead for us with the Lord our God.

Ninth Lesson.

WHEN, then, Mary was listening in peace and gentleness to those words of unutterable sweetness, and being feasted to the full extent of her heart's power, and Martha came and complained of her to the Lord, how

must we imagine that she feared, lest the Lord should say unto her: Arise, and help thy sister—? She was held by that wondrous sweetness the smack whereof is felt more by the mind than by the belly. She was excused, and she sat all the safer. But on what grounds was she excused? Let us now turn our attention to this point, and thoroughly see into and examine it as far as we can, that we also may be fed.

The Hymn, "We praise Thee, O God, &c.," is said.

LAUDS.

First Antiphon. Mary hath been taken to heaven; * the Angels rejoice; they praise and bless the Lord.

Second Antiphon. The Virgin Mary hath been taken into the chamber on high, * where the King of kings sitteth on a throne amid the stars.

Third Antiphon. We run after thee, on the scent of thy perfumes— * the virgins love thee heartily.

Fourth Antiphon. Blessed of the Lord art thou, O daughter, * for by thee we have been given to eat of the fruit [of the tree] of Life.

Fifth Antiphon. Fair and comely art thou, O daughter of Jerusalem, * terrible as a fenced camp set in battle array.

Chapter. (Ecclus. xxiv.)

IN all these I sought rest, and I will abide in the inheritance of the Lord. So the Creator of all things gave me a commandment and said, (and He That made me rested in my tabernacle):—¹

Verse. The holy Mother of God hath been exalted.

Answer. Over choirs of Angels, into the heavenly kingdom.

¹ The end of the sentence is "—and He said: Dwell thou in Jacob, and inherit in Israël, and strike thy roots amid My chosen people."

Antiphon at the Song of Zacharias.

Who is she that cometh up like the rising dawn, * fair as the moon, clear as the sun, terrible as a fenced camp set in battle array?

Prayer throughout the Office.

O LORD, we beseech Thee, forgive the transgressions of Thy servants, and, forasmuch as by our own deeds we cannot please Thee, may we find safety through the prayers of the Mother of Thy Son and our Lord. Through the Same our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Mary hath been taken, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

Upon the 16th day of August we keep the feast of the holy Confessor Hyacinth, of the Order of Preachers, [who died at Cracow, in Poland, upon the feast-day of the Assumption, in the year 1257, and] whose feast Pope Clement VIII., when he enrolled his name among those of the Saints, ordered to be kept on the morrow thereof.

Upon the same 16th day of August, were born into the better life—

At Rome, [in the year 410,] the holy Deacon Titus. While the city was occupied by the Goths he was distributing money to the poor, when a tribune of the barbarians ordered him to be killed.

At Nice, in Bithynia, the holy physician Diomede, who in the persecution under Diocletian was for

Christ's faith's sake slain with the sword, and so finished his testimony.

Likewise thirty-three holy martyrs.

At Ferentino, in Latium, the holy centurion Ambrose, who in the persecution under the Emperor Diocletian was tortured in divers ways, and when he had passed unhurt through the fire was sunk in water, and so entered into rest.¹

At Milan, [about the year 400,] holy Simplician, Bishop [of that see,] famed through the testimony of holy Ambrose and Augustine.

At Auxerre, [in the year 561,] holy Eleutherius, Bishop [of that see.]

At Nicomedia, [in the year 358,] the holy Confessor Arsacius. Under the persecutor Licinius he deserted from the army, and took to the life of a hermit, wherein he shone with such graces that it is written that he cast out devils and by his prayers killed a huge dragon. At length he foretold the sack which was coming upon the city, and gave up his soul to God in prayer.

At Montpellier, in Languedoc, [in the year 1327,] the blessed Confessor Roch, who by the sign of the Cross delivered many cities of Italy from the plague. His body hath been taken to Venice, and buried with great honour in the church consecrated in his name.

At Rome, holy Serena, once the wife of the Emperor Diocletian.

Chapter at the end. (Ecclus. xxiv. 19.)

IN the broad ways I gave a sweet smell like cinnamon and aromatic balm; I yielded a pleasant odour like the best myrrh.

¹ Per ignem illaesus transiens demersus in aquam, eductus est in refrigerium. This does not seem to be, as might at first appear, a sort of grim pleasantry upon the nature of his two last sufferings, but a quaint adaptation of Ps. lxxv. 12: Transivimus per ignem et aquam et eduxisti nos in refrigerium.

TERCE.

Antiphon. The Virgin Mary, &c.,
(*Second Antiphon at Lauds.*)

Chapter as at Lauds.

Short Responsory.

The holy Mother of God hath been exalted—

Answer. The holy Mother of God hath been exalted—

Verse. Over choirs of Angels, into the heavenly kingdom.

Answer. Hath been exalted.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The holy Mother of God hath been exalted—

Verse. Mary hath been taken to heaven; the Angels rejoice—

Answer. They praise and bless the Lord.

SEXT.

Antiphon. We run, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xxiv. 15.)

AND so I was established in Zion, and in the holy city likewise was I given to rest, and in Jerusalem was my power. And I took root among the honourable people, even in the portion of my God as His Own inheritance, and mine abiding was in the full assembly of the Saints.

Short Responsory.

Mary hath been taken to heaven; the Angels rejoice—

Answer. Mary hath been taken to heaven; the Angels rejoice—

Verse. They praise and bless the Lord.

Answer. The Angels rejoice.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Mary hath been taken to heaven; the Angels rejoice—

Verse. The Virgin Mary hath been taken into the chamber on high,

Answer. Where the King of kings sitteth on a throne amid the stars.

NONE.

Antiphon. Fair and comely, &c.,
(*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

The Virgin Mary hath been taken into the chamber on high.

Answer. The Virgin Mary hath been taken into the chamber on high.

Verse. Where the King of kings sitteth on a throne amid the stars.

Answer. On high.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Virgin Mary hath been taken into the chamber on high.

Verse. Holy Virgin, my praise by thee accepted be.

Answer. Give me strength against thine enemies.

SECOND VESPERS.

All as the First except—

Antiphon at the Song of the Blessed Virgin. This is the day * whereon Mary went up into heaven. Rejoice; for she reigneth for ever with Christ.

A Commemoration is made of St Hyacinth. *Prayer,* "O God, Who, year by year, &c.," (p. 462.)

Lord's Day within the Octave of the Assumption.

Feast of St Joachim, Father of the Blessed Virgin Mary, Confessor.

Double of the Second Class.

All from the Common Office of a Confessor not a Bishop, (p. 453.)

The Verse at Prime and the last verses of all the Hymns except at Vespers and Mattins are altered in honour of the Incarnation.¹

FIRST VESPERS.

The first verse of the Hymn is altered.

Verse and Answer from Lauds. Antiphon at the Song of the Blessed Virgin from that of Zacharias. Prayer from Lauds.

MATTINS.

The first verse of the Hymn is altered.

FIRST NOCTURN.

Lessons from Eccclus. xxxi. 8, (p. 464.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Epiphanius, Bishop [of Pavia.]

FROM the Root of Jesse sprang King David, and from the stock of King David, the Holy Virgin. Holy I call her, and the daughter of holy men. Her father and mother were Joachim and Anne, who pleased God in their lives, and brought forth

¹ That is, if this Feast be kept within the Octave of the Assumption.

an offspring well-pleasing to Him, even the Holy Virgin Mary, at once the Temple and the Mother of God. These three, Joachim, Anne, and Mary, clearly offered up unto the Trinity a sacrifice of praise. For the name Joachim being interpreted, signifieth "The preparation of the Lord,"¹ and out of him was prepared the Temple of the Lord, namely, the Virgin. The name Anne signifieth "grace," and she and Joachim did indeed receive a grace when, in answer to their prayers, they generated such an offspring, compassing the Holy Virgin. Joachim prayed upon the mountain and Anne in her garden.²

Fifth Lesson.

The Lesson is taken from the Sermons of St John of Damascus.
(*1st on the Birth of the Blessed Virgin Mary.*)

SINCE it was to be that the Virgin Mother of God should be born of Anne, nature dared not to produce any other child before this child of grace, but humbly waited until grace should have produced her's. It behoved that she should come into the world as a first-born, who was to bear the First-born of every creature, even Him by Whom all things were made. O blessed couple, Joachim and Anne—unto you is all creation laid under debt, since through you creation hath offered to the Creator this noblest of gifts, namely, that chaste mother, who alone was worthy of the Creator.

Sixth Lesson.

REJOICE, O Joachim, from whose daughter a Child hath unto us been born, and His name is called

The Angel of the Great Counsel, that is, of the salvation of the whole world. Let Nestorius be ashamed, and put his hand upon his mouth. Her Child is God. How then can His Mother be other than Mother of God? "Whosoever acknowledgeth not the Holy Mother of God is far from God." This saying is not mine, although it is mine in all other senses than that of authority. I have received it as a most godly legacy from Father Gregory the Divine. O blessed couple, Joachim and Anne. Christ saith in a certain place: "By their fruits ye shall know them" (Matth. iii. 20)—and ye are known by the fruit of your chaste loins. That that which should be born of you might be worthy and well-pleasing in the sight of God, ye ordered your own lives by rule. In the chaste and holy exercise of your natural gift, ye produced the treasure of virginity.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (i. 1.)

THE book of the generation of JESUS Christ, the son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob. And so on.

Homily by St John of Damascus.
(*Bk. iv. on the Orthodox Faith.*)

That Joseph sprang from the lineage of David, the most holy Evangelists Matthew and Luke have clearly shown. There is this difference between them, that Matthew traceth the pedigree from David through

¹ Rather, according to Gesenius, "The LORD hath established" or "set up," the name seeming to be the same as Jehoiachin or Jehoiakim.

² This relates to a story in the Apocryphal Gospels. Protevangel. i.-iv. Pseudo-Matthew, ii. iii., &c., &c.

Solomon, and Luke through Nathan. But both of them pass in silence over the descent of the Holy Virgin. In explanation of this we shall find on investigation that among the Jews, and in the Holy Scriptures, it hath never been in use to chronicle the pedigrees of women. But the Law containeth a warning against the tribes intermarrying one with another. Joseph was of the same tribe as David, [namely, Judah,] and since he was a just man (this is the praise which the Gospel of God giveth him,) he would not have espoused the Holy Virgin, unless she had been of the same race, as such an union would not have been in accordance with the commandment of the law. For this reason the Evangelist held it enough to have shown the descent of Joseph.¹

Eighth Lesson.

THEREFORE, from the stock of Nathan the son of David, Levi begat Melchi and Panther; and Panther begat Bar-Panther (for so was he called;) and Bar-Panther begat Joachim; and Joachim begat the Holy Mother of God. Again, from the stock of Solomon the son of David, Mathan of his wife begat Jacob. And after Mathan was dead, Melchi, of the family of Nathan, son to Levi and brother to Panther, took to him in marriage her that had been the wife of Mathan, and was mother of Jacob, and begat of her Heli. So that Jacob and Heli were half-brothers, sons of the same mother, but one of the stock of Solomon and the other of the stock of Nathan. (*Here the Eighth Lesson ends, if a Ninth Lesson of St Joachim*

be needed.) Then Heli, who was the descendant of Nathan, died, having had no children. Whereupon, Jacob, who was the descendant of Solomon, took to himself the widow of his half-brother Heli, to raise up seed unto his brother, and begat of her Joseph. So Joseph was by nature the son of Jacob the descendant of Solomon, but in the eye of the Law he had for his father Heli the descendant of Nathan. Things being thus, Joachim took to wife that most eminent and praiseworthy woman, Anne. And even as the patient Hannah, being stricken with barrenness, by prayer and promise became the mother of Samuel, so likewise this woman also through prayer and promise received from God the Mother of God, that in fruitfulness she might not be behind any of the famous matrons. And thus "grace" (for such is the signification of the name of Anne) is mother of the "Lady" (for such is the signification of the name of Mary.²) And indeed she became the Lady of every creature, since she hath been mother of the Creator.

Ninth Lesson from the Gospel of the Sunday.

LAUDS.

Verse. His seed shall be mighty upon earth.

Answer. The generation of the upright shall be blessed.

Antiphon at the Song of Zacharias.

³ Let us praise a man famous in his generation, * with whom the Lord didst establish the blessing of all nations, and on whose head He made His covenant to rest.

¹ The ordinance referred to by St John Damascene is doubtless that contained in Numbers xxxvi., and appears to relate only to heiresses. Joachim and Anne seem to have had no male issue, hence any daughter they had would be bound to "be wife unto one of the family of the tribe of her father." (8.) As to this genealogy, see note after Sept. 8.

² This is opposed to other passages in the Breviary. See Sunday after Sept. 8.

³ Eccclus. xlv. 1, 24, 5.

Prayer throughout the Office.

O GOD, Who, out of all Thy Saints, didst choose blessed Joachim to be the father of the mother of Thy Son, mercifully grant that as we hold his Festival in honour, we may ever feel his protection. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Commemoration of the Sunday at Lauds.

At Second Vespers all from the Common, except the Prayer. Commemoration of the Sunday.

AUGUST 16.

St Hyacinth, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 453,) except the following. Prayer throughout, "O God, Who year by year, &c.," (p. 462.)

The Verse at Prime and the last verse of all the Hymns except at Vespers and Mattins are altered in honour of the Incarnation.

MATTINS.

The first verse of the Hymn is altered.

FIRST NOCTURN.

Lessons from Scripture according to the Season. See the Rubric for the Third Sunday of August (p. 348.)

SECOND NOCTURN.

Fourth Lesson.

HYACINTH was a Pole, and was born [in the year 1185] of the noble and Christian family [of the

Counts of Odrowatz,] in the town of Camien, in the diocese of Wratislaw. He was trained up in learning from his youth, and after studying law and theology, became a Canon of Crakow, where he was eminent above his fellows by the singular godliness of his life and the depth of his learning. Being at Rome, [in 1218,] he was received into the Order of Friars Preachers by the Founder, St Dominick, himself, and kept in holiness to the end of his life the rule of perfect living which he had learnt from him. He remained always a virgin, and loved modesty, long-suffering, lowliness, self-restraint, and all other good graces as his heritage in the life of a Friar.

Fifth Lesson.

IN the heat of his love for God, he sometimes passed whole nights in pouring forth prayers and chastising his body, to which he never gave rest but in leaning against a stone or lying upon the ground. He was sent back to his own country, and, on the way, founded a very large house of his Order at Friesach; and soon afterwards another at Crakow. In other provinces of the kingdom of Poland he founded four others, and it passeth belief what success he had with all kinds of men, by his preaching of the Word of God, and the innocency of his life. Not a day passed wherein he did not display some bright gift of faith, godliness, or innocency.

Sixth Lesson.

THE zeal of this most holy man for the salvation of his neighbours was that which God marked by His greatest miracles. Among these is famous the time when coming to the River Vistula near Wisgrade, and finding it in flood, he crossed it with-

out a boat, drawing over also his three companions standing upon the waves upon his outspread mantle. He led a wonderful life for nearly forty years after his profession, and then foretold to his brethren the day of his death. Upon the very day of the Feast of the Assumption of the Virgin, he finished the recitation of the Office of the Church, received the Sacraments with the utmost reverence, and then with the words, "Into Thy hands, O Lord," gave up his soul to God in the year of salvation 1257. He was illustrious for miracles even after his death, and Pope Clement VIII. numbered him among the saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, with the Homily of St Gregory, (p. 460.)

At Lauds Commemorations are made of the Assumption and of St Lawrence.

MARTYROLOGY.

On the morrow is the Octave of the holy martyr Lawrence.

Upon the same 17th day of August, were born into the better life—

At Carthage, in Africa, [in the year 483,] the holy martyrs Liberatus the Abbat, Boniface the Deacon, Servus and Rusticus the Sub-Deacons, the monks Rogatus and Septimus, and the boy Maximus. In the persecution by the Vandals under King Hunneric, they were put to divers and unheard-of tortures, on account of their confession of the Catholic faith and their defence of one baptism; at last they were nailed to the wood upon which they were to be burnt, and the fire was several times kindled but by the power of God always extinguished.

Then the king commanded to beat in their heads with the handles of oars, and so they finished the lovely course of their fight, and were crowned by the Lord.

At Cæsarea, in Cappadocia, [about the year 273,] the holy martyr Mamas, who endured one long martyrdom from his childhood to his old age, and at last happily finished it under the President Alexander in the reign of the Emperor Aurelian. The holy fathers Basil and Gregory of Nazianzus highly extol him.

In Achaia, [in the Peloponnesus, about the year 253,] the holy martyr Myron, a Priest, who was beheaded at Cyzicus, [in Asia Minor,] after many torments, under the President Antipater, in the time of the Emperor Decius.

At Nicomedia, [in the year 303,] the holy martyrs Straton, Philip, and Eutychian. They were condemned to the beasts, but as these left them unhurt they finished their testimony by fire.

At Terni, [in Spoleto, in the sixth century,] the holy Confessor Anastasius, Bishop [of that see.]

At Ptolemais, in Palestine, [about the year 260,] the holy martyrs Paul and Juliana his sister, who suffered under the Emperor Valerian.

Vespers are of the Octave of St Lawrence, from the Chapter, inclusive.

AUGUST 17.

Octave Day of St Lawrence.

Double.

All as on the Festival, except the following, and that the Verse at Prime and the last verse of every Hymn, except at Vespers and Mattins, is altered in honour of the Incarnation.

FIRST VESPERS.

These, as regards St Lawrence, begin with the Chapter.

Prayer throughout the Office.

STIR up in Thy Church, O Lord, the spirit in which the blessed Levite Lawrence served Thee, that we being filled therewith, may be ever fain to love what he loved, and to do what he taught. Through Our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Same Holy Spirit, one God, world without end. *Amen.*

A Commemoration is made of St Hyacinth, and then of the Assumption.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from one of the Tracts upon John, written by St Austin, Bishop [of Hippo.] (27th.)

BRETHREN, we know that all we who are in the body of the Lord, and abide in Him that He also may abide in us, must needs in this world live even unto the end among the wicked; by the wicked I mean not such as blaspheme Christ, for it is now but few who are found who blaspheme Him with their tongue, but many there be who do it by their lives. Among such we must needs live, even unto the end. But what is it that He saith, "He that abideth in Me and I in him?" (John xv. 5.) Is it not that whereunto the Martyrs

gave ear, "He that endureth to the end shall be saved?" (Matth. x. 22.)

Fifth Lesson.

IN what wise abode in Him the holy Lawrence whose Feast-day we keep to-day? He abode in Him until trial came; he abode in Him until He was browbeaten by the tyrant; he abode in Him until his fearful sentence came; he abode in Him even unto death. That is saying but a little of him; he abode in Him even in savage torture. He was not slain quickly, but tortured in the fire. He was allowed to remain long alive, and yet not allowed to remain long alive, but slowly put to death. During that long death, in all that agony, since he had well eaten and well drunk, filled with that Food, and drunken with that Cup, he felt not the torture.

Sixth Lesson.

FOR the holy Martyr Xystus, whose day we kept five days ago, had said unto him: "Be not sorrowful, my son" (for he was the Bishop and Lawrence the Deacon), "be not sorrowful," said he, "yet three days and thou shalt follow me." These three days of which he spake were the three clear days which elapse between the day of the passion of holy Xystus, and this day, the day of the passion of holy Lawrence. The three days are those between. O what a strange comfort! He saith not: "Be not sorrowful, my son; the persecution will come to an end, and thou wilt be safe," but "Be not sorrowful, whither I go, thither shalt thou follow me, and the time will not be long. Three clear days shall pass, and then thou shalt be with me." Lawrence received the prophecy, conquered the devil, and entered into his triumph.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xii. 24.)

AT that time: JESUS said unto His disciples: Amen, Amen, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (66th on John.)

This present life is sweet, and full of many pleasures, not indeed for all, but for those who love it. But if one should have cast his looks heavenward, and studied the excellent things that are there, he will forthwith despise this present life and hold it of no moment. So is bodily comeliness esteemed, only as long as we see none fairer, but as soon as a comelier appeareth, the first is held cheap. And thus if we will look at the beauty above, and study the loveliness of the kingdom in heaven, we shall forthwith loose the ties that bind us to this world.

Eighth Lesson.

THE ties that bind us to this world are the love of earthly things. Listen to what Christ saith, to draw us to loosen these ties. "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." This hath the sound of a puzzle, and yet it is full of the most excellent wisdom. How shall he that loveth his life lose it? He shall lose it by yielding to its senseless lusts, by indulging any of its lusts more than he ought. Whereas he that hateth his life in this world, shall keep it unto life eternal, by not obeying it when it demandeth things hurtful.

Ninth Lesson.

CHRIST saith not, He that obeyeth it not, but, "He that hateth it." For even as we cannot bear to hear the voice or see the face of them whom we hate, so doth it behove us to turn angrily away from our own life, if it demand from us anything contrary to the will of God. He was about to speak to them touching death, even His Own death, and He foresaw their grief and faintness, and spake in strong expressions, as though He said: "What shall I say, if ye take not My death bravely? Unless ye also die, ye shall gain no profit."

At Lauds a Commemoration is made of the Assumption.

MARTYROLOGY.

Upon the 18th day of August, were born into the better life—

At Rome, upon the Lavican Way, [in the year 328,] holy [widow] Helen, [Empress of the West,] mother of that most religious Emperor Constantine the Great, who was the first to leave to other princes the pattern of how to protect and spread the Church.

At Palestrina, Italy, [in the year 274,] the holy martyr Agapitus, [principal patron of the Church in Palestrina]; he was fifteen years of age, and hot with the love of Christ. He was tried by command of the Emperor Aurelian, and was first scourged for a very long time with raw thongs, afterwards he suffered worse under the Prefect Antiochus. By command of the Emperor he was thrown to lions, but as these hurt him not at all the servants smote him with the sword, and so he went to be crowned.

At Rome, the blessed Priests John and Crispus. During the persecution under Diocletian they busied themselves in burying many bodies of the Saints, with whom they themselves

were afterward made fellows, and gained the gladness of life eternal [by martyrdom.]

Likewise at Rome, the holy martyrs Hermas, Serapion, and Polyænus, who were dragged through strait, rocky, and rough places until they gave up their souls to God.

In Illyricum, [in the second century,] the holy martyrs Florus and Laurus, quarrymen, who, after their masters Proculus and Maximus had been martyred, were put to many torments, under the President Licion, and then thrown into a well.

At Myra, in Lycia, the holy martyrs Leo and Juliana.

At Metz, in Gaul, [in the fourth century,] the holy Confessor Firmin, [eleventh] Bishop [of that see.]

At Montefalco, in Umbria, [in the year 1308,] the blessed Virgin Clare, a Nun of the Order of Hermits of St Austin, on whose heart the mysteries of the suffering of the Lord were found set forth anew, and are therein most reverently worshipped. The Supreme Pontiff Leo XIII. solemnly enrolled her name in the list of those of the holy Virgins.

Vespers are of the following, from the Chapter inclusive.

AUGUST 18.

St Helen, Empress of the Romans, Widow.

All from the Common Office for a Holy Woman, neither Virgin nor Martyr, (p. 502,) except the following.

Prayer throughout.

O LORD JESUS Christ, Who didst reveal unto Thy blessed handmaid Helen the place where Thy Cross lay hid, that so Thou mightest

use her to enrich Thy Church with that precious Treasure, grant unto us at her petition, that we may gain the prize of life eternal which Thou didst purchase for us upon that Tree of Life, Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

These as regards St Helen begin with the Chapter. A Commemoration is made of the Second Vespers of the Octave day of St Lawrence, then of the Assumption, and then of the Holy Martyr Agapitus.

Prayer.

MAY Thy Church, O God, rejoice with confidence in the pleadings of Thine Holy Martyr Agapitus, and with the help of his glorious prayers remain ever godly and stand ever secure. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermon of St Ambrose, Bishop [of Milan.] (*Funeral Sermon on Theodosius.*)

HELEN therefore cometh and be-
ginneth to visit the holy places. The Holy Ghost hath inspired into her that she should seek the Wood of the Cross. She hath come to

Golgotha, and she saith, Behold the battlefield! Where is the victory? I seek the Standard of Salvation and I find it not. Am I, saith she, upon a throne, and the Lord's Cross in the dust? Am I in kingly halls, and Christ's triumph in ruins? There it still lieth hid, and still lieth hid the palm of life eternal. Why should I think myself redeemed if the redemption itself is unseen? I see what thou hast done, O devil, to hide the sword wherewith thou hast been slain. But "Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them. And Isaac's servants digged in the valley and found there a well of living water" (Gen. xxvi. 18, 19.) Therefore let the ruins be cleared away, that the life may be seen. Let the sword wherewith the true Goliath's head hath been cut off be drawn from its sheath. Let the earth be opened that salvation may flash forth. Hast thou not hid the Tree, O devil, that thou mayest just be conquered again?

Fifth Lesson.

MARY conquered thee, Mary who brought forth the Victor, Mary who remaining always a virgin brought forth Him Who was to conquer thee by His Crucifixion and crush thee by His death; thou shalt be conquered

this day also, that a woman may detect thy tricks. Mary in her holiness bore the Lord, I will search out His Cross; she carried Him when He was born, I will carry Him now that He is risen from the dead. She caused God to be seen among men, I will raise up His standard from these ruins for the healing of sinners. She openeth therefore the ground, she putteth away the dust, she findeth lying heaped together the three crosses which the enemy had hidden and the ruin had covered. But the triumph of Christ cannot be obscured. As a mere woman she is at a loss, but the Holy Ghost inspireth her to a search that can leave no doubt.

Sixth Lesson.

SHE seeketh for the nails where- with the Lord had been crucified, and she findeth them. With one nail she commandeth to make a horse's bit, another she hath worked up into a crown; of the one she maketh an ornament, of the other an object for godliness. Mary was visited to set Eve free, Helen was visited to redeem Emperors. She sendeth unto her son Constantine the crown set with gems, wherewith, herself a gem, she had joined the more precious iron with the cross of God's redemption of man; she sendeth the bit also. Constantine used them both, and hath bequeathed his faith unto the monarchs that have followed him.¹ In time, therefore, the be-

¹ Principium itaque credentium Imperatorum Sanctum est quod super frenum—the passage is excessively crabbed and the reference very far-fetched. Zech. xiv. 20 runs: "In that day shall there be upon the bells of the horses holy unto the Lord, and the pots in the Lord's house shall be like the bowls before the altar" (*Revised Version*). The reference seems to be to Exodus xxxix. 30, where, speaking of the mitre of the High Priest, it is said: "And they made the plate of the holy crown of pure gold, and wrote upon the writing like the engravings of a signet holy to the Lord" (*Revised Version*), and the general meaning to be that in the regeneration the commonest objects shall be precious, beautiful, and holy. The LXX renders the first clause of the verse of Zechariah: "In that day what is upon the horse's bit shall be holy unto the Lord Almighty," and the Latin is, In that day what is upon the horse's bit shall be holy unto the Lord—In die illa erit quod super frenum equi est sanctum Domino—and the author of this homily availing himself (1) of the fact that the word *super* may be taken in

ginning of the believing Emperors which was on the bit of the horse was holy, from him began the faith whereby persecution ended and godliness took its place. Wisely hath Helen done in setting the Cross above kings' heads, that on kings Christ's Cross may be adored; to bow down to the holy [sign of] Redemption is not a novelty but an act of godliness. Good therefore is the nail¹ of the Roman Empire which ruleth the whole globe and clotheth the brows of princes, that they who once were persecutors may now be preachers.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, with the Homily of St Gregory, (p. 505.)

The Ninth Lesson is read along with the Eighth to leave room for the

Ninth Lesson. (For the Holy Martyr Agapitus.)

THIS Agapitus was a lad of Palestina, who eagerly accepted martyrdom at the age of fifteen years, under the Emperor Aurelian. On account of his firmness in his religion, the Emperor ordered him first to receive an exceedingly long hiding with cat-gut, and then to be thrown into a foul dungeon, where he remained for four days without food. Being brought out of prison, live embers were put upon his head, but, whereas he still gave God thanks, he was whipped again, and hung up naked by the feet, in such wise that a thick smoke from a fire kindled under his face might pour into his mouth. Afterwards, boiling water was poured upon

his belly, and his jaws were broken. Then presently the judge fell from the judgment-seat, and shortly after died. Whereupon the Emperor was enraged, and commanded the holy lad to be thrown to wild beasts, but these dared not to touch him, and he was stricken by the sword at Palestrina.

At Lauds a Commemoration is made of the Assumption, and then of St Agapitus.

Prayer as at First Vespers.

MARTYROLOGY.

Upon the 19th day of August, were born into the better life—

At Rome, [in the year 192,] the holy martyr Julius. He was a Senator who was denounced to the judge Vitellius and by him committed to prison, thereafter by command of the Emperor Commodus he was beaten with cudgels until he gave up the ghost. His body was buried in the cemetery of Calipodius, upon the Aurelian Way.

In Cilicia, [about the year 300,] the holy soldiers Andrew the Tribune, and his Companions. After obtaining a victory over the Persians by God's help, they were turned to the faith of Christ, and being accused therefore, they were massacred by the army of the President Seleucus in the straits of the Taurus mountain, under the Emperor Maximian.

In Palestine, the holy martyr Timothy, who after overcoming many torments was burnt at a slow fire, under Urban the President, in the persecution under the Emperor Diocletian. There suffered there at the same place Thecla and Agapius.

the sense of above, (2) that a rider on horseback is from his position raised somewhat higher than the bit in the animal's mouth, and (3) that the Latin word *principium* is of the neuter gender, has managed to apply the passage to the Emperor Constantine riding on horseback, with a bit formed in whole or in part out of one of the nails of the Passion.

¹ There seems to be an untranslatable play upon the sense in which the word *Clavus* was used as a symbol of immovable fixedness, based upon the custom of fixing a nail in the temple of Jupiter in order to mark the year.

Thecla was thrown to wild beasts, and being rent by them passed away to her Divine Bridegroom. Agapius suffered many tortures, but was kept for greater contendings still.

At Anagni, [about the year 250,] the holy martyr Magnus, Bishop [of that see,] who was slain in the persecution under Decius.

At the Brignoles, in Provence, [in the year 1297,] holy Lewis, of the Order of Friars Minors, Bishop of Toulouse, famous for the holiness of his life and his miracles. His body was carried thence to Marseilles, and is honourably buried there in the church of the Friars Minors.

At Sisteron, in Gaul, [in the year 535,] the blessed Confessor Donatus, a Priest, who had been from his very infancy marvellously gifted with the grace of God. He lived as a hermit for many years, and passed away to be with Christ, famous for miracles.

In Berry, [in the sixth century,] the holy Confessor Marian.

At Mantua, the holy Confessor Rufinus.

AUGUST 19.

Fifth Day within the Octave of the Assumption.

Semi-double.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Song of Songs (v. 8.)

[*THE Bride.*] I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him that I am faint with love.

[*Chorus of Damsels.*] What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so charge us?

[*The Bride.*] My beloved is white and ruddy, one among thousands. His head is [precious as] the most fine gold, his locks [long] like the sprays of palm-branches, and black as a raven. His eyes are like doves [reflected] upon floods of water, washed with milk, and they rest in watery fulness.

Second Lesson. (vi.)

[*THE Bride.*] My beloved is gone down into his garden, to his bed of spices, to feed in the gardens, and to gather lilies. I am my beloved's and my beloved is mine; he feedeth among the lilies.

[*The Bridegroom.*] Thou art beautiful, O my love, pleasant and comely as Jerusalem, terrible as a fenced camp set in battle array. Turn away thine eyes from me, for they have scared me. Thine hair is like flocks of goats that have come up from Gilead. Thy teeth are like a flock of sheep that have come up from the washing, whereof every one is with lamb with twins, and none is barren among them.

Third Lesson. (8.)

[*THE Bridegroom.*] My dove, my undefiled is but one—she is the only one of her mother, the darling one of her that bare her. The daughters saw her, and cried out that she was most blessed, yea, the queens and the concubines, they praised her. Who is she that goeth forth, like the dawn gloriously rising, fair as the moon, clear as the sun, terrible as a fenced camp set in battle array? I went down into the garden of nuts, to see the fruits of

the valleys, and to see whether the vine was in flower, and the pomegranates budded. I knew not; my soul troubled me on account of the chariots of Aminadab.¹ Return, return, O Shulamith! return, return, that we may look upon thee.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*1st on the Assumption.*)

WHEN the glorious Virgin this day mounted upon the heavens, without doubt, she abundantly increased the joy of the citizens above. This same is she the voice of whose salutation maketh to leap with joy even such as are still shut up in their mothers' bellies. (Luke i. 41, 44.) If the soul of an unborn babe melted when Mary spake, what must we imagine to have been the jubilation of the heavenly ones, when it was their reward at once to hear her voice, and to see her face, and to enjoy her blessed presence?

Fifth Lesson.

BUT who also can picture to himself with what glory the Queen of the world went forth, and with what keen desire the whole multitude of the armies which are in heaven came out to meet her, with what hymns she was led to her throne of glory, with what a look of peace, with what a countenance of grace, with what Divine embraces her Son welcomed her, and set her above everything which God hath made? It was that

honour of which such a Mother was worthy, and with that glory which beseeemed such a Son.

Sixth Lesson.

SWEET indeed were the kisses which the Suckling, Whom His Mother had praised while yet He lay hid in her virginal womb, pressed upon her lips. But shall we not believe that sweeter were those which she received from Him in blessed welcome, when He was sitting at the right hand of His Father, and she went up to the throne of His glory, singing the marriage-song and saying:—"Let Him kiss me with the kisses of His mouth?" (Cant. i. 2.) Who shall declare the generation of Christ or the Assumption of Mary? So much as she found grace on earth more than others, so much more excellent than that of others is the glory which she hath in heaven.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (x. 38.)

AT that time: JESUS entered into a certain village, and a woman named Martha received Him into her house. And so on.

Homily by St Austin, Bishop [of Hippo.] (*27th on the Words of the Lord.*)

The troubling about many things passeth away, but the love for the one thing remaineth. Therefore that which Mary hath chosen shall not

¹ Gesenius merely gives it as a man's proper name, signifying "Kindred of the Prince." Abp. Kenrick, quoting Rosenmuller, says, "'Without knowing it, my soul made me as the chariots of my noble people.' His desire of seeing his beloved was such that unconsciously he moved almost with the rapidity of a war-chariot,"—in hasty return from the garden of nuts. As the text stands in the Latin the natural meaning is that he was afraid of some distinguished person carrying her off.

be taken away from her. But that which thou hast chosen, O Martha, it must needs follow, it must needs be understood, shall be taken away from thee. But it will be taken away from thee for thy good, that that which is better may be given unto thee. Work will be taken away from thee that thou mayest rest. Thou art on the voyage; Mary is already in port.

Eighth Lesson.

YE see then, my dearly beloved brethren, and, as I think, ye now understand that in these two women, who were both well-pleasing in the sight of the Lord, both lovely, both disciples, ye see, I say, and whosoever ye be that understand, ye understand something great, which ye also that do not understand ought to hear and know, that in these two women there were figured two lives, that which now is, and that which is to come, the toilful and the restful, the sorrowing and the blessed, the temporal and the eternal.

Ninth Lesson.

THERE are two lives. Think more about them. Whatsoever this present life hath, I say not of evil, not of wickedness, not of crime, not of uncleanness, not of ungodliness, but toilsome and full of troubles, chastened by fears, and tried by temptations, so, I say, is even the guileless life which Martha must have. Look into this, then, as well as ye can, and, as I have said, think more about it than I speak. There was no wrong life in that house, either in the case of Martha, or in the case of Mary, and if ever there had been, it fled away when the Lord came in.

MARTYROLOGY.

Upon the 20th day of August, were born into the better life—

In the country of Langres, [in the year 1153,] holy Bernard, the first Abbat of Clairvaux, glorious for his life, his teaching, and his miracles, whom the Supreme Pontiff Pius VIII. declared and confirmed a Doctor of the Universal Church.

In Judea, [in the year 1043 before Christ,] the holy Prophet Samuel, whose sacred bones, as writeth blessed Jerome, were carried to Constantinople by the Emperor Arcadius, and laid near the Hebdomon.

On the same day, [in the fourth century,] the holy Senator Lucius. He was turned to the faith of Christ by seeing the constancy with which Theodore, Bishop of Cyrene, underwent martyrdom, and drew the President Dignian to the same belief; they went together to Cyprus, and when he saw other Christians there being crowned for confessing the Lord, he thrust himself forward and gained the same crown of martyrdom by being beheaded.

In Thrace, thirty-seven holy martyrs, who under the President Apellian, for Christ's faith's sake, had their hands and feet cut off, and were cast into a furnace of fire. Likewise the holy martyrs Severus and Memnon the centurion, who finished their testimony by the same kind of death, and departed to heaven as conquerors.

At Cordova, [in the year 852,] the holy martyrs Leovigild and Christopher. They were monks who were cast into prison for their defence of the Christian faith in the persecution under the Arabs, and were presently beheaded, and so gained the palm of martyrdom, whereafter, their bodies were burnt.

At Rome, [in the third century,] blessed Porphyry, a man of God,

from whom the holy martyr Agapitus learnt the faith and teaching of Christ.

In the island of Noirmoutier, [in the seventh century,] the holy Philibert, [first] Abbat [of Jumièges and of Noirmoutier.]

In the castle of Chinon, [in the fifth century,] the holy Confessor Maximus, a disciple of blessed Martin, Bishop [of Tours.]

At Monte Senario, in the Diocese of Florence, [in the year 1268,] the blessed Confessor Manetto [Zantella,] one of the Seven Founders of the Order of Servants of the Blessed Virgin Mary, who died as he was reciting hymns to her.

Vespers are of the following.

AUGUST 20.

St Bernard, Abbat [of Clairvaux,] Confessor, and Doctor of the Church.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 453,) except the following.

The Verse at Prime and the last verse of all Hymns capable of it are altered in honour of the Incarnation.¹

Antiphon at the Song of the Blessed Virgin. O right excellent, &c., (p. 453.)

Prayer throughout the Office. O God, Who didst give, &c., (p. 463.)

A Commemoration is made of the Assumption.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

BERNARD was born [in the year of salvation 1091] at a decent place in Burgundy called Fontaines. On account of extraordinary good looks, he was as a boy very much sought after by women, but he could never be turned aside from his resolution to keep chaste. To fly from these temptations of the devil, he determined at two-and-twenty years of age to enter the Monastery of Cîteaux, whence the Cistercian Order took its rise. When this resolution of Bernard's became known, his brothers did all their diligence to change his purpose, but he only became the more eloquent and happy about it. Them and others he so brought over to his mind, that thirty young men entered the same Order along with him. As a monk he was so given to fasting, that as often as he had to eat, so often he seemed to be in pain. He exercised himself wonderfully in watching and prayer, and was a great lover of Christian poverty. Thus he led on earth an heavenly life, purged of all care and desire for transitory things.

Fifth Lesson.

HE was a burning and shining light of lowliness, mercifulness, and kindness. His concentration of thought was such, that he hardly used his senses except to do good works, in which latter he acted with admirable wisdom. Thus occupied, he refused the Bishoprics of Genoa, Milan, and others, which were offered to him, declaring that he was unworthy of so high a sphere of duty. Being made Abbat of Clairvaux [in 1115,] he built monasteries in many places, wherein the excellent rules and discipline of

¹ Supposing the Feast to be kept within the Octave of the Assumption.

Bernard long flourished. When Pope Innocent II., [in 1138,] restored the monastery of St Vincent and St Anastasius at Rome, Bernard set over it the Abbat who was afterwards the Supreme Pontiff Eugene III., and who is also the same to whom he addressed his book upon "Consideration."

Sixth Lesson.

HE was the author of many writings, in which it is manifest that his teaching was rather given him of God, than gained by hard work. In consequence of his high reputation for excellence, he was called by the most exalted Princes to act as arbiter of their disputes, and for this end, and to settle affairs of the Church, he often went to Italy. He was an eminent helper to Pope Innocent II., in putting down the schism of Peter Leoni, and worked to this end, both at the Courts of the Emperor and of Henry King of England, and in the Council of Pisa. He fell asleep in the Lord, [at Clairvaux, on the 20th day of August,] in the [year 1153, the] sixty-third year of his age. He was famous for miracles, and Pope Alexander III. numbered him among the Saints. Pope Pius VIII., acting on the advice of the Congregation of Sacred Rites, declared and confirmed St Bernard a Doctor of the Universal Church. He also commanded that all should use the Mass and Office for him as for a Doctor, and granted perpetual yearly plenary indulgences to all who should visit Churches of the Cistercian Order upon the Feast-day of this Saint.

THIRD NOCTURN.

Lessons from Matth. v. 13, with the Homily of St Austin, (p. 471.)

Eighth Responsory. In the midst, &c., (p. 461.)

At Lauds a Commemoration is made of the Assumption.

MARTYROLOGY.

On the morrow we keep the feast of holy Jeanne Frances Frémiot de Chantal, Foundress of the Order of Nuns of the Visitation of St Mary, at Annecy, in Savoy, of whom mention is made on the 13th day of December.

Upon the same 21st day of August, were born into the better life—

At Rome, in the Veran Field, [San Lorenzo, in the third century,] the holy widow and martyr Cyriaca. In the Valerian persecution she spent herself, and all that she had, in ministering to the saints, and at last suffered martyrdom for Christ, and so willingly spent her life itself.

At Salona, [in the third century,] holy Anastasius, a petty officer in the army, who was converted to the faith by beholding the firmness with which the blessed martyr Agapitus bore all his torments, and who was slain by order of the Emperor Aurelian for confessing Christ's name, and so passed away as a martyr, to be ever with the Lord.

In Sardinia, the holy martyrs Luxorius, Cisellus, and Camerinus, who were slain with the sword under the President Delphius, in the persecution under the Emperor Diocletian.

In the Gévaudan country, the holy martyr Privatus, Bishop [of Mende,] who suffered in the persecution under the Emperors Valerian and Gallienus.

On the same day, [in the year 363,] the holy martyrs Bonosus and Maximian, [officers of the Old Herulians, and the last victims of the Emperor Julian the Apostate.]

At Fondi, in Latium, [under the Emperor Decius,] the holy martyr Paternus. He had come from Alex-

andria to Rome to visit the graves of the Apostles, and had gone from Rome to Fondi. He was arrested by a Tribune while he was burying the bodies of martyrs, and died in his chains.

At Edessa, the holy Bassa and her sons Theogonius, Agapius, and Faithful, all martyrs. Their loving mother by her exhortations sent them, crowned before her, to receive their palms, in the persecution under the Emperor Maximian, and then was herself beheaded, and thus joyfully followed them in triumph.

At Verona, the holy Confessor Euprepus, Bishop [of that see.]

Likewise, the holy Bishop Quadratus.

At Sienna, in Tuscany, [in the year 1348,] the holy Abbat Bernard Tolomei, Founder of the Congregation of the Olivetans.

Vespers are of the following, from the Chapter inclusive.

AUGUST 21.

St Jeanne Frances Frémiot de Chantal, Widow.

Double.

All from the Common Office for an Holy Woman neither Martyr nor Virgin, (p. 502,) except the following.

The Verse at Prime and the last verse of all the Hymns capable of it are altered in honour of the Incarnation.

FIRST VESPERS.

As regards St Jeanne, these begin with the Chapter.

Prayer throughout the Office.

O ALMIGHTY and merciful God,
Who didst enkindle the love of
Thyself in the blessed Jeanne Frances,

Who didst give unto her the grace to make every path of life temporal the straight and narrow way which leadeth unto life eternal, and Who wast pleased to use her as a mean whereby to adorn Thy Church with a new sisterhood, grant unto us for that Thine handmaid's sake, and at her prayers, that we who know that we have no strength as of ourselves to help ourselves, and therefore do put all our trust in Thine Almighty power, may by the assistance of Thy heavenly grace, always prevail in all things against whatsoever shall arise to fight against us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Bernard. Antiphon, "O right excellent, &c," (p. 453.) Then, of the Assumption.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JEANNE Frances Frémiot de Chantal was born of parents of the highest rank, at Dijon in Burgundy, [on the 23rd day of January, in the year 1575.] From her earliest childhood she gave no dark promise of a life of eminent holiness. It is said that when she was scarcely fifteen years of age she confuted with precocious acuteness a Presbyterian nobleman, and when he gave her a little present she put it in the fire, saying: "That is how heretics will burn in hell for not believing Christ when He speaketh." On the death of her mother, she placed herself

under the keeping of the Virgin Mother of God, and discharged a maid who strove to beguile her into loving the world. She had nothing youthful about her ways. She shrank from the pleasures of life. She had a strong wish that she might die a martyr. She devoted herself unweariedly to religion and godliness. Her father gave her in marriage, [at twenty years of age,] to the Baron de Chantal, and she strove to excel in all the duties and graces of a wife. She made it her work to see that her children, her servants, and all others under her authority were taught the doctrines of the faith and the practice of good living. She relieved the sufferings of the poor by plentiful almsgiving, for which purposes God not unfrequently miraculously multiplied her money. And so it came to pass that no one ever asked her for food in Christ's name and was refused it.

Fifth Lesson.

[IN 1601] her husband was accidentally killed out shooting, and in her widowhood she determined to embrace the more excellent way, and took a vow not to marry again. She bore her bereavement with resignation to the Will of God, and so far overcame her horror of the gentleman who had fired the shot, that, to show she attributed no blame to him, she stood god-mother to his little boy. She was quite content with few servants and plain cookery and dress, and sold her rich wardrobe for the benefit of charities. She received offers of second marriage which would have been both politic and honourable, but never was induced to accept one of them, and to harden herself in her intention of remaining in her widowhood, she renewed her vow to that effect, and branded on her chest with a hot iron

the most holy name of JESUS Christ. Her love grew tenderer every day, and she had brought to her the starving, the abandoned, the diseased, and those who were afflicted with the most sickening disorders. Them she not only sheltered, comforted, and nursed, but washed and mended their filthy and ragged garments, and shrank not from putting her mouth to their sores oozing with disgusting matter. Whatever of her time was not taken up by her household duties she spent in prayer, reading godly books, and working.

Sixth Lesson.

SHE used the services of St Francis de Sales as her spiritual adviser, and when she learnt from him what was the will of God, she scrupled not to disregard the wishes of her own father, brother-in-law, and even of her son, whom she left with calm determination, went forth from her home, and founded the holy Institution of the Sisters of the Visitation of St Mary, [at Annecy, upon Trinity Sunday 1610.] She most rigidly kept the rules of this Institute, and loved so well to be poor, that it made her glad to lack even the necessaries of life. She showed herself a model of Christian lowliness, obedience, and all graces. Having settled in her heart still to go up higher and higher towards the Temple of the Lord, she bound herself by a most difficult vow always to do that which she should understand to be best. It was chiefly through her labour that the holy Institute of the Visitation became spread far and wide, and she stirred up the sisters to godliness and love by her words, by her example, and by writings full of Divine wisdom. She duly received the Sacraments before her death, and then, at Moulins, on the 13th day of December, in the year

1641, departed hence, to be for ever with the Lord. St Vincent of Paul, who was far distant, in a vision beheld her soul borne to heaven, and St Francis de Sales coming to meet it. Her body was afterwards taken to Annecy. She was famous for miracles both before and after her death, and Pope Benedict XIV. enrolled her among the Blessed, and Pope Clement XIII. among the Saints. Pope Clement XIV. ordered her Feast-day to be kept by the whole Church upon the twenty-first day of August.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, with the Homily of St Gregory, (p. 505.) At Lauds a Commemoration is made of the Assumption.

MARTYROLOGY.

On the morrow is the Octave of the Assumption of the Blessed Virgin Mary.

Upon the same 22nd day of August, were born into the better life—

At Rome, upon the Ostian Way, [in the fourth century,] the holy martyr Timothy. He was tried by Tarquinius, Prefect of the city, and suffered a long imprisonment, and forasmuch as he would not sacrifice to idols, he was then hid, put to horrid tortures, and at length beheaded.

At Porto, [in the third century,] holy Hippolytus, Bishop [of that city,] a man of eminent learning, who received the palm of martyrdom under the Emperor Alexander, on account of his illustrious confession of the faith, for the which he had his hands and feet tied and was cast into a deep pit full of water; his body was buried by the Christians at the same place.

At Autun, the holy martyr Symphorian, who finished his testimony in the time of the Emperor Aurelian,¹ because he would not sacrifice unto idols, being first beaten, then imprisoned, and in the end beheaded.

At Rome, [in the second century,] the holy martyr Antoninus. He openly professed himself a Christian, and therefore was sentenced to death by Vitellius the judge, and was buried upon the Aurelian Way.

Likewise at Porto, [in the third century,] the holy martyrs Martial, Saturninus, Epictetus, Marprilis, and Felix, and their Companions.

At Nicomedia, under the Emperor Maximian and the President Eutholomius, the holy martyrs Agathonius, Zoticus, and their Companions.

At Tarsus, [in Cilicia,] under the Emperor Valerian, the holy martyrs Athanasius, Bishop [of that see,] the noble lady Anthusa, whom he had baptized, and two of her slaves, [called Charisius and Neophytus.]

At Rheims, [at the end of the third century,] the holy martyrs Maurus and his [forty-nine] Companions.

In Spain, the holy martyrs Fabrician and Philibert.

At Pavia, the holy martyr Gunifort.

AUGUST 22.

Octave of the Assumption of the Blessed Virgin Mary.

Double.

All as on the Feast, except the following.

At First Vespers a Commemoration is made of St Jeanne Frances. Prayer from her Office.

Then of the Holy Martyrs Timothy, Hippolytus, and Symphorian.

¹ Said by the *Petits Bollandistes* to be an error for [Marcus] Aurelius.

Prayer.

MERCIFULLY help us, O Lord, we beseech Thee, and at the pleading of Thine holy Martyrs Timothy, Hippolytus, and Symphorian, stretch forth over us the right hand of Thy favour. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Song of Songs (viii. 5.)

[*CHORUS.*] Who is this that cometh up from the wilderness, overflowing with gladness, leaning upon her beloved?

[*The Bride.*] Under an apple-tree did I rouse thee up. There was thy mother ravished, there was she deflowered that bare thee. Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death, jealousy is cruel as the grave. The lamps thereof are lamps of fire and flames.

Second Lesson.

[*THE Bride.*] Many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, it would utterly be condemned. We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? If she be a wall, we will build upon her battle-

ments of silver—if she be a door, we will furnish her forth with boards of cedar.

Third Lesson.

[*THE Bride.*] I am a wall, and my breasts like towers; whence it was that I found "Peace"¹ in his presence. "Peaceful"¹ hath a vineyard at "The-place-of-a-multitude,"² he hath let it out unto keepers; the man bringeth for the fruit thereof a thousand pieces of silver. Mine own vineyard is before me.³ The thousand pieces be thine, O "Peaceful," and two hundred for them that keep the fruit thereof.

[*The Bridegroom.*] O thou that dwellest in the gardens! they that love thee are listening—cause me to hear thy voice!

[*The Bride.*] Flee away, my beloved! and be like to a roe or to a young hart upon the mountains of spices.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat of Clairvaux. (*4th on the Assumption of the Blessed Virgin.*)

THERE is nothing which giveth me keener pleasure or keener fear than to have to speak of the glory of the Virgin Mary. Behold! if I praise her virginity, many virgins come before me, who bear her company, and, after her, are brought unto the King. (Ps. xlv. 16.) If I proclaim her lowliness, there will some be found, few though they may be, who have learnt of her Son to be

¹ The name of the Bridegroom "Sh'lomoh" means "Peaceful."

² Baal-hamon, a place near Samaria. Whether it really means "The-place-of-a-multitude" and not rather a shrine of the idol Jupiter Ammon, is at least doubtful.

³ The meaning seems to be that she afforded in herself a richer feast than any vineyard, and had it always at hand.

meek and lowly in heart. (Matth. xi. 29.) If I extol the multitude of her mercies, there are men who are also merciful—yea, and women. But there is one thing wherein—

“Neither before nor henceforth hath there been or shall be such another,—

The joy of a Mother was hers, remaining a virgin unsullied.”¹

This is the peculiar grace of Mary, which will never be another’s. This standeth alone, and what it is words can never really tell.

Fifth Lesson.

NEVERTHELESS, if thou gazest thoughtfully upon her, thou wilt see that her virgin motherhood was not the only grace which was peculiar to Mary alone, although, at first sight, her graces other than her motherhood seem to have been possessed by others as well as by herself. Where, for example, even among Angels, canst thou find any purity such as that of her maidenhood,—her maidenhood, which was meet to become the shrine of the Holy Ghost, and the dwelling of the Son of God? Again, what must have been the greatness and price of lowliness in one, whose purity and whose guilelessness were what her’s were, whose conscience never could or did, ever so gently, reproach her with anything, and who was actually filled full of grace? (Luke i. 28.) Blessed being! how came it that thou couldest be lowly at all, far less, lowly as thou wast? Worthy in good sooth was His handmaiden that the Lord should regard her lowliness (48), that the King should greatly desire her beauty, (Ps. xlv. 13,) and that the unspeakable savour of her perfumes should lure Him from His eternal rest in the bosom of the Father.

Sixth Lesson.

BEHOLD, blessed maiden! with what congratulations we have been able, though from so far off, to follow and cheer thee on thy way as thou goest up unto thy Son! May it be the work of thy kindness to show to the world what grace thou hast found with God, by procuring, through thy holy prayers, pardon for the guilty, health for the sick, courage for the faint-hearted, help and deliverance for the endangered. Yea, in this solemn day of His joy and of the gladness of His Heart, (Cant. iii. 11,) may our Lord JESUS Christ thy Son be pleased to make a special out-pouring of His grace through thee, O merciful Queen! upon all who are calling upon the sweet name of Mary. He is over all, God, blessed for ever. Amen. (Rom. ix. 5.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (x. 38.)

AT that time: JESUS entered into a certain village, and a certain woman named Martha received Him into her house. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (*2nd on the Assumption of the Blessed Virgin.*)

Why should we speak of JESUS having entered into a village? He entered even into the narrow lodging of a Virgin’s womb. “And a certain woman received Him into her house.” Happy was that woman whose house the Saviour, Whom she received therein, found clean but not empty. For how can any man say that she was empty whom an Angel hailed as

¹ From the second Antiphon at Lauds of Christmas Day.

full of grace? Nor this only, but also declared that the Holy Ghost was about to come upon her. And wherefore, thinkest thou, should He come but to fill her unto overflowing? Wherefore, but that she who was full when He came, should, when He came upon her, and the power of the Highest overshadowed her, brim over and overflow upon us?

Eighth Lesson.

LET the Saviour then enter into that house. Let Him oftentimes resort to that home cleansed by the repentant Lazarus, adorned by Martha, and hallowed by Mary to inward contemplation. But perchance some curious enquirer will ask why in the passage now read from the Gospel there is no mention made of Lazarus. I opine that it was to avoid anything which could mar the perfection of this house as a figure [of the womb of Mary.] The Holy Spirit willing to set forth a maidenly dwelling, hath been meetly silent touching repentance, which implieth the thought of evil. Let not this house be spoken of as ever having had any defilement for the broom of Lazarus to seek.

Ninth Lesson. (For the Holy Martyrs.)

TIMOTHY came from Antioch to Rome in the time of Pope Melchiades. He had preached the faith of Christ there for a year, when he was thrown into irons by Tarquinius, Præfect of the city. After suffering a long imprisonment he was brought to the idols to offer them sacrifice. He refused right boldly to

commit this great sin, and was thereupon savagely scourged, and his raw body covered with quick-lime. He steadily persisted in his testimony under these and other tortures, and at last was beheaded, [in the year 311.] His body is buried upon the road to Ostia, hard by the sepulchre of the blessed Apostle Paul.

On the same day, under the Emperor Alexander, and at Ostia, Hippolytus,¹ Bishop of Porto, on account of his illustrious confession of the faith, had his hands and feet bound, and was thrown into a deep pit full of water, and so received the crown of his testimony. The Christians buried him there.

Also on the same day, [in the year 180,] under the Emperor Aurelian, and at Autun, the young lad Symphorian was tortured in divers ways for professing the same faith. As he was being led to die, he heard his mother crying out to him: "My child, my child! think of life eternal! Look to heaven and to Him That reigneth there! Thy life is not being taken away, but changed for a better." And so, for JESUS Christ's sake, he bravely offered his neck to the executioner.

A Commemoration of these holy Martyrs is made at Lauds. Prayer as at Vespers.

MARTYROLOGY.

The morrow is the eve of the holy Apostle Bartholomew.

Upon the same 23rd day of August, were born into the better life—

At Todi, [in Umbria, in the year 1285,] the holy Confessor Philip Benizzi of Florence, a man of eminent lowliness, who greatly spread the

¹ There is some uncertainty about this Saint's identity, but the person chiefly meant is no doubt the eminent author. He seems, most probably, to have suffered under Decius in the year 251.

Order of Servants of the Blessed Virgin Mary, and whose name Pope Clement X. added to the list of those of the Saints.

At Antioch, [in the fourth century,] the holy martyrs Restitutus, Donatus, Valerian, and Fructuosa, along with twelve others, who were crowned with the glory of an illustrious testimony.

At Ostia, [in the third century,] the holy martyrs Quiriacus, Bishop [of that see,] the Priest Maximus, the Deacon Archelaus, and their Companions, who suffered under the Prefect Ulpian, in the time of the Emperor Alexander.

At Ægæa, in Cilicia, the holy brethren Claudius, Asterius, and Neon, all martyrs. They were accused of Christianity by their step-mother, in the time of the Emperor Diocletian, and were first severely tortured, and then crucified, under the President Lysias, and so triumphed as conquerors with Christ. After them suffered Donvina and Theonilla.

At Rheims, in Gaul, [in the third century,] the holy martyrs Timothy and Apolinaris, who there finished their testimony and gained the Kingdom of Heaven.

At Lyons, [in the third century,] the holy martyrs Minervus and Eleazar, with eight children.

Likewise, the holy martyr Luppus, who was a slave, but free in Christ, and received also the crown of martyrdom.

At Jerusalem, [in the second century,] holy Zachæus, the fourth Bishop from the blessed Apostle James who governed that Church.

At Alexandria, [in the year 300,] the holy Confessor Theonas, Pope [of that see.]

At Utica, in Africa, [in the fifth century,] blessed Victor, Bishop [of Vite, in the territory of Tunis.]

At Autun, [in the seventh century,] holy Flavian, Bishop [of that see.]

At Clermont, in Auvergne, [in the fifth century,] holy Sidonius, Bishop [of that see,] famous for his learning and holiness.

At Second Vespers a Commemoration is made of the following. Prayer from Lauds.

AUGUST 23.

**Fe of the Holy Apostle
Bartholomew. St Philip
Benizzi, Confessor.**

Double.

All from the Common Office for a Confessor, (p. 453,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Philip was a scion of the noble Florentine family of the Benizzi; from his very cradle he showed signs of holiness. When he had scarcely entered the fifth month of his life, his cries marvellously assumed the form of words, entreating his mother to give some alms to the servants of the Mother of God. While he was a young man at Paris studying letters, but ever of a fervent piety, he stirred up in many the love of our Fatherland which is in heaven. After his return to his own country, the most blessed Virgin appeared to him in a vision, and specially called on

him to enter the Order of her Servants, which had then been newly founded. He withdrew himself to a cave on Monte Senario, where he led a life hard as touching the chastisement of the flesh, but sweet with thoughts of the agonies of Christ. Thence he came forth and went through nearly all Europe and great part of Asia, preaching the Gospel, founding Guilds everywhere in honour of the Seven Sorrows of the Mother of God, and extending his Order by the wonderful example of his own holy life.

Fifth Lesson.

HE was forced against his own wishes to undertake the duties of General of his Order, and, in his love of God and of the spreading of the Catholic Faith, sent forth brethren to preach the Gospel of Christ in Russia. He himself went through many cities of Italy, stilled the raging quarrels of the inhabitants, and recalled many of them to their obedience to the Bishop of Rome. He left nothing undone to forward the salvation of his neighbour, and brought the most depraved wretches to leave the slough of their sins, to do penance, and to love JESUS Christ. He was most earnest in prayer, and was often seen to fall into trances while engaged in it. Virginity he so prized that to his very last breath he kept it unsullied by dint of self-imposed and stern penances.

Sixth Lesson.

THERE appeared in him an extraordinary pity towards the poor, whereof it is a famous instance that at the village of Camiliano in the territory of Sienna he gave his own garment to a naked leper who asked him for an alms, and as soon as the said leper had cast it about him he

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was straightway cleansed of his leprosy. The fame of this miracle spread far and wide, and some of the Cardinals who had assembled at Viterbo after the death of Clement IV., to elect a successor to him, cast their eyes upon Philip, with whose heavenly wisdom they were also acquainted. When the man of God found how things stood, lest he should be constrained to take upon him the burden of the Pastoral Office, he went and hid himself on Montagnate, until Gregory X. had been proclaimed Pope. By his prayers he obtained medicinal powers for the waters in these mountains, which are still called St Philip's Baths. At length, [on the 22nd of August,] in the year 1285, he departed this life in a most holy manner at Todi, while embracing the image of Christ hanging upon the Cross, which he called "his book." At his grave the blind received their sight, the lame walked, and the dead were raised. Pope Clement X., finding him famous for these and many other great signs and wonders, enrolled his name among those of the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 32, with the Homily of the Venerable Bede, (p. 466.)

The Ninth Lesson is omitted or read as one along with the Eighth.

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson.

From John xv. 12, with the Homily of St Gregory, (p. 383); either the First Lesson only, or the three together as one.

Prayer throughout the Office.

O GOD, Who hast given us in Thy blessed Confessor Philip a wonderful ensample of lowliness, grant unto Thy servants walking in his steps to set little store by the pleasant things of this life, and to seek ever for that glory which Thou hast prepared in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Lauds a Commemoration is made of the Eve of St Bartholomew.

Prayer.

GRANT, we beseech Thee, O Almighty God, that the solemn and Venerable Feast-day of Thine holy Apostle Bartholomew, on the Eve of which we now are, may both encourage and profit us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 24th day of August, were born into the better life—

The holy Apostle Bartholomew. He preached the Gospel of Christ in India, whence he went into the greater Armenia, where, when he had turned many to the faith, he was flayed alive by the barbarians, and beheaded by order of King Astyages, [about the year of our Lord 71,] and so finished his testimony. His sacred body was first taken to the island of Lipari, then to Benevento, and lastly to Rome, to the island in the Tiber, where it is devoutly revered by the veneration of the faithful.

At Carthage, three hundred holy martyrs, in the time of the Emperors Valerian and Gallienus, among other torments applied to them the President caused a limekiln to be lighted, and producing some hot embers and incense said to them, now choose one of two things, either offer this incense to Jupiter upon these coals, or be thrown into that lime. Then they, being armed with faith, and confessing that Christ is the Son of God, threw themselves in a twinkling into the kiln, where they were burnt to powder among the lime, whence this white-robed army of the blessed has gained the name of the White Lump.

At Nepi, [in the first century,] the holy Bishop Ptolemy, a disciple of the blessed Apostle Peter, by whom he was sent into Tuscany to preach the Gospel, and in that city fell a glorious martyr of Christ; and in the same place holy Romanus, Bishop of the same city, who, as he had been the disciple of holy Ptolemy was also his comrade in his last testimony and sufferings.

At Ostia, [in the year 230,] the holy Virgin and martyr Aurea, who was cast into the sea with a stone tied about her neck. Her body was washed up upon the shore, and was buried by blessed Nonnus.

In Isauria, [about the year 304,] the holy martyr Tation, who was slain with the sword under President Urban, in the persecution under the Emperor Diocletian, and so received the crown of martyrdom.

On the same day, [at the end of the first or beginning of the second century,] holy Eutychius, a disciple of the blessed Evangelist John. For preaching the Gospel he suffered in many countries imprisonment, stripes, and fire; but at length fell asleep in peace. Also, [in the eighth century,]

the holy monk George, surnamed Limniotes; he rebuked the wicked Emperor Leo for breaking the holy images and burning the relics of the Saints, whereupon the Emperor commanded his hands to be cut off, and his head to be set on fire, and so as a martyr he passed away to be ever with the Lord.

At Rouen, [in the year 683,] the holy Confessor Ouen, [Bishop of that see.]

At Nevers, the holy Abbat Patrick.

Vespers of the following.

AUGUST 24.

St Bartholomew, Apostle.

Double of the Second Class.

All from the Common Office for Apostles, (p. 384,) except the following.

FIRST VESPERS.

Prayer throughout the Office.

O ALMIGHTY and everlasting God, Who hast given unto us this day to be a day worshipful, and holy, and joyful, because of the Feast of Thy blessed Apostle Bartholomew, grant, we beseech Thee, unto Thy Church both to love that which he believed, and to preach that which he taught. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Philip Benizzi. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from 1 Cor. iv. 1, (p. 388.)

SECOND NOCTURN.

Fourth Lesson.

THE Apostle Bartholomew was a Galilæan. In the division of the world among the Apostles it fell to his lot to preach the Gospel of JESUS Christ in hither India. He went thither and preached to those nations the coming of the Lord JESUS, according to the Gospel of St Matthew. When he had turned many in that province to JESUS Christ, and had endured many toils and woes, he came into the Greater Armenia.

Fifth Lesson.

THERE he brought to the Christian faith Polymius the King, and his wife, and likewise the inhabitants of twelve cities. This stirred up a great hatred against him among the priests of that nation. They so inflamed against the Apostle Astyages the brother of King Polymius, that he savagely ordered Bartholomew to be flayed alive and beheaded; under the which martyrdom he gave up his soul to God.

Sixth Lesson.

HIS body was buried at the town of Albanopolis in the Greater Armenia, where he had suffered. It was afterwards taken to the Island of Lipari, and thence carried to Benevento. Lastly, the Emperor Otho III. brought it to Rome, where it was laid in the Church dedicated to God in his name on the Island in the Tiber. His Feast is kept at Rome upon the 25th day of August, and is celebrated by great crowds of people at the Church above mentioned, during the eight days following.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (vi. 12.)

AT that time: JESUS went out into a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto Him His disciples. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk. v. Comment. on Luke 6.*)

All they who go up into the mountain are the great and the aspiring. It is not to every man that the Prophet saith: "O thou that tellest good tidings to Zion, get thee up into the high mountain! Thou that tellest good tidings to Jerusalem, lift up thy voice with strength." (Isa. xl. 9.) Not with bodily feet, but by high deeds get thee up into this mountain, and follow Christ, that thou mayest be a mountain thyself. Therefore it is that thou findest in the Gospel that none but His disciples went up into the mountain with the Lord. The Lord therefore prayeth, not to entreat anything for Himself, but to obtain somewhat for me. For, albeit the Father had given the Son power over all flesh, that He might give eternal life to as many as He had given Him, (John xvii. 2,) the Son Himself, being found in fashion as a man, (Phil. ii. 8,) thinketh well to pray the Father (John xiv. 16) on our behalf, inasmuch as He is our Advocate with the Father, (1 John ii. 1.)

Eighth Lesson.

"AND continued all night in prayer to God." Herein, O Christian, a pattern is set before thee, an ex-

ample is given thee, after the which thou oughtest to aspire. What doth it not behove thee to do for thy salvation, when Christ spent an whole night in prayer for the same? What doth it become thee to do, when thou wilt some good work, when Christ prayed before He sent forth His Apostles? He prayed first, and He prayed alone. Neither, unless I am mistaken, do we anywhere find that He ever joined in prayer with His disciples. He ever prayed alone. Human desires cannot grasp the counsel of God, nor can any man, however spiritually minded, share the thoughts of God.

Ninth Lesson.

THE Evangelist continueth thus: "And when it was day, He called unto Him His disciples; and of them He chose twelve"—whom He sent forth to help the salvation of men by sowing the seed of the faith throughout the whole world. Consider here the counsel of heaven. He chose out for His mission men, not wise, nor rich, nor noble, but fishermen and publicans, lest He should seem to have converted any to His grace by skill, or bought them with money, or drawn them by the power and authority of greatness, and the simple force of the truth, not the charms of argument, might have the victory.

MARTYROLOGY.

Upon the 25th day of August, were born into the better life—

At Paris,¹ [in the year 1270,] the holy Confessor Lewis, King of France, famous for the holiness of his life and for the glory of his miracles.

At Rome, [in the second century,]

¹ This is a singular statement, as he died at Tunis.

the holy martyrs Eusebius, Pontian, Vincent, and Peregrin. Under the Emperor Commodus they were first racked, then stretched with thongs, and afterwards cudgelled, their sides were burnt, and as they remained faithful in the praise of Christ they were hided to death with scourges loaded with lead.

Likewise at Rome, [in the year 286 or in 303,] the holy martyr Genesius; while he was a Gentile he was a player. One while in the theatre, in the presence of the Emperor Diocletian, he was making a mock at the mysteries of the Christians, when the spirit of God came upon him, and he was suddenly turned to the faith, and baptized. The Emperor caused him to be very cruelly beaten with cudgels, then racked, and tormented for a long time by being torn with hooks, and burned with lamps. He stood firm in Christ's faith, saying there is no King but Christ, and if I should be slain for Him a thousand times, ye cannot take Him either out of my mouth or out of my heart. In the end he was beheaded, and so gained the palm of martyrdom.

At Old Seville, in Spain, [in the first century,] holy Gerontius, Bishop [of that see,] who preached the Gospel in that province in the time of the Apostles, and after many toils fell asleep in prison.

At Arles, in Gaul, [in the year 303,] blessed Genesius; he was a registrar who refused to register the wicked edicts which commanded the punishment of Christians, but publicly cast away his tables and professed himself a Christian; for this cause he was taken and beheaded, and being so baptized in his own blood gained the glory of martyrdom.

In Syria, the holy martyr Julian.

At Taragona, [under the Emperor Maximin,] the holy martyr Maginus.

At Constantinople, [in the year 552,] holy Mennas, [Arch-]Bishop [of that see.]

At Utrecht, [about the year 776,] holy Gregory, Bishop [of that see.]

At Naples, [in the year 365,] the holy Virgin Patricia, [daughter of the Emperor Constans I.]

At Second Vespers a Commemoration is made of the following. Prayer from the next Lauds.

AUGUST 25.

**St Lewis IX., King of France,
Confessor.**

Semi-double.

All from the Common Office for a Confessor, (p. 453,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

LEWIS IX., King of France, [was born on the 25th day of April, in the year of our Lord 1215.] At the age of twelve years he lost his father. He was brought up under the godly care of his mother, Blanche of Castile. In the twentieth year of his reign he fell grievously sick, and the thought then occurred to him of delivering Jerusalem out of the hands of the Moslems. On his health being restored, he received a banner from the Bishop of Paris, and crossed the sea [to Egypt] with a very great army. In his first battle he put the Saracens

to flight, but, a great number of the soldiers perishing by disease, he was himself conquered and taken prisoner.

Fifth Lesson.

THE King afterwards entered into treaty with the Saracens, and he and his army departed in peace. He remained five years in the East, during which he redeemed great numbers of Christians from slavery among the unbelievers, and also brought many of the unbelievers themselves to believe in Christ. Moreover he rebuilt several cities of the Christians at his own cost. Meanwhile, his mother departed this life, whereby he was constrained to return home, where he gave himself up entirely to works of godliness.

Sixth Lesson.

HE built many monasteries, and charitable institutions for the poor. By his alms he relieved the needy, and often visited the sick, for whom he not only provided at his own cost, but waited on them with his own hands with such things as they wanted. He wore a plain dress and constantly chastised his body with hair-cloth and fasting. [In the year 1270] he crossed the sea [to Tunis] to make war again upon the Saracens. His camp was pitched in sight of the enemy, but he was seized with pestilence, and died uttering the words—"I will come into Thy house—I will worship toward Thy holy temple, and praise Thy Name." (Pss. v. 8; cxxxvii. 2.) His body was afterwards carried to Paris, and it is kept and honoured in the famous Abbey Church of St Denys, but his head in the oratory called "La Sainte Chapelle." He was renowned for miracles, and Pope Boniface VIII. enrolled his name among those of the Saints.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 13.)

AT that time: JESUS spake this parable unto His disciples: A certain nobleman went into a far country to receive for himself a kingdom and to return. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk. viii. on Luke.*)

It is well ordered that, being about to call the Gentiles, and to command the destruction of those Jews, who would not have Christ to reign over them, He should put forth this parable; lest it should be said: He had given the Jews no means of becoming better. How can they be asked to repay who have received nothing? That is not a piece of silver of little worth, which, when the woman before mentioned in this Gospel (xv. 8) hath lost, she lighteth a candle, and sweepeth the house, and searcheth diligently until she findeth it.

Eighth Lesson.

WITH a single pound one gained ten and another five pounds. Perchance by him which had the five pounds is signified he which practiseth well, since the body hath five senses, and by him which had the ten, (that is, double the other,) he which is learned and orthodox in the deep things of doctrine, as well as upright in his practical life. Hence also in Matthew we have five talents and two talents—the five talents signifying good practice, and the two talents precept and practice together. So that that which counteth as the greater number is but a fraction of the lesser number.

Ninth Lesson.

AND here we may also understand by the ten pounds the ten words, that is, the Commandments, and by the five pounds, the enforcement of their teaching. But I would that a lawyer should be in all things perfect. "For the kingdom of God is not in word but in power." (1 Cor. iv. 20.) Meet also is it, that, in speaking of Jews, Christ should represent only two as bringing in increased capital, for these talents are talents not of money but of grace, and to increase money by usury is a very different thing from improving heavenly revelation by the like means.

MARTYROLOGY.

Upon the 26th day of August, were born into the better life—

At Rome, [in the year 219,] the holy Pope and martyr Zephyrinus.

Likewise at Rome, [in the third century,] the holy martyrs Irenæus and Abundius. In the persecution under the Emperor Valerian they took the body of blessed Concordia out of the sewer into which it had been thrown, and for so doing were themselves drowned in the same sewer. Justin the Priest drew their bodies thence, and buried them under the ground near blessed Lawrence.

At Vintimiglia, [under the Emperor Maximian,] the holy martyr Secundus. He was a man of good social position, and a captain in the Theban Legion.

At Bergamo, [in the year 286,] the holy martyr Alexander, who was also a soldier of the same legion. As he constantly confessed the name of the Lord JESUS Christ he was beheaded, and so finished his testimony.

Among the tribe of the Marsi, holy Simplicius and his sons, Constantius and Victorian, who were first put to

divers torments, under the Emperor Antoninus, and then beheaded, and so gained the crown of martyrdom.

At Nicomedia, [in the fourth century,] holy Hadrian, the son of the Emperor Probus. He blamed the persecution stirred up by Licinius against the Christians, and was therefore by him ordered to be slain; his body was buried at Argyropolis by his uncle Domitius, Bishop of Byzantium.

In Spain, the holy martyr Victor, who was slain by the Moors for Christ's faith's sake, and so received the crown of martyrdom.

At Capua, the holy Confessor Rufinus, Bishop [of that see.]

At Pistoia, the holy Priest and Confessor Felix.

At Lima, in the kingdom of Peru, holy Rose of St Mary, a Virgin of the Third Order of St Dominic, whose feast is kept upon the 30th day of this present month of August.

Prayer throughout the Office.

O GOD, Who didst give unto Thy blessed Confessor Lewis a glorious change from an earthly kingdom unto an heavenly, grant unto us, we beseech Thee, for his sake and by his prayers, one day to enter like him into the Presence of the King of kings, even Thy Son JESUS Christ, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Second Vespers a Commemoration of the following, from the Simple Office for One Martyr, (p. 418,) with the following.

Prayer.

GRANT, we beseech Thee, O Almighty God, that as the worthy acts of Thy blessed Bishop and mar-

tyr Zephyrinus are made unto us a cause of joy, so his ensample may be of betterment. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

AUGUST 26.

St Zephyrinus, Pope and Martyr.

Simple.

All from the Simple Office of One Martyr, (p. 418,) except the following. Prayer throughout the Office, as in the Commemoration at Vespers.

MATTINS.

Third Lesson.

POPE Zephyrinus was a Roman, who was called to govern the Church, [in the year 202,] during the reign of the Emperor Severus. It was he who decreed that they who are to be ordained should be ordained only at a fit time, and in the presence of many clerks and laymen, as was indeed already the custom, and that none but learned men and well known and spoken of should be set apart to that office. He decreed also that when the Bishop celebrated the Holy Liturgy, all the Priests should be present around him. Also he decreed that no Patriarch, Primate, or Metropolitan should pronounce sentence on a Bishop, unless they were charged with the authority of the Apostolic See. He lived as Pope eighteen years. He held four December ordinations, wherein he made thirteen Priests, seven Deacons, and thirteen Bishops for divers places. He received the crown of his testimony under the Emperor Antonine,

and was buried on the Appian Way, near the cemetery of Callistus, upon the 26th day of August, [in the year 219.]

MARTYROLOGY.

Upon the 27th day of August, were born into the better life—

At Rome, [in the year 1648,] the holy Confessor Joseph, famous for the innocence of his life and for his miracles, who founded the Order of Poor Regular Clerks of the Mother of God of the Pious Schools, for the teaching of godliness and good learning unto children.

At Capua, [towards the end of the first century,] the holy martyr Rufus, Bishop [of that see.] A man of Patrician family, who was baptized along with all his house by blessed Apollinaris, the disciple of holy Peter.

Likewise at Capua, the holy martyrs Rufus and Carpophorus, who suffered under the Emperors Diocletian and Maximian.

At Tomi, [about the year 303,] in Pontus, the holy martyrs Marcellinus the Tribune, Mannea his wife, and their sons, John, Serapion, and Peter.

At Lentini, in Sicily, [about the year 256,] the holy Virgin Euthalia, who was slain by her own brother Sermilian with the sword, because she was a Christian, and so passed away to Christ the Bridegroom.

On the same day holy Anthusa the younger received martyrdom by being drowned in a well for Christ's faith's sake.

At Bergamo, [about the year 75,] holy Narnus, who was baptized by blessed Barnabas, and was ordained by him to be the first Bishop of that city.

At Arles, [in the year 542,] holy Cæsarius, Bishop of that city, a man of marvellous holiness and godliness.

At Autun, [about the year 600,] the

holy Confessor Syagrius, Bishop [of that see.]

At Pavia, [in the year 813,] holy John, Bishop [of that see.]

At Lerida, in Spain, holy Licerius, Bishop [of that see.]

In the Thebaid, [about the year 450,] the holy Hermit Pæmon [or Pastor, Abbat of Sceté.]

At San Severino, in the March of Ancona, [in the year 1396,] the holy widow Margaret.

Vespers are of the following. The first verse of the Hymn is altered.

AUGUST 27.

St Joseph Casalanç, Confessor.

Double.

All from the Common Office for a Confessor, (p. 453,) except the following.

FIRST VESPERS.

Prayer throughout the Office.

O GOD, Who wast pleased to provide a new help for Thy Church by raising up Thine holy Confessor Joseph to train up the young in the spirit of understanding and godliness, we beseech Thee for his sake, and by his prayers, to grant us the grace always so to work and so to teach, that we may finally attain unto Thine everlasting joy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

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SECOND NOCTURN.

Fourth Lesson.

JOSEPH Casalanç, called "of the Mother of God," was born of a noble family at Petralta in Aragon, [on the 15th day of September, in the year of Christ 1556.] From his tender years he began to show that fondness for children, and that gift of instructing them for which he was afterwards distinguished. He called them around him when he was still but a child himself, and taught them the mysteries of the faith and godly prayers. He was deeply learned in profane and sacred letters, and it was while he was studying theology at Valencia that he bravely overcame the wiles of a noble and powerful lady and, by a brilliant victory, kept untarnished that virginity which he had vowed to God. He became a Priest in consequence of a vow, and was summoned by many Bishops in the kingdoms of New Castile, Aragon, and Catalonia to help them in their work, wherein he surpassed the hopes of all, correcting depraved manners, restoring the discipline of the Church, and marvellously putting an end to hatreds and bloody feuds. But in obedience to a vision from heaven and many warnings from the voice of God, he left Spain and went to Rome.

Fifth Lesson.

IN Rome he afflicted his body with extraordinary hardness of living, with watching, and with fasting, and so passed his days and nights in prayer, and in the contemplation of heavenly things. He was used to visit the Seven Churches almost every night, a custom which he kept for many years. Having joined several godly Brotherhoods, it was strange how eagerly he relieved the poor by

alms and every sort of kindness, choosing especially the sick and the imprisoned. When the city was ravaged by a pestilence, such was the charitable zeal with which he joined in the labours of St Camillus de' Lelli, that besides the great help which he brought to the sick poor, he would even carry the bodies of the dead on his own shoulders to burial. Having understood from God that his call was to bring up children in godliness and good learning, he founded the Order of the Poor Regular Clerks of the Pious Schools of the Mother of God, who profess as the special object of their Institute a singular care for the teaching of the poor. This Institute received the warm approval of Clement VIII., Paul V., and other Popes, and in a short time obtained a marvellous extension through many provinces and kingdoms of Europe. In this work Joseph Casalanx underwent so many toils, and patiently bore so many griefs, that he was proclaimed by all men a wonder of endurance and a very image of holy Job.

Sixth Lesson.

EVEN when he was at the head of his whole Order, and toiling with all his might for the salvation of souls, he never ceased to teach children, especially the poor, to sweep out the school-rooms, and to accompany the scholars home. Thus in spite of broken health he worked on for two and fifty years, with the greatest long-suffering and lowliness. He won that God should glorify him by many miracles worked in the presence of his disciples, and that the most blessed Virgin should appear to him, with the Child JESUS in her arms, blessing them as they prayed. He refused wealthy preferments when they were offered to him. He was eminent for

the gift of prophecy, for the power of reading the secrets of the heart, of knowing distant events, and of miracles. The Virgin Mother of God, to whom from his childhood he had had an especial love, and other heavenly ones, honoured him by often allowing him to see them. He foretold the day of his own death, and the restoration and growth of his Order, which seemed at that time to be almost entirely destroyed. He fell asleep in the Lord at Rome, upon the 25th day of August, in the year of salvation 1648, and of his own age the 92nd. An hundred years after his death his heart and tongue were found whole and incorrupt. God glorified him by many miracles even after his death, and he was first crowned by Benedict XIV. with the honours paid to the Blessed, and then solemnly enrolled by Clement XIII. among the Saints.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 1.)

AT that time: Came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven? And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*60th on Matth.* xviii.)

"Take heed," saith JESUS, "that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of My Father"—and that for their sake am I come; and this is the will of My Father. Hereby the Lord stirreth us up to guard and save these little ones. Thou seest how mighty

are the walls which He raiseth to protect little children, and how great thought and care He hath lest they should be lost, threatening on the one hand the uttermost punishment against whosoever shall offend one of these little ones which believe in Him, (6) and promising on the other hand, the highest reward to whosoever shall receive one such little child in His Name, (5) and this His teaching He giveth both in His Own, and in His Father's Name.

Eighth Lesson.

LET us therefore take ensample by the Lord, and let us leave nothing undone for the good of any of our brethren, even for such as seem to us the least and lowliest, but if there be any need that we should serve any, low and outcast though he be, let us serve him; though the thing look hard to us and calling for a great deal of work, let such things, I pray, be looked on as light and easy if they be required for our neighbour's salvation, for of such price and such care did God count his soul to be worth, that He spared not to purchase it, even His Own Son. (Rom. viii. 32.)

Ninth Lesson.

IF it be not enough for our salvation that we should ourselves live well, but we must also seek the salvation of others, what shall we answer, if we neither live well ourselves, nor exhort others? What hope that we shall be saved is then left to us? What more important task is there than to train up minds, and teach to the young how to live? He that is skilled to mould well the minds of children I reckon a nobler workman than any painter or sculptor, or such like artist.

MARTYROLOGY.

Upon the 28th day of August, were born into the better life—

At Hippo, in Africa, [in the year 430,] the holy Austin, Bishop of that city, the eminent Doctor of the Church. He was converted to the Catholic faith, and baptized by blessed Bishop Ambrose. He was the stalwart defender of the faith against the Manicheans and other heretics, and, after manifold toil for the Church of God, he passed away to be rewarded in heaven. His body was first brought from his own city to Sardinia, on account of the barbarians, and afterwards by Luitprand, King of the Lombards, to Pavia, where it is honourably buried.

At Rome, [in the year 116 or 132,] the holy martyr Hermes, a man of illustrious worldly station, who, as is written in the acts of the blessed Pope Alexander, was first committed to prison, and then slain with the sword along with many others, under the judge Aurelian.

At Brioude, in Auvergne, the holy martyr Julian; he was a comrade of the blessed Tribune Ferreolus, and secretly served Christ as a soldier; but in the persecution under the Emperor Diocletian he was tried by the other soldiers, who horribly murdered him by cutting his throat.

At Constance, the holy martyr Pelagius, who received his crown under the Emperor Numerian and the judge Evilasius.

At Salerno, the holy martyrs Fortunatus, Caius, and Anthes, who were beheaded under the Emperor Diocletian and the Proconsul Leontius.

At Constantinople, [in the year 340,] holy Alexander, [Arch-]Bishop [of that see,] that glorious old man by the power of whose prayer the judgment of God smote Arius so that

he burst asunder in the midst, and all his bowels gushed out.

In Saintes, [about the year 450,] the holy Confessor Vivian, Bishop [of that see.]

Also, [about the year 395,] holy Moses the Ethiopian, who from a famous robber became a famous Hermit, converted many other robbers, and took them with him to his monastery.

Vespers are of the following, from the Chapter inclusive.

AUGUST 28.

**St Austin, Bishop [of Hippo,]
Confessor and Doctor of
the Church.**

Double.

All from the Common Office for a Bishop and Confessor, (p. 437,) except the following.

FIRST VESPERS.

These, as regards St Austin, begin with the Chapter.

Antiphon at the Song of the Blessed Virgin. O right excellent, &c.

Prayer throughout the Office.

GRACIOUSLY hear our supplications, O Almighty God, and as Thou hast given unto us the hope that we are of the number of them upon whom Thou wilt show mercy, grant unto us in Thy goodness, that, holpen by the prayers of Thy blessed Confessor and Bishop Austin, we may experience the fulfilment of Thine accustomed loving-kindness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy

Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Joseph Casalanx. (Prayer from his Office.) And then of the Holy Martyr Hermes.

Prayer.

O GOD, Who didst make Thy blessed witness Hermes strong to wrestle and to suffer, grant unto us that nerved by his ensample, we may, for the love of Thee, seek but lightly of the pleasant things of this world, and dread not such things therein as be grievous. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xxxix. 1, (p. 469.)

SECOND NOCTURN.

Fourth Lesson.

AUSTIN was born of honourable parents at Tagaste in Africa, [upon the 13th day of November, in the year of our Lord 354.] As a boy his great intellectual sharpness caused him to distance all his companions in learning. When he was living at Carthage as a young man, he fell into the heresy of the Manichæans. He afterwards went to Rome, and was thence sent to Milan to teach Rhetorick. At Milan he often went to hear the sermons of Bishop Ambrose, by whose labours he was drawn to the Catholic Church, and by whom he was baptized [on Holy Saturday,¹ 387,] at the age of thirty-three. After his return to Africa, [in 388,] Valerius,

the illustrious and saintly Bishop of Hippo, finding him to unite holiness of life with Catholic profession, made him a Priest, [about the end of 390.] At this time he founded a sort of family of godly men, who lived and worshipped in common with him, and whom he earnestly formed upon the model of the Apostolic life and teaching. The Manichæan heresy flaming forth with violence, he began strongly to attack it, and confounded the arch-heretic Fortunatus.

Fifth Lesson.

VALERIUS, moved by the godly zeal of Austin, [in December 395,] joined him with himself as an assistant in his duties of Bishop: [and dying in the year following, was succeeded by him.] He was lowly and pure in the highest degree. His furniture and dress were plain, and his food of the commonest sort, which he always seasoned when at table by either reading some religious book, or arguing upon some religious subject. His tenderness to the poor was such that, failing all other resources, he broke up the hallowed vessels to relieve their wants. It was his rule not to dwell or be very close friends with any woman, a rule which he did not relax even in the case of his sister and niece, for he was accustomed to say, that although no scandal could arise in the case of such near kinswomen, yet it might arise concerning the women friends who sought their company. He never ceased to preach the Word of God, until he was disabled by heavy sickness. He was always an hard follower after heretics, and by his words and his writings never suffered them to rest anywhere. In great measure, he purged Africa of the Manichæans, Donatists, Pelagians, and other heretics.

Sixth Lesson.

HE wrote so much, and that with such godliness and understanding, that he is to be held among the very chiefest of them by whom the teachings of Christianity have been shown forth. He is one of the first of those whom later theologians have followed, in method, and in argument. He fell sick of a fever what time the Vandals were laying Africa waste, and when they were busy in the third month of besieging Hippo. When he understood that his departure from this present life was at hand, he caused the Psalms of David which most speak the language of repentance to be placed before him, and read them with tears, for he was wont to say that even if a man's conscience were to accuse him of no sin, he should not dare to leave this world except as a penitent. His senses remained vigorous to the last, and it was while rapt in prayer, in the presence of the brethren whom he had exhorted to love, godliness, and all goodness, that he departed for heaven, [upon the 28th of August, 430.] He lived 76 years, whereof he had been a Bishop nearly thirty-six. His body was first carried to Sardinia, but Luitprand, King of the Lombards, afterwards bought it for a great price, and took it to Ticino, where it is honourably buried.

THIRD NOCTURN.

Lessons from Matth. v. 13, with the Homily of St Austin, (p. 471.)

Eighth Responsory.

In the midst of the congregation,
&c., (p. 445.)

At Lauds a Commemoration is made of St Hermes. Prayer as before.

MARTYROLOGY.

On the morrow we commemorate the beheading of the holy Baptist John, whom Herod commanded to be beheaded about the time of the feast of the Passover, [in the 31st year of our Lord ;] but the memorial of his death is solemnly made on the day when his worshipful head was found for the second time, which head hath since been brought to Rome, and is kept with deep reverence of the people in the Church of St Sylvester, at the Campus Martius, [hence commonly called the Church of St Silvestro in Capite, that is to say, St Sylvester with the Head of the Fore-runner.]

Upon the same 29th day of August, were born into the better life—

At Rome, [in the year 126,] upon the Aventine Mount, the holy martyr Sabina, who under the Emperor Hadrian was smitten with the sword, and so gained the palm of martyrdom.

Likewise at Rome, the holy Virgin and martyr Candida, whose body Pope Paschal I. brought to the Church of St Praxedes.

At Antioch, in Syria, the holy martyrs Nicæas and Paul.

At Constantinople, [in the eighth century,] the holy martyrs Hypatius, a Bishop of Asia, and Andrew, a Priest, who were killed, under the Emperor Leo the Isaurian, for the reverence due to the holy images, after their beards had been filled with pitch and set on fire, and their heads felled.

At Perugia, [about the year 309,] holy Euthymius, a Roman, who fled thither along with his wife and Crescentius his son, to escape the persecution under the Emperor Diocletian, and there fell asleep in the Lord.

At Metz, [in the fifth century,] the holy Confessor Adelphus, [sixth] Bishop [of that see.]

At Paris, [about the year 700,] the holy Priest Mederic.

In England, [in the year 697,] holy Seb, King [of the East Saxons.]

At Smyrna, holy Basilla.

In the country of Troyes, the holy Virgin Sabina, glorious for her graces and miracles.

Vespers are of the following.

AUGUST 29.

The Beheading of St John the Baptist.

Greater Double.

Whatever is not given here is taken from the Common Office for One Martyr, (p. 404.)

FIRST VESPERS.

Antiphons, and Prayer from Lauds, and Antiphon at the Song of the Blessed Virgin, the same as at that of Zacharias.

A Commemoration is made of St Austin. Antiphon, "O right excellent, &c.," (p. 437,) and Prayer from his Office.

Then, of the Holy Martyr Sabina. Prayer, "O God, Who amidst, &c.," (p. 495.)

MATTINS.

FIRST NOCTURN.

Lessons from Jer. i. 1, as on June 24, (p. 649.)

First Responsory.

Herod the King sent forth, and laid hold upon John, and bound him in prison, for he feared him, for Herodias' sake, his brother Philip's wife, for he had married her.

Verse. For John had rebuked Herod, for Herodias' sake.

Answer. His brother Philip's wife, for he had married her.

Second Responsory.

John the Baptist had rebuked Herod, for Herodias' sake, his brother's wife, whom he had married while his brother was yet alive.

Verse. Herod sent an executioner, and commanded to behead John in the prison.

Answer. For Herodias' sake, his brother's wife, whom he had married while his brother was yet alive.

Third Responsory.

The damsel danced, and her mother charged her, saying: See thou ask nothing but only the head of John. And the king was sorry, for his oath's sake, and for their sakes which sat with him.

Verse. The damsel said unto her mother: What shall I ask? And she said:—

Answer. See thou ask nothing, but only the head of John. And the king was sorry, for his oath's sake, and for their sakes which sat with him.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And the king was sorry, for his oath's sake, and for their sakes which sat with him.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book upon Virgins, written by St Ambrose, Bishop [of Milan.] (ii. 6.)

WE must not hurry by the record of the Blessed Baptist John. We must ask what he was, and by whom, and why, and how, and when

he was slain. He was a righteous man murdered by adulterers. The guilty passed upon their judge the sentence of death. Moreover, the death of the Prophet was the fee of a dancing-girl. And lastly, there was a feature about it from which even savages shrink—the order for completing the atrocity was given amid the merriment of a dinner-party. From banquet to prison, from prison to banquet—that was the course run by the servants of the murderer. How many horrors does this simple crime embrace within its details!

Fourth Responsory.

The righteous shall grow, &c., (p. 405.)

Fifth Lesson.

WHO is there, that, on seeing the messenger hasten from the dinner-table to the prison, would not have forthwith concluded that he carried an order for the Prophet's release. If any one had heard that it was Herod's birth-day, and that he was giving a great feast, and that he had offered a damsel the choice of whatever she listed, and that thereupon a messenger had been sent to John's dungeon—if any one, I say, had heard this, what would he have supposed? He would have concluded that the damsel had asked and obtained John's freedom. What have executions in common with dinners? or death with gaiety? While the banquet was going on, the Prophet was hurried to death, by an order from the reveller whom he had not troubled even by a prayer for release. He was slain with the sword, and his head was served up in a plate. This was the new dish demanded by a cruelty which the Feast had been powerless to glut.

Fifth Responsory.

This is he which knew, &c., (*p.* 406,) *with the last Verse and Answer omitted.*

Sixth Lesson.

LOOK, savage King, look at a decoration which suiteth well with thy banquet! Put out thine hand, so as to lose no part of the luxury of cruelty, and let the streams of the sacred blood run between thy fingers. Thine hunger the dinner hath been unable to satisfy, thy cups have not been able to quench thine inhuman thirst—suck, suck the blood which the still palpitating veins are discharging from the place where the neck has been severed! Look at the eyes! Even in death they remain the eyes of a witness of thine uncleanness, but they are closing themselves upon the spectacle of thy pleasures. Those eyes indeed are shutting—but it seems not so much from the laws of natural death, as from horror at the scene of thine enjoyment. The golden mouth, whose bloodless lips are silent now, can repeat no more the denunciation which thou couldest not bear to hear—and still thou art afraid of it!

Sixth Responsory.

The Lord made him honourable, &c., (*p.* 408,) *with the following addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And gave him perpetual glory.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (vi. 17.)

AT that time: Herod had sent forth, and laid hold upon John, and bound him in prison, for Herodias' sake, his brother Philip's wife, for he had married her. And so on.

Homily by St Austin, Bishop [of Hippo.] (*10th of the new Sermons.*)

The reading of the Holy Gospel hath set a scene of cruelty before our eyes—even the head of St John in a charger—a message of death sent forth to discharge the bloody commands of one that hateth the truth—a damsel dancing, and a mother rabid—a rash oath sworn in the midst of uncleanness and the revels of a supper—and a wicked fulfilment of the oath so sworn. It befell unto John according to his own saying. For he had said concerning the Lord JESUS Christ: "He must increase, but I must decrease" (*John* iii. 30,) so John decreased by an head, and Christ's height was made higher upon the Cross. The truth drew hatred. It could not be borne in patience that the holy man of God should utter a rebuke, albeit he sought by his rebuke nothing but the soul's health of them to whom he addressed it. They repaid him evil for good.

Seventh Responsory.

O Lord, Thou hast given him, &c., (*p.* 409.)

Eighth Lesson.

FOR what could he say but that whereof he was full? And what could they answer him but that whereof they were full? He sowed wheat, and found thorns. He had said unto the King: "It is not lawful for thee to have thy brother's wife." Lust had got the better of the King, and he kept a woman whom it was not lawful for him to

have, even his brother's wife. But she pleased him, so that his cruelty was lulled. He respected the Saint who had spoken the truth to him. But the horrible woman conceived hatred, and by-and-by brought it forth. When she brought forth, she brought forth a girl, a dancing-girl.

Eighth Responsory.

The Lord hath put on him, &c., (*p.* 409.)

Ninth Lesson. (For the Holy Martyr Sabina.)

SABINA was a Roman lady, the wife of a distinguished nobleman named Valentine. The Christian faith was taught to her by a maiden named Seraphia. After the martyrdom of this holy virgin, Sabina gathered together her reliques, and buried them with godly service. For this cause she was in a little while arrested, under the Emperor Hadrian, and brought before the Judge Elpidius. "Art thou," said he, "the same Sabina who is so distinguished for her blood and for her marriage?" She answered: "I am; but I give thanks to my Lord JESUS Christ for having delivered me through the prayers of His hand-maiden Seraphia from the troubling of devils." Divers attempts were made to make her change her mind, but when they proved in vain the Præfect passed sentence of death upon her for despising the gods. The Christians laid her body in the same grave in which she had herself laid that of Seraphia, her teacher in the faith.

LAUDS.

First Antiphon. For Herod had laid hold upon John, * and bound him, and put him in prison, for Herodias' sake.

Second Antiphon. O Lord my King, * give me in a charger the head of John the Baptist.

Third Antiphon. The damsel danced, * and her mother charged her saying: See thou ask nothing, but only the head of John.

Fourth Antiphon. John had rebuked Herod for Herodias' sake, * his brother Philip's wife, for he had taken her.

Fifth Antiphon. Give me in a charger the head of John the Baptist. * And the King was sorry, for his oath's sake.

Antiphon at the Song of Zacharias. Herod sent an executioner, and commanded that John's head should be cut off in the prison. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

Prayer throughout the Office.

LORD, we beseech Thee that the keeping of this honourable Feast-day in memory of the holy Baptist John, Thy Fore-runner, and Thy Martyr, may be a mean to draw upon us the effectual outpouring of Thy saving help. Who livest and reignest with God the Father, in the unity of the Holy Ghost, One God, world without end. *Amen.*

A Commemoration is made of St Sabina. Antiphon, "Give her, &c.," and Prayer as before.

At Prime, Terce, Sext, and None, the Antiphons are the First, Second, Third, and Fifth from Lauds, respectively.

MARTYROLOGY.

Upon the morrow we keep the feast of the holy Virgin Rose of St Mary, whose birth into the better life, [in the year 1617,] is mentioned upon the 26th day of this present month of August.

Upon the same 30th day of August, were born into the better life—

At Rome, upon the Ostian Way, under the Emperors Diocletian and Maximian, the blessed Priest Felix. After being racked he was sentenced to be beheaded; as he was being led to execution he was met by some man who of his own accord professed himself a Christian, and was accordingly forthwith beheaded along with him. The Christians never knew the name of this other, and they accordingly always spoke of him as him who was added, that is, added to the company of the holy martyr Felix in winning of the crown.

Likewise at Rome, the holy Virgin and martyr Gaudentia, with three others.

At Rome, [in the year 410,] also the holy Priest Pammachius, [a Roman Senator,] who was eminent for his teaching and holiness.

At Sfaitla, in Africa, [in the year 399,] sixty blessed martyrs, who were slain by the fury of the Gentiles.

At Susa, also in Africa, [in the year 250,] holy Boniface and Thecla, who were the parents of twelve sons, all blessed martyrs.

At Thessalonica, the holy Confessor Fantinus. He suffered much from the Saracens, and was thrust out of the monastery wherein he had lived in marvellous austerity. He led many into the path of salvation, and at length fell asleep in a good old age.

At Meaux, [in the year 670,] the holy Confessor [Fefrash, an Irishman, who came over into Gaul, where he is called] Fiacre, [and founded a monastery, and died towards the end of the seventh century.]

At Trevi, [near Subiaco, towards the middle of the eleventh century,] the holy Confessor Peter, famous for many graces and miracles, who there

passed away to be with the Lord, and is held in honour and worship.

At Bologna, [in the year 1026,] the holy Abbat Bononius.

SECOND VESPERS.

Antiphons and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. The unbelieving King sent his loathsome messengers, and commanded that John the Baptist's head should be cut off.

A Commemoration is made of the following. Prayer from her Lauds. Then of the Holy Martyrs, Felix and the Other. Prayer also from the next Lauds.

AUGUST 30.

St Rose of Lima, Virgin.

Double.

All from the Common Office for a Virgin not a Martyr, (p. 489,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THE first flower of holiness which came to full blossom in South America, was the maiden Rose. She was born at Lima, of a Christian father and mother, [upon the 20th of April, in the year 1586,] and was remarkable from her childhood for marks of saintliness. The occasion of her name¹ was a strange likeness

¹ It was a nick-name. She was baptized Isabel.

to a rose, which her face assumed when she was a babe. To this name she afterwards added that of the Virgin Mother of God, desiring to be called "St Mary's Rose." At the age of fifteen years she uttered a vow of perpetual virginity. As she grew older, lest her parents should force her to marry, she polled her head of all her hair, which was very beautiful. She fasted to a degree almost superhuman, passing whole Lents without taking bread, and eating day by day only five pips of a lime.

Fifth Lesson.

SHE took the habit of the Third Order of St Dominick, and then doubled her former severities. She wore a long and very rough hair-cloth, into which she inserted small pins. She wore day and night under her veil a crown, the inner side of which was armed with pricks. In imitation of the hard steps of St Katharine of Sienna, she girded her loins with a threefold iron chain. She made to herself a bed of knotty sticks, and filled the gaps with broken bits of potsherd. She built herself a very small hut in the farthest corner of the garden, where she gave herself up to thoughts of heavenly things, and to punishing her body with often scourging, starvation, and sleeplessness. But she waxed strong in spirit, and though she often had to fight with evil ghosts, she conquered them, fearlessly prostrated them, and triumphed over them.

Sixth Lesson.

SHE suffered greatly from painful illnesses, from the maltreatment of the servants, and from slanderous accusations, but still complained that she did not suffer as much as she

deserved. For fifteen years she pined in misery from desolation and dryness of spirit, bravely enduring torments worse than any form of death. After this period she began to overflow with consolation, to be enlightened by visions, and to melt with love like a Seraph's. She attained, by the frequency of visions, to a strange personal familiarity with her Guardian Angel, with St Katharine of Sienna, and with the Virgin Mother of God, and she earned from Christ the words, "Rose of My Heart, be thou My bride." She was famous for many miracles, both before and after she departed hence, and was happily transplanted into the Bridegroom's garden, [upon the 24th of August 1617, being aged 31 years.] Pope Clement X. with solemn pomp inscribed her name in the list of holy maidens.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, with the Homily of St Gregory, (p. 493.) The last part is omitted or read as one with the Eighth, to make room for

Ninth Lesson. (For the Holy Martyrs.)

FELIX was arrested in the reign of the Emperors Diocletian and Maximian, on the charge of having embraced the Christian Faith, and was brought to the temple of Serapis. When he was ordered to offer sacrifice, he spat in the face of the brazen idol, which thereupon fell down. When this happened a second and third time in the temples of Mercury and Diana, he was accused of impiety and magic, and tortured upon the rack. It was not long, however, before he was led out to the second mile-stone upon the road to Ostia, to be smitten with the axe. As they

were on the way thither, they chanced to meet a certain Christian, who, when he knew that Felix was going to finish his testimony, said aloud, "I live by the same law as he doth; I worship the same Christ JESUS." And therewith he kissed Felix, and they were beheaded together, upon the 30th day of August. What the name of the second person was the Christians never knew, and he is therefore honoured under the title of "Him-who-was-added;"¹ that is, added to the company of the Holy Martyr Felix in winning of the crown.

LAUDS.

*Prayer throughout the Office of
St Rose.*

O ALMIGHTY God, from Whom cometh down every good and perfect gift, and Who didst cause the dew of Thy grace to fall early from heaven upon this blessed Rose, making the same to blossom in the Indies, as a flower whose loveliness was virginity and long-suffering, grant unto Thy servants, who do run after the smell of her perfumes, worthily themselves to become a sweet savour unto Christ. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of the
Holy Martyrs Felix and the Other.*

Prayer.

WE humbly beseech Thy Majesty, O Lord, that as Thou dost make us exceeding glad at the remembrance of Thine holy servants, so Thou wouldest ever shelter us under their prayers. Through our Lord JESUS Christ Thy Son, Who

liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 31st day of August, were born into the better life—

In England, [in the year 651,] holy Aidan, Bishop of Lindisfarne. Holy Cuthbert, who was then a shepherd lad, saw the soul of Aidan carried up into heaven, and he thereupon left his sheep and became a monk.

At Cardona, in Spain, [in the year 1240,] the holy Confessor Cardinal Raymond, surnamed the Unborn, of the Order of Blessed Mary of Ransom for the Redemption of Prisoners, a man famous for the holiness of his life, and for his wondrous works, whose feast we keep upon the first day of September.

At Treves, [in the year 358,] holy Paulinus, Bishop [of that see.] In the time of the persecution under the Arians he was exiled by Constantius the Arian Emperor on account of his Catholic belief, and when he had been wearied out by changing the places of his exile, even beyond the bounds of Christendom, he at length died in Phrygia, and received a crown from the Lord in reward of his blessed sufferings.

Likewise the holy martyrs Robustian and Mark.

At Trasacco, on the Lake of Celano, the holy martyrs Cæsidiu the Priest and his Companions, who were crowned with martyrdom in the persecution under the Emperor Maximin.

At Cæsarea, in Cappadocia, [in the third century,] holy Theodotus, Rufina, and Ammia. Theodotus and Rufina were the father and mother of the holy martyr Mamas. Rufina gave him birth in prison, and Ammia was his nurse.

¹ Adauctus.

At Athens, [in the second century,] the holy Aristides, a man illustrious for his faith and wisdom, who offered to the Emperor Hadrian a book upon the Christian religion, containing an exposition of our doctrine, and delivered a most able discourse in the presence of the said Emperor, to prove that Christ JESUS is the only God.

At Auxerre, [in the sixth century,] the holy Confessor Optatus, Bishop [of that see.]

At Nusco, [in the year 1093,] holy Amatus, Bishop [of that see.]

At Monte Senario, hard by Florence, [in the year 1257,] the blessed Confessor Bonajuncta [Manetti,] one of the Seven Founders of the Order of Servants of the Blessed Virgin Mary, who gave up the ghost into the Lord's hands as he was discoursing to his brethren concerning the same Lord's Passion.

Vespers are of the following, from the Chapter inclusive.

AUGUST 31.

St Aidan, Bishop [of Lindisfarne,] Confessor.

Double.

All from the Common Office, (p. 437,) except the following.

Prayer throughout, "Grant, we beseech Thee," &c.

The First Vespers as concerns St Aidan begin with the Chapter, and St Rose is commemorated.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (From the Venerable Bede's History, iii. 3.)

OSWALD, King of the Northumbrians, had been baptized when he was in banishment amongst the Scots, and when he was on the throne he sent to the elders of that nation for a Catholic Bishop. They sent him a man called Aidan, a monk of great meekness and godliness, from the monastery of St Columba in the island of Iona; and to him Oswald gave a Bishop's See in the island of Lindisfarne. Now Aidan could not speak English well, and when he was preaching the Gospel, there could often be seen the lovely spectacle of the king himself interpreting the heavenly word to his own officers and servants.

Fifth Lesson.

AIDAN had no thought of seeking or loving anything in this world. He went about everywhere on foot, and when he met any, if they were heathens, he entreated them to receive the Sacraments of the faith; if they were faithful, he exhorted them to almsgiving and good works. It was from his example that the monks and nuns of that time took the custom of eating nothing until after three o'clock in the afternoon upon all the Wednesdays and Fridays throughout the year except the fifty days of Paschal-time.

Sixth Lesson.

IN this man, saith Bede, there are many things which I recommend for the imitation of my readers. He was a profound lover of peace and charity, of self-control, and of lowliness; his soul had risen above anger and avarice; he looked down upon pride and vainglory. He was very diligent in working and in teaching,

firm as became a priest when it was his duty to rebuke the proud and mighty, very tender in comforting the sick and relieving the poor; in short, I may say that it was his use to leave nothing undone which he knew from the Evangelists, or the Apostles, or the Prophets, that he ought to do. He died in the seventeenth year of his episcopate, and was buried in the island of Lindisfarne on the right hand of the Altar, as an honour due to such a Bishop.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, with the Homily of St Gregory, (p. 444.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Cardinal Raymond, surnamed the Unborn, of the Order of Blessed Mary of Ransom for the Redemption of Prisoners, a man famous for the holiness of his life and for his wonderful works, of whom mention was made yesterday.

Upon the same 1st day of September, were born into the better life—

In the province of Narbonne, the holy Abbat and Confessor Giles.

At Benevento, [in the third century,] the Twelve Holy Brethren Martyrs.

In Palestine, holy Joshua and holy Gideon.

At Jerusalem, the blessed Prophetess Anna, whose holiness is set forth in the words of the Gospel.

At Capua, upon the Aquarian Way, the holy martyr Priscus, who was one of the original disciples of Christ.

At Rheims, in Gaul, holy Xystus, a disciple of the blessed Apostle Peter, who was by him consecrated as the first Bishop of that city, and received the crown of martyrdom in the persecution under Nero.

At Todi, in Umbria, [in the second century,] the holy martyr Terentian,

Bishop [of that city,] who was racked and tormented with armed whips by command of the Pro-Consul Lætian, under the Emperor Hadrian, whereafter his tongue was cut out and he was condemned to be beheaded, and so finished his testimony.

At Heraclea, [in Thrace,] the holy Deacon Ammon, and the forty holy Virgins to whom he taught the faith, and whom he led with him, under the tyrant Licinius, to the glory of martyrdom.

In Spain, the holy martyrs Vincent and Lætus.

At Piombino, in Tuscany, the holy martyr Regulus, who was martyred there under Totila, on his landing from Africa.

At Sens, [in the seventh century,] the blessed Confessor Lupus, Bishop [of that see,] concerning whom it is said that one day when he was standing at the holy Altar in the presence of the clergy a precious stone fell from heaven into his chalice.

At Capua, holy Priscus, Bishop [of that city.] He was one of those Priests who, in the persecution under the Vandals, were diversely afflicted for the Catholic faith's sake, and were put on board an old ship wherein they came from Africa to the shores of Campania, and being scattered about those parts, and set over divers churches, they wonderfully spread abroad the Christian religion. His Companions were Castrens, Tammæus, Rosius, Heraclius, Secundinus, Adjutor, Mark, Augustus, Elpidius, Canion, and Vindonius.

At Aquino, [in the sixth century,] holy Constantius, Bishop [of that see,] famous for the gift of prophecy, and for many other graces.

At Mans, [in the fifth century,] holy Victorius, Bishop [of that see.]

At Baden, in the country of Constance, the holy Virgin Verena.

Vespers of the following, from the Chapter inclusive.

FEAST-DAYS IN SEPTEMBER.

On the first day on which Nine Lessons are not read is said the Office of the Dead.

SEPTEMBER I.

St Raymond the Unborn, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 453,) except the following.

FIRST VESPERS.

These, as regards St Raymond, begin with the Chapter.

The first verse of the Hymn is altered.

Prayer throughout the Office.

O GOD, Who didst make Thy blessed Confessor Raymond to do a wonderful work in delivering thy faithful ones from bondage to the unbelievers, grant unto us at his prayers to be delivered from the chains of sin, and with all willingness of mind to do those things that are pleasing in Thy sight. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Aidan. Prayer as in his Office, then of St Giles, Abbat and Confessor. Prayer, "O Lord, we beseech Thee, &c.," (p. 467.) Then of the Twelve Holy Brethren Martyrs.

Prayer.

LORD, let the crown of the Brethren Thy Martyrs rejoice us, and their ensample give nerve to our faith, and their prayers in many ways strengthen us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Raymond is commonly called the Unborn, because his was one of the rare cases in which the child is not brought into the world in the course of nature, but by a surgical operation after the death of the mother.¹ He was the son of godly and noble parents, at Portel, [in the diocese of Urgel,] in Catalonia. The tokens of his holy after-life appeared even in his childhood. The things that delight children, and the attractions of the world, had no charm for him. He was so earnest in godliness that all men marvelled at his habits of premature old age. As he grew older, he gave himself to the study of letters, but, at the command of his father, turned to farming. He went often to the Chapel of St Nicolas, in the suburbs of Portel, to visit the sacred image of the Mother of God, which is still sought with great tenderness by the faithful. There he poured forth his soul in prayer,

¹ He was (not born, but) extracted from the womb, in the year 1204.

and earnestly entreated the Mother of God herself to be pleased to take him for her son, to show him the way wherein it should be safe for him to walk, and to teach him the science of the Saints.

Fifth Lesson.

AND the most gracious Maiden was not deaf to his prayers. From her he understood that it would please her right well, if he would join the Religious Order which had just been founded at her own inspiration, styled "of Ransom" or "of Mercy," for buying up and freeing slaves. As soon as he had received this intimation from her, he went to Barcelona, and entered the Institute so nobly dedicated to love for our neighbour. Once enlisted in the Regular Army, he guarded unspotted for ever the virginity which he had already consecrated to the Blessed Virgin for ever. But he was a bright and shining light of all other good words and works, especially of tender compassion for Christians who were passing a life of grievous bondage in the possession of unbelieving masters. To free such he was sent into Africa, and delivered many. But his money ran short, and as there were still many in imminent danger of denying the faith, he pawned himself. He was enkindled with a most vehement longing for the salvation of souls, and by his exhortations brought divers Mohammedans to Christ. The Moors therefore threw him into close prison, and put him to divers tortures, at last making holes through his lips and locking them together with an iron padlock, which horrid cruelty he long bore.¹

Sixth Lesson.

ON account of these, and other brave things that he did, he got the name of a Saint far and wide. Gregory IX. was moved thereby to make Raymond a Cardinal of the Holy Roman Church, but in this place of honour the man of God shrank from all outward show, and clung ever tightly to the lowliness that beseemeth a Religious man. He had started for Rome, [in obedience to the command of the Pope,] but had only got as far as Cardona, [six miles from Barcelona,] when he was seized with his last illness, and earnestly called for the strengthening Sacraments of the Church. But his position became critical, and the Priest had not arrived. Then Angels came unto him, clad in the habit of his own Order, and ministered unto him the wholesome Provision for the last journey. When he had taken It, he gave God thanks, and departed hence to be ever with the Lord. It was the last Lord's Day in August, 1240. After his death there was some dispute arose as to where his body should be buried; so they shut it up in a box, and laid it upon a blind mule, and the beast was guided by God to carry it to the chapel of St Nicolas, that he might be buried where he had laid the foundations of his nobler life. There was built there a Convent of his Order, and the faithful come together thither from all parts of Catalonia to honour him, and he is famous for divers signs and wonders.

THIRD NOCTURN.

Lessons from Luke xii. 35, with the Homily of St Gregory, (p. 460.) The last is read as one with the Eighth or omitted to make room for the

¹ It was only the fear of losing the price of their slaves that prevented the Muslims from impaling him. See his Life, which is very edifying, in Alban Butler, Aug. 31.

Ninth Lesson. (Of the Holy Abbat Giles.)

THE holy Abbat Giles was by birth an Athenian, and of Royal lineage. From his youth he showed ever such a love for sacred learning and for works of charity, that he seemed to care for nothing else. When his father and mother were dead, he bestowed his whole inheritance upon the poor. He took off even his own coat, to clothe a poor sick man withal, and the sick man was healed forthwith as soon as he put it on him. As Giles became famous for working miracles, he fled from glory among men, and betook him to Arles, [in France,] to the company of blessed Cæsarius. After the space of two years he departed thence, and went into the desert, for he lived in wonderful holiness for a long while upon the roots of herbs and the milk of an hind, which came to him at regular hours. This hind was chased one day by the King's hounds, and took refuge in Giles's cave. Thereby the King of France was moved earnestly to entreat of him that he would suffer a monastery to be built in the place where this cave was. At the instant desire of the King, he took the rule of this monastery, albeit himself unwilling, and discharged this duty wisely and godly for some years, until he passed away to heaven.¹

At Lauds a Commemoration is made of St Giles. Prayer, "O Lord, we beseech Thee, &c.," (p. 467.) Then of the Twelve Holy Brethren Martyrs. Prayer as at First Vespers.

MARTYROLOGY.

On the morrow we keep the feast of holy Stephen, King of Hungary, adorned with many graces from God,

who was the first to turn the Hungarians to believe in Christ, and who was received by the Virgin Mother of God into heaven upon the very day of her Assumption; but by the appointment of Pope Innocent XI. his feast is rather kept upon the 2nd day of September, whereon the Christian army, by the help of this holy King, wrested the strong fortress of Buda [from the Turks.]

Upon the same 2nd day of September, were born into the better life—

At Rome, the holy martyr Maxima, who confessed Christ along with holy Ansanus, in the persecution under the Emperor Diocletian, and was beaten to death with cudgels.

At Pamiers, in Gaul, [in the second century,] the holy martyr Antonine, whose relics are kept with great reverence in the church of Palencia in Spain.

Likewise the holy martyrs Diomedes, Julian, Philip, Eutychian, Hesychius, Leonides, Philadelphus, Menalippus, and Pantagapa, whereof some finished their testimony by fire, some by water, some by the sword, and some by the cross.

At Nicomedia, [in the persecution under the Emperor Diocletian,] the holy martyrs Zeno and his sons, Concordius and Theodore.

On the same day, [at Syracuse,] the holy brethren Evodius and Hermodogenes and their sister Callista, all martyrs.

Upon the same day is commemorated at Lyons, in Gaul, [in the fourth century,] the holy Confessor Justus, Bishop [of that see,] a man of wonderful holiness of life, gifted with the spirit of prophecy; he resigned his Bishopric, and withdrew himself into the desert of Egypt, along with Viator his Reader. There he led for some years a life bordering upon the

¹ As to the facts, or rather statements, regarding this Saint or Saints, which are very scanty, confused, and obscure, see Alban Butler, IX. Sept. 1.

life of Angels, and, when the worthy end of his labours came, departed hence to receive a crown of righteousness from the Lord. It was the 14th day of October, but it was upon the 2nd of September that his sacred body was brought to Lyons, along with the bones of his blessed servant Viator.

Also at Lyons, [in the fifth century,] was born into the better life the holy Confessor Elpidius, Bishop [of that see.]

In the March of Ancona, [in the fifth century,] at the town called by his name, which rejoices to own his sacred body, the holy Abbat Elpidius.

On Mount Soracte, the holy Abbat Nonnosus, who by his prayer moved a stone of great weight, and was famous for other wonders.

At Second Vespers a Commemoration is made of the following. Prayer from his Office.

SEPTEMBER 2.

St Stephen, [called "the Apostle,"] King of Hungary, Confessor.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (p. 453,) except the following.

Prayer throughout the Office.

GRANT unto Thy Church, we beseech Thee, O Almighty God, that even as Thy blessed Confessor Stephen, while he was a King upon earth, was her forwarder, so, now that he is a glorious Saint in heaven, he may be her defender. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Stephen [was the son of Geysa, fourth Duke of the Hungarians, and was born at Gran in the year 977.] He it was who first gave to Hungary the faith of Christ and the name of a kingdom. He obtained the Kingly crown from the Bishop of Rome, and being by command of the same anointed King, he made an offering of his kingdom to the Apostolic See. With wonderful devotion and bounty he founded divers godly houses at Rome, Jerusalem, and Constantinople, and in Hungary the Archbishoprick of Gran and ten other Sees. Toward the poor he had the same love and bounty. He greeted them as though they were Christ Himself, and never sent any one away sorrowing and empty. He spent vast sums in relieving their poverty, and also often parted among them with exceeding tenderness even the furniture of his house. Moreover it was his use to wash the feet of the poor with his own hands, and to go in the night, alone and unknown, to the hospitals, and to wait on them that lay there, and show them other deeds of kindness. It was the reward of these good works that, when the rest of his body decayed, his right hand remained uncorrupt.

Fifth Lesson.

HE passed almost whole nights in earnest prayer, and when totally rapt in the thought of heavenly things,

he sometimes became beside himself, and was seen to rise off the ground into the air. In more than one instance he strangely escaped through the power of prayer from rebellion, treason, and the onslaughts of mighty foes. He married Gisela of Bavaria, sister to the holy Emperor Henry, and begat on her Emeric, whom he trained up in such manners and godliness, as are shown by his also becoming a Saint. To carry on the business of his kingdom, he gathered together from all quarters the most learned and godly men, and took nothing in hand without their advice. Meanwhile he entreated of God by the most lowly supplications, offered up in sack-cloth and ashes, that, before he departed this life, he might see all Hungary Catholic. On account of his excellent zeal for the spread of the Faith he is called the Apostle of that nation, and the Bishop of Rome gave to him and to his successors the right to have a Cross carried before them.

Sixth Lesson.

HE had a burning zeal to honour the Mother of God. He built a very great Church in her honour, and made her Patroness of Hungary. In return, the same Virgin received him into heaven, [in the year 1038,] upon the day of her own Assumption, which the Hungarians, by the example of the holy King, call "the Great Lady's Day." His hallowed body yielded the sweetest savour, and reeked with an heavenly liquid, and amid many and divers wonders it was removed by command of the Bishop of Rome into a more noble place, and more honourably buried. Pope Innocent XI. ordered his Feast to be held upon the 2nd day of September, on account of the famous victory over the Turks which was gained upon this day, [in the year

1686,] when the army of Leopold I., Emperor (elect) of the Romans, and King of Hungary, wrested from them, by the help of God, the city of Buda.

THIRD NOCTURN.

Lessons from Luke xix. 13, with the Homily of St Ambrose, (p. 856.)

MARTYROLOGY.

On the morrow is commemorated at Rome the holy Virgin Serapia. Under the Emperor Hadrian she was given over to two young rakes, but they could not deflower her. Neither could she afterwards be burnt with torches, wherefore, by the command of the judge Berillus, she was cudgelled and then beheaded with the sword. She suffered upon the 29th day of July, and was buried by blessed Sabina in her own sepulchre hard by the threshing-floor of Vindician. But the memory of her martyrdom is kept the most chiefly upon the 3rd day of September, when the stone coffin of Sabina and of herself was there set in order and adorned, and the place of prayer was meetly dedicated.

Upon the same 3rd day of September, were born into the better life—

At Corinth, holy Phœbe, of whom the blessed Apostle Paul doth make mention in writing unto the Romans.

At Aquileia, the holy Virgins, Euphemia, Dorothy, Thecla, and Erasma, all martyrs, who, after many torments, were slain with the sword under Nero, and were buried by holy Hermagoras.

At Capua, [in the persecution under the Emperor Diocletian,] the holy martyrs Aristæus, Bishop [of that see,] and the little lad Antonine.

At Nicomedia, the holy Virgin and martyr Basilissa, who, at nine years of age, in the persecution under the

Emperor Diocletian, by the power of God triumphed over stripes, fire, and wild beasts, under the President Alexander, and gave up her soul in prayer to God.

Likewise the holy martyrs Zeno and Chariton, whereof the one was cast into a vessel of molten lead and the other into a fiery furnace.

At Cordova, the holy martyr Sandalus, [who suffered in the persecution under the same Emperor Diocletian.]

Upon the same day, [in the seventh century,] the holy martyrs Aigulph, Abbat of Lerins, and the monks his Companions, who had their tongues cut out and their eyes put out, and were beheaded with the sword.

At Toul, in Lorraine, [in the fourth century,] the holy Confessor Mansuetus, Bishop [of that see.]

At Milan, [in the sixth century,] deceased holy Auxanus, Bishop [of that see.]

Upon the same day, [at the end of the sixth century,] the holy Stylite Simeon the Younger.

At Rome is commemorated the Ordination as Supreme Pontiff of that excellent man holy Gregory the Great; the compulsion which forced that burden upon him caused the rays of his holiness to shine through all the world, all the clearer in that they shone from an higher spot.

SEPTEMBER 3.

MARTYROLOGY.

Upon the 4th day of September is commemorated the death of the holy Law-giver and Prophet Moses, upon Mount Nebo, in the land of Moab.

Upon the same 4th day of September, were born into the better life—

At Ancyra, in Galatia, the three holy children Rufinus, Silvanus, and Vitalicus, all martyrs.

At Châlons, in Gaul, under the Emperor Antonine, the holy martyr Marcellus; he was bidden by Priscus the President to a sinful banquet, and, in his horror at such a feast, he boldly rebuked all them that were there for their serving of idols; wherefore the same President, with strange cruelty, caused him to be buried in the earth up to the girdle, where he remained for three days still giving praise to God, and then yielded up to Him his spirit without stain.

On the same day, the holy martyrs Magnus, Castus, and Maximus.

At Treves, [in the third century,] the holy martyr Marcellus, Bishop [of that see.]

On the same day holy Thamel, who had once been a priest of idols, and his Companions, all martyrs under the Emperor Hadrian.

Likewise the holy martyrs Theodore, Oceanus, Ammian, and Julian, who, under the Emperor Maximian, suffered martyrdom by having their feet cut off, and being then cast into a fire.

At Rimini, [in the fourth century,] the holy Deacon Marinus.

At Palermo, [in the year 1160,] the holy Rosalie, a Virgin of that city, sprung of the Imperial blood of Karl the Great, who for the love of Christ forsook her hereditary principality and her palace, and led an heavenly life alone upon the mountains and in caves of the earth.

At Naples, in Campania, holy Candida, who was the first to meet the holy Apostle Peter when he came to that city. She was baptized by him, and in the end she fell asleep in an holy death. There also, [in the sixth century,] holy Candida, called the Younger, famous for miracles.

At Viterbo, [in the year 1252,] the blessed Virgin Rose, [of the Third Order of Friars Minor.]

The Additional Services.

NOTE.—None of these Services are ever binding upon persons bound to recite the Office, except that for the Dead on All Souls' Day, and the Litany (without the Penitential Psalms) on St Mark's Day, and the three Rogation Days.¹

The Little Office of the Blessed Virgin Mary.

This Office is added to the Church Office every day, except (1) those on which Nine Lessons are read, and (2) Saturdays upon which her Office is said as a Simple; upon all which days it is omitted from the First Vespers inclusive. When it is said in Choir, Mattins and Lauds are said before the Mattins and Lauds of the Day, and the Vespers before Vespers. Prime is said just before the Martyrology is read. Terce, Sext, None, and Compline are said after the Terce, Sext, None, and Compline of the day, respectively. Out of Choir it is said whenever the reciter chooses.

If it is said apart from the Church Office, the Angelic Salutation is said inaudibly before each Office, except Lauds. None of the Antiphons are ever doubled.

The Office varies according as it be (1) Ordinary, (2) In Advent, (3) Between Christmas and Candlemas, and (4) In Paschal-time.

ORDINARY.

VESPERS.

Make haste, &c., as usual, continuing the same as on a Semi-double Feast of the Blessed Virgin, till the end of the Hymn.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Antiphon at the Song of the Blessed Virgin. Blessed Mother and inviolate Maiden! * glorious Queen of the world! Plead for us with the Lord!

Then:

Kyrie eleison.

Answer. Christe eleison.

Kyrie eleison.

Verse. O Lord, hear my prayer.

Answer. And let my cry come unto Thee.

¹ Nevertheless, in some Churches the custom exists, and in some there are foundations for saying the Little Office of the Blessed Virgin, or the Office of the Dead every day or on certain days, irrespective of what the Church Office may be, and such has also been the practice of some Saints.

Let us pray.

Grant, we beseech Thee, &c., (*as in the full Office, p. 487, with the short ending, Through Christ our Lord.*)

Then the following Commemoration of the Saints.

Antiphon. O all ye holy children of God, be pleased to pray for our salvation and the salvation of all men.

Verse. Be glad in the LORD, and rejoice, ye righteous.

Answer. And shout for joy, all ye that are upright in heart.

Let us pray.

BE Thou, O Lord, the Shield of Thy people, and cover with Thine everlasting Arm those who trust in the help of Thine Apostles Peter and Paul, and the others Thine Apostles.

We pray Thee, O Lord, that all Thine holy children may in all places succour us, and that as we call to mind their worthy acts, so we may feel the comfort of their friendship.

Grant Thou also peace in our days, and keep Thy Church ever clean purged of all iniquity.

Order Thou also our footsteps, our deeds, and our wills, and the footsteps, the deeds, and the wills of all Thy servants, in the straight path that leadeth unto salvation in Thee.

Reward with eternal life all them who do us good.

And grant eternal rest unto all the faithful departed.

Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

¹ *I.e.*, "They furrowed my back with stripes as the ground is furrowed with the plough." Gesenius.

COMPLINE.

Turn us, &c., *as in the Church Office, but the Psalms, (which are said without any Antiphon,) are*

Psalm CXXVIII.

[Intituled "A Song of Degrees."]

MANY a time have they warred against me from my youth—
* may Israël now say:—

Many a time have they warred against me from my youth: * yet they have not prevailed against me.

¹ The ploughers ploughed upon my back: * they made long their furrows.

The LORD is righteous, He hath broken the necks of the wicked. *
Let them all be confounded and turned back that hate Zion.

Let them be as the grass upon the house-tops, * which withereth before it is plucked up:

Wherewith the mower filleth not his hand, * nor he that bindeth sheaves his bosom.

Neither do they that go by say: The blessing of the LORD be upon you! * we bless you in the name of the LORD!

Psalm CXXIX.

[Intituled "A Song of Degrees." The meaning of this title is not certain. The Psalms so called may perhaps, like the "Graduals" of the Roman Liturgy, be "step-songs," intended to be sung during processions, Liturgical or of pilgrims.]

OUT of the depths have I cried unto Thee, O LORD! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O LORD, who shall stand?

But there is forgiveness with Thee:

* because of Thy law, I wait for Thee,
O LORD!

My soul waiteth on His word: *
my soul hopeth in the Lord.

From the morning watch even until
night * let Israël hope in the LORD:

For with the LORD there is mercy,
* and with Him is plenteous redemption.

And He shall redeem Israël, * from
all his iniquities.

Glory be to the Father, and to the
Son, and to the Holy Ghost.

As it was in the beginning, is now,
and ever shall be, world without end.
Amen.

Psalm CXXX.

[Intituled "A Song of Degrees," to which
the Hebrew and the Vulgate, but not the
Targum or the LXX., add "of David."]

LORD, mine heart is not haughty, *
nor mine eyes lofty:

Neither do I exercise myself in
great matters, * or in wonderful
things that are above me.

If I have not thought lowly of my-
self— * (but lifted up my soul)—

Even as a child that is weaned
from his mother: * so be my soul
rewarded.

Let Israël hope in the LORD, *
from henceforth and for ever.

Hymn.¹

REMEMBER, O Creator Lord,
That in the Virgin's sacred womb
Thou wast conceived, and of her flesh
Didst our mortality assume.

Mother of grace, O Mary blest,
To thee, sweet fount of love, we fly;
Shield us through life, and take us hence
To thy dear bosom when we die.

O JESU, born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally. Amen.

Chapter. (Ecclus. xxiv. 24.)

I AM the mother of fair love, and
fear, and knowledge, and holy
hope.

Answer. Thanks be to God.

Versé. Pray for us, O holy Mother
of God.

Answer. That we may be made
worthy of the promises of Christ.

Antiphon. We take refuge under
Thy protection.

Song of Simeon. Lord, now lettest
Thou Thy servant, &c., (*p.* 209.)

Antiphon. We take refuge under
Thy protection, O holy Mother of
God! Despise not our supplications
in our need, but deliver us alway from
all dangers, O Virgin, glorious and
blessed!

Kyrie eleison.

Answer. Christe eleison.

Kyrie eleison.

Versé. Hear my prayer, O LORD.

Answer. And let my cry come
unto Thee.

Let us pray.

LORD, we pray Thee, that the
glorious intercession of Mary,
blessed, and glorious, and everlast-
ingly Virgin, may shield us and bring
us on toward eternal life. Through
our Lord JESUS Christ Thy Son, Who
liveth and reigneth with Thee, in the
unity of the Holy Ghost, one God,
world without end. *Amen.*

MATTINS.

O LORD, open Thou my lips, &c.,
as in the full Office, only with this

Invitatory. Hail, Mary, full of
grace. * The Lord is with Thee!

¹ Translation by the late Rev. E. Caswall.

Only one Nocturn is said. On Mondays and Thursdays, it is the First from the full Office; on Tuesdays and Fridays, the Second; and, on Wednesdays and Saturdays, the Third. Then:

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Our Father, &c. And lead us not into temptation.

Answer. But deliver us from evil.

Absolution.

By the prayers of the Blessed Mary, always a Virgin, and by the prayers of all His Saints, and for her sake and for their sakes, may the Lord lead us unto the kingdom of heaven.

Answer. Amen.

First Blessing.

Bless us, Mary, Maiden mild,
Bless us, JESUS, Mary's Child.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xxiv. 11.)

WITH all these I sought rest, but I shall abide in the inheritance of the Lord. So the Creator of all things gave me a commandment, and said unto me, even He that made me rested in my tabernacle, and said unto me, Let thy dwelling be in Jacob, and thine inheritance in Israël, and strike thou thy roots amid My chosen people.

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

First Responsory.

O how holy and how spotless is thy virginity! I am too dull to praise thee; for thou hast borne in thy

breast Him Whom the heavens cannot contain.

Verse. Blessed art thou among women, and blessed is the fruit of thy womb.

Answer. For thou hast borne in thy breast Him Whom the heavens cannot contain.

Second Blessing.

With the Lord Who sprang of thee,
Maid of maidens, plead for me.

Second Lesson.

AND so was I established in Zion, and likewise in the Holy City was I given to rest, and in Jerusalem was my power. And I took root among the honourable people, even in the portion of my God, as His own inheritance, and mine abiding was in the full assembly of the Saints.

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Second Responsory.

Blessed art thou, O Virgin Mary, who hast carried the Lord, the Maker of the world. Thou hast borne Him Who created thee, and thou abidest a virgin for ever.

Verse. Hail, Mary, full of grace. The Lord is with thee.

Answer. Thou hast borne Him Who created thee, and thou abidest a virgin for ever.

Third Blessing.

He to Whom His mother prays,
Grant us blessing all our days.

Third Lesson.

I WAS exalted like a cedar in Lebanon, and as a cypress-tree upon Mount Zion. I was exalted like

a palm-tree in Kadesh, and as a rose-plant in Jericho, as a fair olive-tree in the plains, and grew up as a plane-tree beside the water in the broad ways. I gave a sweet smell like cinnamon and aromatic balm; I yielded a pleasant odour like the best myrrh.

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Third Responsory.

O holy Virgin Mary, happy indeed art thou, and right worthy of all praise, for out of thee rose the Sun of righteousness, even Christ our God.

Verse. Pray for the people, plead for the clergy, make intercession for all women vowed to God. Let all that are making this holy memorial of thee feel the might of thine assistance.

Answer. For out of thee rose the Sun of righteousness, even Christ our God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Even Christ our God.

LAUDS.

First Antiphon. Mary hath been taken to heaven; * the Angels rejoice; they praise and bless the Lord.

Second Antiphon. The Virgin Mary hath been taken into the chamber on high, * where the King of kings sitteth on a throne amid the stars.

Third Antiphon. We run after thee, on the scent of thy perfumes—* the virgins love thee heartily.

Fourth Antiphon. Blessed of the Lord art thou, O daughter, * for by thee we have been given to eat of the fruit [of the tree] of Life.

Fifth Antiphon. Fair and comely art thou, O daughter of Jerusalem, * terrible as a fenced camp set in battle array.

Chapter. (Cant. vi. 8.)

THE daughters of Zion saw her, and called her blessed; the queens also, and they praised her.

Hymn. O glorious Virgin, &c., (*p.* 486.)

Verse. Blessed art thou among women.

Answer. And blessed is the Fruit of thy womb.

Antiphon at the Song of Zacharias. O Blessed Mary, * Mother of God, Virgin for ever, temple of the Lord, sanctuary of the Holy Ghost, thou, without any ensample before thee, didst make thyself well-pleasing in the sight of our Lord JESUS Christ—pray for the people, plead for the clergy, make intercession for all women vowed to God.

Then:

Kyrie eleison.

Answer. Christe eleison.

Kyrie eleison.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

O GOD, Who didst will that Thy Word should, by the message of an Angel, take flesh in the womb of the Blessed Virgin Mary, grant unto us, we beseech Thee, that all we who do believe her to be in very deed the Mother of God, may be holpen by her prayers in Thy sight. Through the same Christ our Lord.

Then the Commemoration of the Saints, as at Vespers.

PRIME.

Make haste, &c., as in the Church Office.

Hymn as at Compline.

Antiphon. Mary is taken, &c.,
(*First Antiphon at Lauds.*)

Psalm LIII.

[The superscription of this Psalm, after some words which are probably a musical direction, proceeds "[A Psalm] of David, when the Ziphim came and said to Saul, Doth not David hide himself with us?" This was during the same period of his life in the South in which he composed Ps. lxii. The Ziphim, or peasantry of the neighbourhood of Ziph, betrayed him twice to Saul, and both times, especially the first, he was in imminent peril. 1 Kings (Sam.) xxiii. 19-29, xxvi.]

SAVE me, O God, in Thy Name,
* and judge me in Thy power.

Hear my prayer, O God: * give ear to the words of my mouth.

For strangers are risen up against me, and oppressors seek after my soul: * and have not set God before them.¹

Behold God is mine Helper: * and the Lord upholdeth my soul.

Reward Thou evil unto mine enemies: * and cut them off in Thy truth.

I will freely sacrifice unto Thee: * and praise Thy Name, O LORD, for it is good.

For Thou hast delivered me out of all trouble: * and mine eye hath seen [his desire upon] mine enemies.

Psalm LXXXIV.

[Intituled "A Psalm of the sons of Korah," with the usual (now uncertain) superscription.]

LORD, Thou hast been favourable unto Thy land: * Thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of Thy people: * Thou hast covered all their sins.¹

Thou hast taken away all Thy wrath: * Thou hast turned Thyself from the fierceness of Thine anger.

Turn us, O God of our salvation, * and cause Thine anger towards us to cease.

Wilt Thou be angry with us for ever? * wilt Thou draw out Thine anger to all generations?

O God, Thou shalt again quicken us: * and Thy people shall rejoice in Thee.

Show us Thy mercy, O LORD! * and grant us Thy salvation.

I will hear what the LORD God will speak in me: * for He will speak peace unto His people,

And to His saints, * and unto them that are changed in heart.

Surely His salvation is nigh them that fear Him, * that glory may dwell in our land.

Mercy and truth have met together: * righteousness and peace have kissed each other.

Truth hath sprung out of the earth: * and righteousness hath looked down from heaven.

Yea, the LORD shall give that which is good: * and our land shall yield her increase.

Righteousness shall go before Him: * and shall set His footsteps in the way.

Psalm CXVI.

O PRAISE the LORD, all ye nations: * praise Him, all ye people.

For His merciful kindness is great toward us: * and the truth of the LORD endureth for ever.

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

After the repetition of the Antiphon the Office proceeds thus :

Chapter. (Cant. vi. 9.)

WHO is she that cometh forth like the rising dawn, fair as the moon, clear as the sun, terrible as a fenced camp set in battle array?

Answer. Thanks be to God.

Verse. Holy Virgin, my praise by thee accepted be.

Answer. Give me strength against thine enemies.

Kyrie eleison.

And so on, as at Compline, but with the

Prayer.

O GOD, Who wast pleased to choose for Thy dwelling-place the maiden palace of Blessed Mary, grant, we beseech Thee, that her protection may shield us, and make us glad in her commemoration. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. Amen.

TERCE.

Make haste, &c., *as in the Church Office.*

Hymn as at Compline.

Antiphon. The Virgin Mary, &c., (*Second Antiphon at Lauds.*)

Psalm CXIX.

[This is the first of the "Songs of Degrees," or "Gradual Psalms." See note to Ps. cxxix., p. 91.]

I IN my distress I cried unto the LORD, * and He heard me.

Deliver my soul, O LORD, from lying lips, * and from a deceitful tongue.

¹ Properly "Black-skin." This was the name of a son of Ishmaël, and of an Arabian tribe sprung from him.

What shall be given unto thee, or what shall be done unto thee, * thou false tongue?

Sharp arrows of the mighty, * with hot burning coals.

Woe is me! that my sojourn is long: I dwell with the dwellers of Kedar.¹ * My soul hath long dwelt as an exile

With them that hate peace. I was peaceable: * when I spoke unto them, they fought against me without a cause.

Psalm CXX.

[Also a Song of Degrees.]

I WILL lift up mine eyes unto the hills, * from whence cometh mine help.

Mine help cometh from the LORD, * Who made heaven and earth.

He will not suffer thy feet to be moved: * He That keepeth thee will not slumber.

Behold, He That keepeth Israël shall neither slumber nor sleep.

The LORD is thy keeper: the LORD is thy shade * upon thy right hand.

The sun shall not smite thee by day, * nor the moon by night.

The LORD shall keep thee from all evil: * the Lord shall keep thy soul.

The LORD shall keep thy coming in and thy going out, * from this time forth and for evermore.

Psalm CXXI.

[Intituled "A Song of Degrees, of David."]

I WAS glad when they said unto me: * Let us go into the house of the LORD.

Our feet have been wont to stand * within thy gates, O Jerusalem!

Jerusalem is builded as a city *
that is compact together :

Whither the tribes go up, the tribes
of the LORD, * the testimony of Is-
raël, to give thanks unto the name of
the LORD.

For there are set thrones for judg-
ment, * the thrones for the house of
David.

Pray for the peace of Jerusalem : *
they shall prosper that love thee.

Peace be within thy walls, * and
prosperity within thy palaces.

For my brethren and companions'
sakes, * I will now say—Peace be
within thee !

Because of the house of the
LORD our God, * I will seek
thy good.

Chapter. (Ecclus. xxiv. 15.)

AND so I was established in Zion,
and likewise in the holy city
was I given to rest, and in Jerusalem
was my power.

Answer. Thanks be to God.

Verse. Grace is poured into thy
lips.

Answer. Therefore God hath
blessed thee for ever.

Kyrie eleison.

And so on.

Prayer.

O GOD, Who, by the fruitful vir-
ginity of the Blessed Mary,
hast given unto mankind the re-
wards of everlasting life ; grant,
we beseech Thee, that we may
continually feel the might of her
intercession through whom we have
worthily received the Author of our
life, our Lord JESUS Christ, Thy
Son, Who liveth and reigneth with
Thee, in the unity of the Holy
Ghost, one God, world without end.
Amen.

SEXT.

Make haste, &c., as in the Church
Office.

Hymn as at Compline.

Antiphon. We run after thee, &c.,
(*Third Antiphon at Lauds.*)

Psalm CXXII.

[Intituled "A Song of Degrees."]

UNTO Thee lift I up mine eyes,
* O Thou That dwellest in the
heavens !

Behold, as the eyes of servants *
look unto the hand of their masters,

As the eyes of a maiden unto the
hand of her mistress : * so our eyes
look unto the LORD our God, until
that He have mercy on us.

Have mercy upon us, O LORD, have
mercy upon us : * for we are exceed-
ingly filled with contempt.

Our soul is exceedingly filled * with
the scorning of those that are at ease,
and with the contempt of the proud.

Psalm CXXIII.

[Intituled "A Song of Degrees," to which
the Hebrew and the Targum add "of David,"
but this ascription of authorship does not
occur in the Vulgate or the LXX.]

IF it had not been the LORD Who
was on our side—now may Israël
say— * if it had not been the LORD
Who was on our side,

When men rose up against us : *
then they had swallowed us up quick,

When their wrath was kindled
against us : * then the waters had
overwhelmed us,

The stream had gone over our soul :
* then the overwhelming waters had
gone over our soul.

Blessed be the LORD, * Who hath
not given us as a prey to their teeth.

Our soul is escaped as a bird * out
of the snare of the fowlers :

The snare is broken, * and we are escaped.

Our help is in the name of the LORD, * Who made heaven and earth.

Psalm CXXIV.

[Intituled "A Song of Degrees."]

THEY that trust in the LORD shall be as Mount Zion: * he that dwelleth in Jerusalem shall never be moved.

The mountains are round about Jerusalem, * and the LORD is round about His people, from henceforth, and for ever.

For the Lord will not suffer the rod of the wicked to rest upon the lot of the righteous: * lest the righteous put forth their hands into iniquity.

Do good, O LORD, to the good, * and to them that are upright in their hearts.

As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: * peace be upon Israël!

Chapter. (Ecclus. xxiv. 16.)

AND I took root among the honourable people, even in the portion of my God, as His own inheritance, and mine abiding was in the full assembly of the Saints.

Answer. Thanks be to God.

Vers. Blessed art thou among women.

Answer. And blessed is the Fruit of thy womb.

Kyrie eleison.

And so on as at the other Hours.

Prayer.

MOST merciful God, grant, we beseech Thee, a succour unto the frailty of our nature, that as we keep ever alive the memory of the holy Mother of God, so by the

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help of her intercession we may be raised up from the bondage of our sins. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

NONE.

Make haste, &c., *as in the Church Office.*

Hymn as at Compline.

Antiphon. Fair and comely, &c. (*Fifth Antiphon at Lauds.*)

Psalm CXXV.

[Intituled "A Song of Degrees."]

WHEN the LORD turned again the captivity of Zion, * we were like them that come again from sickness.

Then was our mouth filled with laughter, * and our tongue with singing.

Then said they among the heathen: * The LORD hath done great things for them.

The LORD hath done great things for us: * whereof we are glad.

Turn again our captivity, O LORD, * as the streams in the south.

They that sow in tears * shall reap in joy.

They go forth weeping, * sowing their seed;

They shall doubtless come again with rejoicing, * bringing their sheaves with them.

Psalm CXXVI.

[Intituled "A Song of Degrees, of Solomon." The LXX, omits the ascription to Solomon.]

EXCEPT the LORD build the house, * they labour in vain that build it:

Except the LORD keep the city, * the watchman waketh but in vain.

It is vain for you to rise up early, * rise up when ye are rested, ye that eat the bread of sorrow :

For He giveth His beloved sleep. Lo, children are an heritage of the LORD, * the fruit of the womb is His reward.

As arrows are in the hand of a mighty man, * so are the children of the out-cast.

Happy is the man that hath his desire satisfied with them : * he shall not be ashamed when he speaketh with his enemies in the gate.

Psalm CXXVII.

[Intituled "A Song of Degrees."]

BLESSED is every one that feareth the LORD, * that walketh in His ways.

For thou shalt eat the labour of thine hands : * happy shalt thou be and it shall be well with thee.

Thy wife shall be as a fruitful vine * on the sides of thine house :

Thy children like olive plants * round about thy table.

Behold, that thus shall the man be blessed * that feareth the LORD.

The LORD bless thee out of Zion :

* and mayest thou see the good of Jerusalem all the days of thy life.

Yea, mayest thou see thy children's children, * and peace upon Israël.

Chapter. (Ecclus. xxiv. 19.)

IN the broad ways I gave a sweet smell like cinnamon and aromatic balm ; I yielded a pleasant odour like the best myrrh.

Answer. Thanks be to God.

Vers. After thy delivery thou still remainest a Virgin undefiled.

Answer. Mother of God, pray for us.

Kyrie eleison.

And so on as at the other Hours.

Prayer.

O LORD, we beseech Thee, forgive the transgressions of Thy servants, and, forasmuch as by our own deeds we cannot please Thee, may we find safety through the prayers of the Mother of Thy Son and our Lord. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The Office for the Dead.

This Office is said upon the first day of the Month upon which Nine Lessons are not read. When it is said in Choir, Vespers are said after the Vespers of the day, and the Dirge after Lauds the next morning, unless the custom of the particular Church be otherwise. Out of Choir it is said whenever the reciter chooses.

VESPERS.

The Antiphons are doubled if three Nocturns are to be said in the Dirge.

The Service begins absolutely with the First Antiphon, as follows.

First Antiphon. I will walk before the Lord * in the land of the living.

Psalm CXIV.

[The Vulgate and the LXX. prefix "Alleluia."]

I AM well pleased, because the LORD hath heard * the voice of my supplication :

Because He hath inclined His ear unto me, * therefore will I call upon Him all my days.

The sorrows of death compassed me : * and the straits of hell found me :

Sorrow and trouble did I find. * Then called I upon the name of the LORD :

O LORD, deliver my soul. * Gracious is the LORD, and righteous : yea, our God is merciful.

The LORD preserveth the simple : * I was brought low and He helped me.

Return unto thy rest, O my soul : * for the LORD hath dealt bountifully with thee.

For He hath delivered my soul from death, * mine eyes from tears, and my feet from falling.

I will walk before the LORD * in the land of the living.

At the end of this and all the other Psalms and Canticles throughout the whole Office of the Dead, "Glory be to the Father, &c.," is not said, but instead,

O Lord, grant them eternal rest, and let the everlasting light shine upon them !

Second Antiphon. Woe is me ! O Lord, * that my sojourn is long.

Psalm CXIX.

[This is the first of the "Songs of Degrees," or "Gradual Psalms." See note to Ps. cxxix., below.]

IN my distress I cried unto the LORD, * and He heard me.

Deliver my soul, O LORD, from lying lips, * and from a deceitful tongue.

What shall be given unto thee, or what shall be done unto thee, * thou false tongue ?

Sharp arrows of the mighty, * with hot burning coals.

Woe is me ! that my sojourn is long : I dwell with the dwellers of Kedar. * My soul hath long dwelt as an exile

With them that hate peace. I was peaceable : * when I spoke unto them, they fought against me without a cause.

Third Antiphon. The LORD shall keep thee from all evil, * the Lord shall keep thy soul.

Psalm CXX.

[Also a Song of Degrees.]

I WILL lift up mine eyes unto the hills, * from whence cometh mine help.

Mine help cometh from the LORD, * Who made heaven and earth.

He will not suffer thy feet to be moved : * He That keepeth thee will not slumber.

Behold, He That keepeth Israël shall neither slumber nor sleep.

The LORD is thy keeper : the LORD is thy shade * upon thy right hand.

The sun shall not smite thee by day, * nor the moon by night.

The LORD shall keep thee from all evil : * the Lord shall keep thy soul.

The LORD shall keep thy coming in and thy going out, * from this time forth and for evermore.

Fourth Antiphon. If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand !

Psalm CXXIX.

[Intituled "A Song of Degrees." The meaning of this title is not certain. The Psalms so called may perhaps, like the "Graduals" of the Roman Liturgy, be "step-songs," intended to be sung during processions, Liturgical or of pilgrims.]

OUT of the depths have I cried unto Thee, O LORD ! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee :
* because of Thy Law, I wait for Thee, O LORD!

My soul waiteth on His word : *
my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD :

For with the LORD there is mercy,
* and with Him is plenteous redemption.

And He shall redeem Israël, *
from all his iniquities.

Fifth Antiphon. O Lord, forsake not * the works of Thine own hands.

Psalm CXXXVII.

[Intituled "Of David," to which the LXX. adds "of Haggai and Zechariah," the meaning apparently being that it was his composition, but that they made some special regulation as to its use.]

I WILL praise Thee, O Lord, with my whole heart : * because Thou hast heard the words of my mouth.

Before the Angels will I sing praise unto Thee. * I will worship toward Thine holy temple, and praise Thy Name.

For Thy loving-kindness, and for Thy truth : * for Thou hast magnified Thine holy Name above every name.

In whatsoever day I call upon Thee, answer me : * Thou wilt strengthen my soul exceedingly.

Let all the kings of the earth praise Thee, O LORD, * for they have heard all the words of Thy mouth.

Yea, let them sing of the ways of the LORD : * that great is the glory of the LORD.

For the LORD is high, yet hath He respect unto the lowly : * but the proud He knoweth from afar.

Though I walk in the midst of trouble Thou wilt revive me : * Thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall save me.

The LORD will give recompense on my behalf : * Thy mercy, O LORD, endureth for ever : forsake not the works of Thine own hands.

After the Fifth Antiphon, the Service proceeds directly, thus :—

Verse. ¹ I heard a voice from heaven, saying unto me :

Answer. Blessed are the dead which die in the Lord.

Antiphon. All that the Father giveth Me shall come to Me ; * and him that cometh to Me I will in no wise cast out.²

The Song of the Blessed Virgin.

After the Antiphon, all kneel down, and the Lord's Prayer is said silently, except the words "Our Father," and the termination,

And lead us not into temptation.

Answer. But deliver us from evil.

Then is said, except on the day of death or burial of the person or persons for whom the Office is being said,

Psalm CXLV.

[To this Psalm is prefixed "Alleluia." The Vulgate and the LXX. connect it with the names of Haggai and Zechariah.]

PRAISE the LORD, O my soul ; while I live will I praise the LORD : * I will sing praises unto my God while I have being.

Put not your trust in princes, * in the son of man, in whom is no help.

His breath goeth forth, and he re-

¹ Apoc. xiv. 13.

² John vi. 37.

turneth to his earth: * in that very day their thoughts perish.

Happy is he that hath the God of Jacob for his help, his hope is in the LORD his God: * Who made heaven and earth, the sea, and all that therein is:

Who keepeth truth for ever. Who executeth judgment for the oppressed: * Who giveth food to the hungry.

The LORD looseth the prisoners: * the LORD openeth the eyes of the blind:

The LORD raiseth them that are bowed down: * the LORD loveth the righteous:

The LORD preserveth the strangers; He defendeth the fatherless and widow: * but the way of the wicked He will turn aside.

The LORD shall reign for ever! even thy God, O Zion, * unto all generations!

At the end is said, O Lord, grant them eternal rest, and let the everlasting light shine upon them!

Verse. From the gates of the grave.

Answer. Deliver their souls, O Lord!

Verse. May they rest in peace.

Answer. Amen.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

Then follow one or more of the Prayers hereafter given, and then:

Verse. O Lord, grant them eternal rest.

Answer. And let the everlasting light shine upon them.

Verse. May they rest in peace.

Answer. Amen.

Thus absolutely ends the Office.

DIFFERENT PRAYERS FOR THE DEAD.

1. *For all the Faithful Departed, at other times than All Souls' Day.*

O GOD, Who in the ranks of the Apostolic Priesthood hast caused some of Thy servants to stand in high places, some as Bishops, and some as Priests, grant, we beseech Thee, that they may be joined unto such company in everlasting blessedness.

O GOD, Who forgivest iniquity, and wouldest that all men should be saved, we beseech Thee to grant in the tenderness of Thy mercy that all the members of our congregation, all our kinsfolk, and all who have done us good, who have departed from this world, and for whom the Blessed Mary and all Thine holy ones do plead with Thee, may be joined unto the company of the same in everlasting blessedness.

O GOD, Who art Thyself at once the Maker and the Redeemer of all Thy faithful ones, grant unto the souls of Thy servants and handmaids remission of all their sins, making of our entreaties unto our Great Father a mean whereby they may have that forgiveness which they have ever hoped for. Who livest and reignest for ever and ever. *Amen.*

2. *On the Day of Burial.*

LORD, we pray Thee to absolve the soul of Thy servant (or, Thine handmaid) *N. (here express the name)* who hath died unto the world, that he (or, she) may live unto Thee. And whereinsoever while he (or, she) walked among men he (or, she) hath transgressed through the weakness of the flesh, do Thou in the exceeding tenderness of Thy mercy forgive and put away. Through our

Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

3. *At the Year's-Mind.*

O LORD God, Who art the Great Pardoners, grant rest and refreshment, peace and blessing, light and glory, unto the souls of Thy men-servants and Thy maid-servants, (*or, the soul of Thy servant, or, of Thine handmaid,*) whose Year's-Mind we are keeping. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

4. *For a deceased Pope.*

O GOD, by Whose inscrutable appointment Thy servant *N.* (*here express his name*) was called to a place in the line of the Chief Bishops; O God, Who didst thereby lay upon him the duty of being Lieutenant on earth for Thine Only-begotten Son; O God, grant unto him now, we beseech Thee, a place among Thine holy Bishops, who are entered into everlasting blessedness. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

5. *For a deceased Priest or Bishop.*

O GOD, Who in the ranks of the Apostolic Priesthood hast caused Thy servant *N.* (*here express his name*) to stand before Thee in the high place of a Bishop (*or Priest*), grant, we beseech Thee, that he may be joined unto the company of such in everlasting blessedness. Through our Lord JESUS Christ Thy Son, Who

liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

If the deceased were a Cardinal, his dignity is expressed in the Prayer, thus: "the high place of a Cardinal Bishop," or "of a Cardinal Priest."

6. *For deceased Parents.*

O GOD, Who hast commanded us to honour our father and mother, look in the pitifulness of Thy mercy upon the souls of my father and mother, (*or, the soul of my father, or, the soul of my mother,*) and forgive them their trespasses, (*or, him his trespasses, or, her her trespasses,*) and grant unto me the joy of seeing them (*or, him, or, her,*) again in the glorious light of everlasting life. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

The above Prayer is altered to suit circumstances, as where several children join in prayer for a parent, or a company of persons for the parents of all, "our" and "us," instead of "my" and "me."

7. *For deceased Brethren, Comrades, Friends, Kinsfolk, or Benefactors, is said the Prayer, "O God, Who forgiveest iniquity, &c.," (under 1,) with the necessary alterations.*

8. *For a Man.*

O LORD, incline Thine ear unto the prayers whereby we humbly call upon Thee to show mercy unto the soul of Thy servant *N.* (*here express the name*) which it hath pleased Thee to call out of this world, that it may please Thee also to set him in a place of peace and light, and give him a part with Thy Saints. Through

our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

If the deceased were a Cardinal Deacon, is said "Thy servant the Cardinal Deacon N."

9. *For a Woman.*

LORD, we beseech Thee in the tenderness of Thy great mercy, to have pity upon the soul of Thine handmaid *N.* (*here express her name*), purge her from all defilements whereby in this dying body she hath been befouled, and give her inheritance in everlasting salvation. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

THE DIRGE.

When three Nocturns are said the Antiphons throughout the Office are doubled, and the Office commences with Ps. xciv., and an Invitatory. Otherwise it begins with the First Antiphon. If one Nocturn be said, the First is said on Mondays and Thursdays, the Second on Tuesdays and Fridays, and the Third on Wednesdays and Saturdays.

Invitatory. Unto the [Eternal] King all live.¹ * O come, let us worship Him!

O Lord, grant them eternal rest, and let the everlasting light shine upon them!

FIRST NOCTURN.

First Antiphon. Make my way straight before Thy face, * O Lord my God.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto my words, O LORD, * consider my supplication.

Hearken unto the voice of my cry, * my King and my God!

For unto Thee will I pray. * O LORD, in the morning Thou shalt hear my voice:

In the morning will I stand before Thee and look up. * For Thou art not a God that hath pleasure in wickedness:

Neither shall the evil dwell with Thee, * nor the unrighteous stand in Thy sight:

Thou hatest all workers of iniquity. * Thou shalt destroy all them that speak leasing:

The LORD abhorreth the bloody and deceitful man. * But as for me, in the multitude of Thy mercy

I will come into Thine house: * I will worship toward Thine holy temple in Thy fear.

Lead me, O LORD, in Thy righteousness, * because of mine enemies; make my way straight before Thy face.

For there is no faithfulness in their mouth: * their inward part is very wickedness.

Their throat is an open sepulchre; they flatter with their tongue. * Judge Thou them, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, * for they have rebelled against Thee, O Lord!

And let all those that put their trust in Thee, rejoice: * let them ever shout for joy, because Thou dwellest in them:

Let them also that love Thy Name

¹ Luke xx. 38.

be joyful in Thee. * For Thou wilt bless the righteous.

O LORD, Thou hast compassed us * with Thy favour as with a shield.

Second Antiphon. Return, O LORD, deliver my soul: * O save me for Thy mercy's sake!

Psalm VI.

[Intituled "A Psalm of David." The title also contains directions, probably musical, the meaning of which is now uncertain.]

O LORD, rebuke me not in Thine anger: * neither chasten me in Thine hot displeasure.

Have mercy upon me, O LORD, for I am weak: * O LORD, heal me, for my bones are shaken.

My soul also is sore vexed: * but Thou, O LORD, how long?

Return, O LORD, deliver my soul: * O save me for Thy mercy's sake.

For in death there is no one that remembereth Thee: * and in the grave who shall give Thee thanks?

I am weary with my groaning, every night I wash my bed: * I water my couch with my tears.

Mine eye is grown dim because of grief: * I am waxen old because of all mine enemies.

Depart from me, all ye workers of iniquity: * for the LORD hath heard the voice of my weeping.

The LORD hath heard my supplication: * the LORD hath received my prayer.

Let all mine enemies be ashamed and sore vexed: * let them return and be ashamed suddenly.

Third Antiphon. Lest he tear my soul like a lion, * while there is none to deliver, or to save.

Psalm VII.

[Intituled "An Hymn of David, which he sang unto the LORD concerning the words of Cush the Benjamite." This Cush is supposed to be the same as Shimel, whose cursing of David is narrated in 2 Kings (Sam.) xvi. 7, 8, or else a nickname for Saul.]

O LORD my God, in Thee do I take refuge: * save me from all them that persecute me, and deliver me.

Lest he tear my soul like a lion, * while there is none to deliver, or to save.

O LORD my God, if I have done this, * if there be iniquity in mine hands;

If I have requited with evil them that requited me [with good], * may I then flee empty before mine enemies.

Let the enemy persecute my soul, and take it, yea, let him tread down my life upon the earth, * and lay mine honour in the dust.¹

Arise, O LORD, in Thine anger: * and lift up Thyself against the borders of mine enemies.

And awake for me, O Lord my God, according to the decree that Thou hast made: * so shall the congregation of the people compass Thee about.

For their sakes, therefore, return Thou on high: * the LORD judgeth the peoples.

Judge me, O LORD, according to my righteousness, * and according to mine integrity that is in me.

O let the wickedness of the wicked come to an end, and establish the just; * God trieth the hearts and reins.

Mine help is righteous, coming from the Lord, * Who saveth the upright in heart.

God is a righteous judge, strong and patient: * is He not provoked every day?

¹ SLH.

If ye turn not, He will whet His sword: * He hath bent His bow and made it ready.

And hath fitted thereon the instruments of death, * He hath ordained His arrows against the persecutors.

Behold, he travaileth with iniquity: * he hath conceived mischief, and brought forth falsehood.

He made a pit and digged it: * and is fallen into the ditch which he made.

His mischief shall return upon his own head: * and his iniquity shall come down upon his own pate.

I will praise the LORD according to His righteousness: * and will sing praise to the name of the LORD Most High.

Verse. From the gates of the grave

Answer. Deliver their souls, O Lord.

The Lord's Prayer is then said silently, and then is begun immediately the

First Lesson.¹

LORD! let me alone; for my days are vanity. What is man, that Thou shouldest magnify him? or that Thou shouldest set Thine heart upon him? Thou visitest him very early, and triest him suddenly. How long wilt Thou not depart from me, nor let me alone, till I swallow down my spittle? I have sinned; what shall I do unto Thee, O Thou Preserver of men? Why hast Thou set me as a mark against Thee, so that I am a burden to myself? Why dost Thou not pardon my transgression, and take away mine iniquity? Behold! now shall I sleep in the dust, and if Thou shalt seek me in the morning, I shall not be.

The Responsory is begun directly.

¹ Job vii. 16.

First Responsory.

I believe that my Redeemer liveth, and that I shall stand up from the earth at the latter day, and in my flesh shall I see God my Saviour.

Verse. Whom I shall see for myself, and mine eyes shall behold, and not another.

Answer. And in my flesh shall I see God my Saviour.

Second Lesson.²

MY soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul. I will say unto God: Do not condemn me; show me wherefore Thou judgest me thus. Doth it seem good unto Thee that Thou shouldest maltreat me, that Thou shouldest oppress the work of Thine hands, and help the counsel of the wicked? Hast Thou eyes of flesh? or seest Thou as man seeth? Are Thy days as the days of man? Are Thy years as the times of men, that Thou inquirest after mine iniquity, and searchest after my sin? Yet Thou knowest that I have done no wrong, but that there is none that can deliver out of Thine hand.

Second Responsory.

Thou Who didst call up Lazarus from the grave after that he had begun to stink!—do Thou, O Lord, grant them rest and a place of forgiveness.

Verse. Thou Who shalt come to judge the quick and dead, and the world by fire—

Answer. Do Thou, O Lord, grant them rest and a place of forgiveness.

² Job x. 1.

Third Lesson.

THINE hands have made me and fashioned me together round about; and dost Thou so suddenly destroy me? Remember, I beseech Thee, that Thou hast made me as the clay, and that Thou wilt bring me into the dust again. Hast Thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh; and hast fenced me with bones and sinews. Thou hast granted me life and favour, and Thy visitation hath preserved my spirit;

Third Responsory.

Lord, when Thou comest to judge the earth, where shall I hide myself from the face of Thy wrath? For I have sinned greatly in my life.

Verse. I dread my sins, I blush before Thee—

I see the Great Tribunal set!
In fear and terror I implore Thee,
Forgive when soul and Judge are met!

Answer. For I have sinned greatly in my life.

Verse. O Lord, grant them eternal rest, and let the everlasting light shine upon them.

Answer. For I have sinned greatly in my life.

SECOND NOCTURN.

First Antiphon. He maketh me to lie down * in green pastures.

Psalm XXII.

[Intituled a "Psalm of David."]

THE LORD is my Shepherd, I shall not want. * He maketh me to lie down in green pastures:

He leadeth me beside the still waters. * He restoreth my soul:

He leadeth me in the paths of righteousness, * for His Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: * for Thou art with me:

Thy rod and Thy staff * they comfort me.

Thou preparest a table before me, * in the presence of mine enemies:

Thou anointest mine head with oil: * and mine overflowing cup, O how goodly is it!

Surely Thy mercy shall follow me * all the days of my life:

And I will dwell in the house of the LORD * for ever.

Second Antiphon. Lord, remember not the sins of my youth, * nor my transgressions.

Psalm XXIV.

[Intituled "Of David." This Psalm is A B C Darian.]

UNTO Thee, O LORD, do I lift up my soul: * O my God, I trust in Thee, let me not be ashamed.

Neither let mine enemies triumph over me: * for none that wait on Thee shall be ashamed:

Let them be ashamed that transgress * without cause.

Show me Thy ways, O LORD, * and teach me Thy paths.

Lead me in Thy truth and teach me; * for Thou art the God of my salvation: and on Thee do I wait all the day.

Remember, O LORD, Thy tender mercies, * and Thy loving-kindnesses, which have been ever of old.

Remember not the sins of my youth, * nor my transgressions:

According to Thy mercy remember Thou me, * for Thy goodness' sake, O LORD.

Good and upright is the LORD; * therefore will He teach sinners in the way.

The meek will He guide in judgment : * the meek will He teach His way.

All the paths of the LORD are mercy and truth, * unto such as keep His covenant and His testimonies.

For Thy Name's sake, O LORD, pardon mine iniquity ; * for it is great.

What man is he that feareth the LORD ? * him shall He teach in the way that He shall choose.

His soul shall dwell at ease : * and his seed shall inherit the earth.

The LORD is a strong rock unto them that fear Him : * and His covenant shall be made known to them.

Mine eyes are ever toward the LORD : * for He shall pluck my feet out of the net.

Turn Thee unto me, and have mercy upon me, * for I am desolate and afflicted.

The troubles of mine heart are enlarged : * O bring me out of my distresses.

Look upon mine affliction and my pain : * and forgive all my sins.

Consider mine enemies, for they are many : * and they hate me with cruel hatred.

O keep my soul, and deliver me : * let me not be ashamed, for I put my trust in Thee.

The undefiled and the upright cleave to me : * for I wait on Thee.

Redeem Israël, O God, * out of all his troubles !

Third Antiphon. I believe that I shall yet see the goodness of the LORD * in the land of the living.

Psalm XXVI.

[Intituled "Of David." The Vulgate and the LXX. add "before his anointing." See 2 Kings (Sam.) ii. 4. Monday, fifth week after Pentecost.]

THE LORD is my light and my salvation : * whom shall I fear ?

The LORD is the defence of my life : * of whom shall I be afraid ?

When the evil-doers come upon me, * to eat up my flesh,

Mine enemies that trouble me, * they stumble and fall.

Though an host should encamp against me, * mine heart shall not fear.

Though war should rise against me, * in this will I be confident.

One thing have I desired of the LORD, that will I seek after, * that I may dwell in the house of the LORD all the days of my life,

To behold the beauty of the LORD, * and to visit His temple.

For He hath hidden me in His pavilion : * in the secret of His tabernacle hath He hidden me in the day of trouble.

He hath set me up upon a rock : * and now hath He lifted up mine head above mine enemies.

I will offer in His tabernacle the sacrifice of joy : * I will sing, yea, I will sing praises unto the LORD.

Hear, O LORD, when I cry with my voice : * have mercy on me and answer me.

My heart said unto Thee, My face hath sought Thee : * Thy face, LORD, will I seek.

Hide not Thy face far from me : * turn not away in anger from Thy servant.

Be Thou mine Helper, * neither leave me, nor forsake me, O God of my salvation.

When my father and my mother forsake me, * then the LORD taketh me up.

Teach me Thy way, O LORD : * and lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine enemies : * for false witnesses are risen up against me, and iniquity hath belied itself.

I believe that I shall yet see the goodness of the LORD * in the land of the living.

Wait on the LORD, be of good courage: * and thine heart shall be strengthened, wait, I say, on the LORD.

Verse. May the LORD set them with princes.

Answer. Even with the princes of His people.

Fourth Lesson.¹

ANSWER Thou me: how many are mine iniquities and sins? Make me to know my transgressions and offences. Wherefore hidest Thou Thy face, and holdest me for Thine enemy? Dost Thou show forth Thy power against a leaf driven to and fro by the wind? And wilt Thou pursue the dry stubble? For Thou writest bitter things against me, and art fain to consume me with the iniquities of my youth. Thou puttest my feet in the stocks, and lookest narrowly unto all my paths, and observest my footsteps, and as a rotten thing I am to be consumed, and as a garment that is moth-eaten.

Fourth Responsory.

Remember, O God, that my life is wind. The eye of him that hath seen me shall see me no more.

Verse. Out of the depths have I cried unto Thee, O LORD! Lord, hear my voice.

Answer. The eye of him that hath seen me shall see me no more.

Fifth Lesson.²

MAN that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is

cut down: he fleeth also as a shadow, and continueth not. And dost Thou think it worthy to open Thine eyes upon such an one, and to bring him into judgment with Thee? Who can bring a clean thing out of unclean seed? Is it not Thou Who alone art? The days of man are short, the number of his months is with Thee: Thou hast appointed his bounds that he cannot pass. Turn from him for a little while, that he may rest, till he shall accomplish, as an hireling, his day.

Fifth Responsory.

Woe is me, O Lord! for I have sinned greatly in my life. I am smitten: what shall I do? Whither shall I flee but unto Thee, O my God? Have mercy upon me, when Thou comest at the latter day.

Verse. My soul is sore vexed, but Thou, O LORD, help me.

Answer. Have mercy upon me, when Thou comest at the latter day.

Sixth Lesson.

O THAT Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past; that Thou wouldest appoint me a set time, and remember me. If a man die, shall he live again? All the days wherein I now toil, I am waiting till my change come. Thou shalt call, and I will answer Thee. Thou wilt stretch forth Thy right hand unto the work of Thine hands. Thou dost indeed number my steps, but be Thou merciful unto my sins.

Sixth Responsory.

Hold not my sins in remembrance, O Lord, when Thou comest to judge the world by fire.

¹ Job xiii. 22.

² Job xiv. 1.

Verse. Make my way straight before Thy face, O Lord my God.

Answer. When Thou comest to judge the world by fire.

Verse. O Lord, grant them eternal rest, and let the everlasting light shine upon them.

Answer. When Thou comest to judge the world by fire.

THIRD NOCTURN.

First Antiphon. Be pleased, O LORD, to deliver me: * O LORD, look upon me to help me.

Psalm XXXIX.

[Intituled "A Psalm of David" and with the same (now) uncertain superscription as Ps. xii.]

I WAITED patiently for the LORD,
* and He inclined unto me,

And heard my cry: * He brought me up also out of an horrible pit, and out of the miry clay.

And set my feet upon a rock; * and ordered my goings.

And He hath put a new song in my mouth, * even praise unto our God.

Many shall see it, and fear, * and shall trust in the LORD.

Blessed is that man whose trust is the Name of the LORD: * and who respecteth not pride and lying vanities.

Many, O LORD my God, are Thy wonderful works which Thou hast done: * and in Thy thoughts there is none like unto Thee.

If I would declare and speak of them, * they are more than can be numbered.

Sacrifice and offering Thou hast not desired; * but mine ears hast Thou opened.

Burnt-offering and sin-offering hast Thou not required: * then said I: Lo, I come.

In the beginning of the book it is written of me that I should fulfil Thy will: * O my God, I delight to do it, yea, Thy law is within mine heart.

I have preached Thy righteousness in the great congregation: * lo, I have not refrained my lips: O LORD, Thou knowest.

I have not hidden Thy righteousness within my heart: * I have declared Thy faithfulness and Thy salvation.

I have not concealed Thy loving-kindness, and Thy truth * from the great congregation.

Withhold not Thou Thy tender mercies from me, O LORD: * let Thy loving-kindness and Thy truth continually preserve me.

For countless evils have compassed me about: * mine iniquities have taken hold upon me, and I am not able to look up.

They are more in number than the hairs of mine head: * and mine heart faileth me.

Be pleased, O LORD, to deliver me: * O LORD, look upon me to help me.

Let them be ashamed and confounded together that seek after my soul, * to destroy it.

Let them be driven backward, and put to shame, * that wish me evil.

Let them quickly bear their shame, * that say unto me: Aha, Aha.

Let all those that seek Thee rejoice and be glad in Thee: * and let such as love Thy salvation say continually: The LORD be magnified.

But I am poor and needy: * the Lord thinketh upon me.

Thou art my help and my deliverer: * make no tarrying, O God.

Second Antiphon. LORD, heal my soul; * for I have sinned against Thee.

Psalm XL.

[Intituled "A Psalm of David," with some other words, of meaning now uncertain, as in some other Psalms.]

BLESSED is he that considereth the poor and needy: * the LORD will deliver him in time of trouble.

The LORD preserve him, and quicken him, and make him to be blessed upon the earth: * and deliver him not unto the will of his enemies!

The LORD strengthen him upon his bed of suffering! * Thou hast made all his bed in his sickness.

As for me, I said: LORD, be merciful unto me: * heal my soul, for I have sinned against Thee.

Mine enemies speak evil of me: * When shall he die, and his name perish?

If he came to see me he spake vanity: * his heart gathereth iniquity to itself.

He went out, * and told it.

All they that hate me whispered together against me: * against me did they devise mine hurt.

They plotted together to do me evil: * Now that he lieth, surely he will rise up no more.

Yea, mine own familiar friend in whom I trusted, * who did eat of my bread, hath lifted up his heel against me.¹

But Thou, O LORD, be merciful unto me, and raise me up: * and I will requite them.

By this I know that Thou delightest in me: * because mine enemy cannot triumph over me.

But as for me, Thou upholdest me, because of mine innocence: * and settest me before Thy face for ever.

¹ Quoted by our Lord. John xiii. 18.

² A chain of mountains in the north-east of Palestine, stretching down on the eastern side of Jordan.

³ Or rather, the hill Mizar (viz. the Little), proper name of a mountain on the eastern ridge of Lebanon. May it not be that the Korahites were among the Levitical families which had cities in the north and north-east districts?

Blessed be the LORD God of Israël from everlasting, and to everlasting. * Amen, Amen.

Third Antiphon. My soul thirsteth for the living God; * when shall I come and appear before God?

Psalm XLI.

[This Psalm has a superscription, the meaning of which is not now certain, but which seems in part to imply that it was a didactic poem written to be sung by the choir of the Korahites, a family of Levites and singers in the time of David.]

AS the hart panteth after the water-brooks: * so panteth my soul after Thee, O God!

My soul is athirst for God, for the mighty God, for the living God: * when shall I come and appear before God?

My tears have been my meat day and night, * while they daily say unto me: Where is thy God?

When I remember these things, I pour out my soul in me: * for I will go unto the place of the wondrous Tabernacle, even unto the house of God.

With the voice of joy and praise, * the noise of a multitude that keep holiday.

Why art thou cast down, O my soul, * and why art thou disquieted in me?

Hope thou in God, for I shall yet praise Him, * the Health of my countenance and my God.

My soul is cast down within me.: * therefore will I remember Thee from the land of Jordan, and from the mountains of Hermon,² from the Little Hill.³

Deep calleth unto deep, * at the noise of Thy waterspouts.

All Thy waves and Thy billows *
are gone over me.

The LORD hath commanded [the
praise of] His loving-kindness in the
day-time, * and in the night His song.

Mine shall it be to pray unto the
God of my life. * I will say unto God :
Thou art my refuge.

Why hast Thou forgotten me ? *
and why go I mourning, while the
enemy oppresseth me ?

While my bones are broken, * they
that trouble me, even mine enemies,
reproach me ;

While they say daily unto me :
Where is thy God ? * Why art thou
cast down, O my soul, and why art
thou disquieted within me ?

Hope thou in God, for I shall yet
praise Him : * the health of my count-
enance and my God.

Verse. O deliver not unto beasts
the souls of them that praise Thee !

Answer. And forget not the souls
of Thy poor for ever.

Seventh Lesson.¹

MY breath will wax feeble, and
my days fewer, and there is
nothing before me but the grave. I
have not sinned ; yet my mind re-
maineth in affliction. Deliver me, O
Lord, and set me beside Thee ; and
let any man's hand fight against me.
My days are past, my purposes are
broken off, and are but vexation to
my spirit. They change the night
into day, and again, after the darkness
I hope for light. If I wait, the grave
is mine house ; I have made my bed
in the darkness. I have said to cor-
ruption : Thou art my father—to the
worm : Thou art my mother, and my
sister. Where therefore is now my
hope ? As for my patience, who shall
consider it ?

¹ Job xvii. 1.

Seventh Responsory.

Forasmuch as I sin daily, and re-
pent not, the fear of death troubleth
me. O God, have mercy upon me,
and save me, for in hell there is no
redemption.

Verse. Save me, O God, by Thy
Name, and judge me in Thy strength.

Answer. O God, have mercy upon
me, and save me, for in hell there is
no redemption.

Eighth Lesson.²

MY flesh is consumed, my bone
cleaveth unto my skin, and
there remaineth not round my teeth
save the skin of my lips. Have pity
upon me, have pity upon me, at least
ye that are my friends, for the hand
of the Lord hath touched me. Why
do ye persecute me as God, and glut
yourselves upon my flesh ? O that
my words were now written ! O that
they were inscribed in a book with an
iron pen, or cut in lead, or graven
with a chisel upon the flinty rock !
For I know that my Redeemer liveth,
and that I shall stand up from the
earth at the latter day, and in my
flesh shall I see God ; Whom I shall
see for myself, and mine eyes shall be-
hold, and not another. This is mine
hope that is laid up in my bosom.

Eighth Responsory.

O Lord, judge me not according to
my works ; for I have done nothing
that can be counted in respect of
Thee. I beseech Thy Majesty there-
fore, that Thou wouldest blot out my
transgressions, O God.

Verse. Lord, wash me thoroughly
from mine iniquity and cleanse me
from my sin.

Answer. Blot out my transgres-
sions, O God.

² Job xix. 20.

Ninth Lesson.¹

WHEREFORE hast Thou brought me forth out of the womb? O that I had perished, and no eye had seen me! I should have been as though I had not been—I should have been carried from the womb to the grave. Are not my days few? Let me alone then, that I may comfort myself a little in my sorrow, before I go whence I shall not return, even to the land of darkness and the shadow of death, a land of cheerlessness and darkness, where the night of death dwelleth, without any order, but shapelessness and dreadfulness of darkness for ever.

Ninth Responsory when three Nocturns have been said.

Deliver me, O Lord, from eternal death in that awful day when the heavens and the earth shall be shaken,² and Thou shalt come to judge the world by fire.

Verse. Quaking and dread take hold upon me, when I look for the coming of the trial and the wrath to come.

Answer. When the heavens and the earth shall be shaken.

Verse. That day is a day of wrath, of wasteness and desolation, a great day and exceeding bitter.³

Answer. When Thou shalt come to judge the world by fire.

Verse. O Lord, grant them eternal rest, and let the everlasting light shine upon them!

Answer. Deliver me, O Lord, from eternal death in that awful day, when the heavens and the earth shall be shaken, and Thou shalt come to judge the world by fire.

¹ Job x. 18.² Haggai ii. 6.³ Zeph. i. 15.*Ninth Responsory when only one Nocturn has been said.*

Deliver me from the ways of hell, O Lord, Who didst break the gates of brass in sunder, and didst descend into hell, and give them light, that they that sat in affliction and darkness might behold Thee.

Verse. Crying and saying, Thou hast come, O our Redeemer—

Answer. That they that sat in affliction and darkness might behold Thee.

Verse. O Lord, grant them eternal rest, and let the everlasting light shine upon them!

Answer. That they that sat in affliction and darkness might behold Thee.

Lauds begin at once with the

First Antiphon. The bones which Thou hast broken * may rejoice.

Psalm L.

[This Psalm has a musical (?) superscription, and the title then proceeds, "A Psalm of David, when Nathan the Prophet came unto him, after he had gone in to Bathsheba." The whole history is in 2 Kings (Sam.) xi. xii. (Saturday, 5th week after Pentecost, and 6th Sunday.)]

HAVE mercy upon me, O God, * after Thy great mercy:

And according to the multitude of Thy tender mercies * blot out my transgressions.

Wash me thoroughly from mine iniquity: * and cleanse me from my sin.

For I acknowledge my transgression: * and my sin is ever before me.

Against Thee, Thee only, have I sinned, and done evil in Thy sight: * that Thou mightest be justified when Thou speakest, and be clear when Thou art judged.

For behold, I was shapen in iniquity: * and in sin did my mother conceive me.

For behold Thou desirest truth: * the hidden secrets of Thy wisdom Thou hast made manifest unto me.

Sprinkle me with hyssop, and I shall be clean: * wash me, and I shall be whiter than snow.

Make me to hear joy and gladness: * that the bones which Thou hast broken may rejoice.

Hide Thy face from my sins: * and blot out all mine iniquities.

Create in me a clean heart, O God: * and renew a right spirit within me.

Cast me not away from Thy presence: * and take not Thine holy Spirit from me.

Restore unto me the joy of Thy salvation: * and uphold me with Thy free spirit.

Then will I teach transgressors Thy ways: * and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation: * and my tongue shall sing aloud ¹ of Thy righteousness.

O LORD open Thou my lips, * and my mouth shall show forth Thy praise.

For Thou desirest not sacrifice, else would I give it: * Thou delightest not in burnt-offering.

The sacrifice of God is a broken spirit: * a broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy great pleasure unto Zion: * to build the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: * then shall they offer bullocks upon Thine altar.

Second Antiphon. Lord, hear * my prayer; unto Thee shall all flesh come.

Psalm LXIV.

[Intituled "A Psalm. A Song of David," with a musical (?) superscription. The Vulgate adds that its use was prescribed by Jeremiah and Ezekiel to the exiles when they began to return from the Captivity.]

PRAISE becometh Thee, O God, in Zion: * and unto Thee shall the vow be performed in Jerusalem.

Hear my prayer: * unto Thee shall all flesh come.

Iniquities prevail against us: * but as for our transgressions, Thou shalt purge them away.

Blessed is the man whom Thou choosest, and causest to come near unto Thee: * he shall dwell in Thy courts:

We shall be satisfied with the goodness of Thine house: * Thy temple is holy, terrible in righteousness.

Answer us, O God of our salvation: * Thou that art the confidence of all the ends of the earth, and of the uttermost parts of the sea!

Thou that by Thy strength settest fast the mountains, being girded with power: * Thou that stirrest up the depth of the sea, and the noise of his waves!

The heathen shall be troubled. They that dwell in the uttermost parts shall be afraid at Thy tokens: * Thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth and waterest it: * Thou greatly enrichest it:

The river of God is full of water: Thou makest ready their corn, * for Thou hast so prepared it.

Drench her furrows, increase the fruits thereof: * the springing thereof shall rejoice at her showers.

Thou crownest the year with Thy

¹ So the Hebrew, the LXX., and all the versions, including Doway, but the Latin text has the curious mistake of *exultabit* for *exaltabit*.

goodness: * and Thy fields teem with fruitfulness.

The green places of the wilderness wax fruitful: * and the little hills are girded with joy.

The pastures are clothed with flocks; the valleys also overflow with corn: * they shout for joy, yea, they sing.

Third Antiphon. Thy right hand * upholdeth me.

Psalm LXII.

[Intituled "A Psalm of David, when he was in the wilderness of Judah." This was one of the most perilous periods of David's life, when he was flying from the pursuit of Saul, and hiding in different forests and wildernesses in the south of Palestine. He was betrayed again and again, and had the most hairbreadth escapes. The history will be found in 1 Kings (Sam.) xxii. and xxiii.]

O GOD, Thou art my God, * early will I seek Thee:

My soul thirsteth for Thee, * my flesh longeth for Thee,

In a dry and desert land, without water. * So have I appeared before Thee in the Sanctuary, to see Thy power and Thy glory.

Because Thy loving-kindness is better than life, * my lips shall praise Thee.

Thus will I bless Thee while I live: * and will lift up mine hands in Thy name.

My soul shall be satisfied as with marrow and fatness; * and my mouth shall praise Thee with joyful lips.

When I remember Thee upon my bed, I meditate upon Thee in the night watches: * because Thou hast been mine help:

And in the shadow of Thy wings will I rejoice. My soul followeth hard after Thee: * Thy right hand upholdeth me.

But those that seek my soul to

destroy it, shall go into the lower parts of the earth: * they shall fall by the sword, they shall be a portion for foxes.

But the King shall rejoice in God: every one that sweareth by him shall glory: * for the mouth of them that speak lies shall be stopped.

Psalm LXVI.

[Besides a musical superscription, the Hebrew and the Targum give no title, except "A Psalm, a Psalm." But the Vulgate and the LXX. ascribe the authorship to David.]

GOD be merciful unto us, and bless us: * cause His face to shine upon us, and be merciful unto us.¹

That Thy way may be known upon earth: * Thy saving health among all nations.

Let the people praise Thee, O God: * let all the people praise Thee.

O let the nations be glad and sing for joy: * for Thou judgest the people righteously, and governest the nations upon earth.²

Let the people praise Thee, O God, let all the people praise Thee. * The earth hath yielded her increase;

Let God, even our own God, bless us; let God bless us: * and let all the ends of the earth fear Him.

Fourth Antiphon. From the gates of the grave * deliver my soul, O Lord.

THE SONG OF HEZEKIAH, KING OF JUDAH. (Isa. xxxviii. 10.)

[Intituled "The writing of Hezekiah, King of Judah, when he had been sick, and was recovered of his sickness." The history will be found in 4 (2) Kings xx. (11th Sunday after Pentecost.)]

I SAID, In the midst of my days, * I shall go to the gates of the grave:

I looked for the rest of my years. *

¹ SLH. The repetition of the words "be merciful unto us," is peculiar to the Latin.

² SLH.

I said, I shall not see the LORD my God¹ in the land of the living :

I shall behold man no more, * with the dwellers in the land of rest.

Mine age is departed, and is rolled up from me, * as a shepherd's tent :

My life is cut off as by a weaver : my web was scarce begun when He cut me off : * from day even to night wilt Thou make an end of me.

I thought I might live till morning : * as a lion, so doth He break all my bones :

From day even to night wilt Thou make an end of me. * Like a swallow's fledgling so did I twitter, I did coo as a dove :

Mine eyes fail, * with looking upward.

O LORD, I am seized, undertake for me. * What shall I say, or what will He answer me, seeing that He Himself hath done it ?

I will call to remembrance before Thee all my years * in the bitterness of my soul.

O Lord, if by these things men live, and in such things is the life of my spirit, so mayest Thou chasten me, and make me to live. * Behold, mine anguish is [turned] into peace :

But Thou hast delivered my soul from destruction : * Thou hast cast all my sins behind Thy back.

For the grave cannot praise Thee, death cannot celebrate Thee : * they that go down into the pit cannot hope for Thy truth.

The living, the living, he shall praise Thee, as I do this day : * the father to the children shall make known Thy truth.

O LORD, save me : * and we will sing our songs all the days of our life in the house of the LORD.

Fifth Antiphon. Let everything that hath breath * praise the LORD.

Psalm CXLVIII.

[To this Psalm is prefixed "Alleluia." The LXX. connects it with the Prophets Haggai and Zechariah. See Thursday and Friday in the fifth week of November.]

PRAISE ye the LORD from the heavens : * praise Him in the heights.

Praise ye Him, all His Angels : * praise ye Him, all His hosts.

Praise ye Him, sun and moon : * praise Him, all ye stars and light.

Praise Him, ye heavens of heavens : * and all the waters that be above the heavens. Let them praise the Name of the LORD !

For He spake, and they were made² : * He commanded and they were created.

He hath established them for ever and ever : * He hath made a decree which shall not pass.

Praise the LORD from the earth, * ye dragons, and all deeps :—

Fire, hail, snow, ice, stormy wind, * fulfilling His word :—

Mountains, and all hills, * fruitful trees, and all cedars :—

Beasts, and all cattle, * creeping things, and flying fowl :—

Kings of the earth, and all people ; * princes, and all judges of the earth :—

Young men, and maidens, old men, and children : let them praise the Name of the LORD—* for His Name alone is exalted !

His glory is above heaven and earth. * He also exalteth the horn of His people,

The praise of all His Saints, * even of the children of Israël, a people near unto Him.

Psalm CXLIX.

SING unto the LORD a new song : * His praise in the congregation of Saints.

¹ "My God" is not in the Hebrew, but the Divine Name is repeated.

² Taken from Ps. xxxii. 9.

Let Israël rejoice in Him That made him: * and let the children of Zion be joyful in their King.

Let them praise His Name in the dance: * let them sing praises unto Him with the timbrel and harp.

For the LORD taketh pleasure in His people: * He also will exalt the meek unto salvation.

Let the Saints be joyful in glory: * let them sing aloud upon their beds:

Let the high praises of God be in their mouth; * and a two-edged sword in their hands;

To execute vengeance upon the heathen, * and punishments upon the people;

To bind their kings with chains, * and their nobles with fetters of iron;

To execute upon them the judgment written: * this honour have all His Saints.

Psalm CL.

PRAISE the Lord in His sanctuary!
* praise Him in the firmament of His power!

Praise Him in His mighty acts!
* praise Him according to His excellent greatness!

Praise Him with the sound of the trumpet! * praise Him with the psaltery and harp!

Praise Him with the timbrel and dance! * praise Him with stringed instruments and organs!

Praise Him upon the loud cymbals, praise Him upon the high-sounding cymbals! * Let everything that hath breath praise the LORD!

After the Fifth Antiphon the service proceeds directly thus:

Answer. I heard a voice from heaven saying unto me:

Verse. Blessed are the dead which die in the Lord.

Antiphon. ¹ I am the resurrection and the life: * he that believeth in Me though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die.

The Song of Zacharias.

After the repetition of the Antiphon, all kneel down, and the service ends as at Vespers, except that, if Ps. cxlv. have been said at Vespers, now is said instead,

Psalm CXXIX.

[Intituled "A Song of Degrees." The meaning of this title is not certain. The Psalms so called may perhaps, like the "Graduals" of the Roman Liturgy, be "step-songs," intended to be sung during processions, Liturgical or of pilgrims.]

OUT of the depths have I cried unto Thee, O LORD! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee: * because of Thy law, I wait for Thee, O LORD!

My soul waiteth on His word: * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD:

For with the LORD there is mercy, * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

¹ John xi. 25, 26.

The Gradual Psalms.

The Gradual Psalms are said every Wednesday in Lent, unless a Feast of Nine Lessons is being kept. They are not said in Holy Week. In Choir they are said before the Mattins of the day; out of Choir, whenever convenient.

No Antiphon is said with these Psalms.

At the end of the first five, the Hymn "Glory be to the Father, &c.," is not said.

Ps. cxix. In my distress, &c., (*p.* 186.)

Ps. cxx. I will lift up mine eyes, &c., (*p.* 186.)

Ps. cxxi. I was glad, &c., (*p.* 188.)

Ps. cxxii. Unto Thee lift I up, &c., (*p.* 189.)

Ps. cxxiii. If it had not been the LORD, &c., (*p.* 189.)

O Lord, grant them eternal rest, and let the everlasting light shine upon them.

Then all kneel, and the Lord's Prayer is said inaudibly, except the words "Our Father" and the termination—

And lead us not into temptation.

Answer. But deliver us from evil.

Vers. From the gates of the grave.

Answer. Deliver their souls, O Lord!

Vers. May they rest in peace.

Answer. Amen.

Vers. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

LORD, we beseech Thee to loosen the souls of Thy men-servants and of Thy maid-servants, even the souls of all Thy faithful children from all bonds soever wherewith their transgressions have bound them, and grant unto them to live and breathe again among all Thy Saints and elect, in a glorious resurrection. Through Christ our Lord.

Answer. Amen.

Then are said the next five, and at the end of each the Hymn, "Glory be to the Father, &c."

Ps. cxxiv. They that trust in the LORD, &c., (*p.* 189.)

Ps. cxxv. When the LORD turned, &c., (*p.* 190.)

Ps. cxxvi. Except the LORD build, &c., (*p.* 190.)

Ps. cxxvii. Blessed is every one, &c., (*p.* 191.)

Ps. cxxviii. Many a time, &c., (*p.* 191.)

Then all kneel.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Our Father (*the Lord's Prayer is continued inaudibly till the termination*) And lead us not into temptation.

Answer. But deliver us from evil.

Vers. Remember Thy congregation.

Answer. Which Thou hast purchased of old.

Vers. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

O GOD, Whose property is ever to have mercy and to forgive, receive our humble petitions, and grant that we and all Thy servants who are bound by the chain of sin, may, by the tenderness of Thy pity, mercifully be absolved. Through Christ our Lord.

Answer. Amen.

Then are said the next five, and at the end of each the Hymn, "Glory be to the Father, &c."

Ps. cxxix. Out of the depths, &c., (*p.* 192.)

Ps. cxxx. LORD, my heart is not haughty, &c., (*p.* 192.)

Ps. cxxxi. LORD, remember David, &c., (*p.* 193.)

Ps. cxxxii. Behold, how good, &c., (*p.* 194.)

Ps. cxxxiii. Behold, now, bless ye, &c., (*p.* 207.)

Then all kneel.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Our Father (*the Lord's Prayer is continued inaudibly till the termination*) And lead us not into temptation.

Answer. But deliver us from evil.

Vers. O Thou my God, save Thy servants.

Answer. That trust in Thee.

Vers. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

STRETCH forth, O Lord, over all Thy men-servants and Thy maid-servants the right arm of Thy help from heaven, that they may seek Thee with all their heart, and what they ask worthily may obtain effectually. Through Christ our Lord. *Amen.*

The Seven Penitential Psalms and the Litany.

These are said kneeling every Friday in Lent when the Office is of the Week-day, except Good Friday, and the Litany alone (without the Seven Psalms) on St Mark's Day, April 25—and on the three Rogation Days. In Lent they are said in Choir after Lauds (immediately after V. Bless we the Lord. R. Thanks be to God.) Out of Choir, when convenient.

Glory be to the Father, &c., *is said after each Psalm.*

Antiphon. Remember not.

Ps. vi. O LORD, rebuke me not, &c., (*p.* 5.)

Ps. xxxi. Blessed are they, &c., (*p.* 77.)

Ps. xxxvii. O LORD, rebuke me not, &c., (*p.* 83.)

Ps. l. Have mercy upon me, &c., (*p.* 87.)

Ps. ci. Hear my prayer, &c., (*p.* 159.)

Ps. cxxix. Out of the depths, &c., (*p.* 192.)

Ps. cxlii. Hear my prayer, &c., (*p.* 153.)

Antiphon. ¹ Remember not, Lord, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins.

¹ Tobias iii. 3.

THE LITANY.

Kyrie eleison.
Christe eleison.
 Kyrie eleison.
 O Christ, hear us.
Graciously hear us, O Christ.
 O God the Father, of
 heaven,
 O God the Son, Redeemer
 of the world,
 O God the Holy Ghost,
 O Holy Trinity, One God,
 Holy Mary,
 Holy Mother of God,
 Holy Virgin of virgins,
 Holy Michael,
 Holy Gabriel,
 Holy Raphael,
 O all ye holy Angels and Arch-
 angels,
 O all ye holy Orders of blessed
 spirits,
 Holy John the Baptist,
 Holy Joseph,
 O all ye holy Patriarchs and
 Prophets,
 Holy Peter,
 Holy Paul,
 Holy Andrew,
 Holy James,
 Holy John,
 Holy Thomas,
 Holy James,
 Holy Philip,
 Holy Bartholomew,
 Holy Matthew,
 Holy Simon,
 Holy Thaddeus,
 Holy Matthias,
 Holy Barnabas,
 Holy Luke,
 Holy Mark,
 O all ye holy Apostles and
 Evangelists,
 O all ye holy Disciples of the
 Lord,
 O all ye holy Innocents,
 Holy Stephen,
 Holy Lawrence,

Have mercy
 upon us.

Pray for us.

Holy Vincent,
 Holy Fabian and Sebastian,
 Holy John and Paul,
 Holy Cosmas and Damian,
 Holy Gervase and Protase,
 O all ye holy Martyrs,
 Holy Silvester,
 Holy Gregory,
 Holy Ambrose,
 Holy Austin,
 Holy Jerome,
 Holy Martin,
 Holy Nicholas,
 O all ye holy Bishops and
 Confessors,
 O all ye holy Teachers,
 Holy Anthony,
 Holy Benedict,
 Holy Bernard,
 Holy Dominick,
 Holy Francis,
 O all ye holy Priests and
 Levites,
 O all ye holy Monks and
 Hermits,
 Holy Mary Magdalen,
 Holy Agatha,
 Holy Lucy,
 Holy Agnes,
 Holy Cecily,
 Holy Katharine,
 Holy Anastasia,
 O all ye holy Virgins and Wi-
 dows,
 O all ye holy men and women,
 children of God,
Make intercession for us.
 Be merciful,
Spare us, O Lord.
 Be merciful,
Graciously hear us, O Lord.
 From all evil,
 From all sin,
 From Thy wrath,
 From sudden and unprovided
 death,
 From the snares of the devil,
 From the spirit of uncleanness,

Pray for us.

O Lord deliver us.

From lightning and tempest,
From the scourge of earthquake,

From pestilence, famine, and war,

From everlasting death,
Through the mystery of Thine holy Incarnation,

Through Thy coming,
Through Thy Birth,

Through Thy Baptism and holy Fasting,

Through Thy Cross and Suffering,

Through Thy Death and Burial,

Through Thine holy Rising again,

Through Thy wonderful Ascension,

Through the coming of the Holy Ghost, the Comforter,

In the day of judgment,

We sinners,

Do beseech Thee to hear us.

That Thou wouldest spare us,

That Thou wouldest pardon us,

That it may please Thee to bring us unto true repentance,

That it may please Thee to rule and preserve Thy holy Church,

That it may please Thee to preserve our Apostolic Lord, and all orders of the Church in holy religion,

That it may please Thee to bring down the enemies of Thy holy Church,

That it may please Thee to give peace and true concord unto all Christian Kings and Princes,

That it may please Thee to give peace and unity to all Christian nations,

O Lord deliver us.

We beseech Thee to hear us.

That it may please Thee to strengthen and preserve us in Thy holy Service,

That Thou wouldest raise up our minds to heavenly desires,

That Thou wouldest reward with eternal good all them who do good to us,

That Thou wouldest deliver our souls, and the souls of our brethren, kinsfolk, and benefactors, from eternal damnation,

That it may please Thee to give and preserve to our use the fruits of the earth,

That it may please Thee to grant eternal rest unto all the faithful departed,

That it may please Thee graciously to hear us,

Son of God,

O Lamb of God, That takest away the sins of the world,

Spare us, O Lord.

O Lamb of God, That takest away the sins of the world,

Graciously hear us, O Lord.

O Lamb of God, That takest away the sins of the world,

Have mercy upon us.

O Christ, hear us,

Graciously hear us, O Christ.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Our Father, (*the Lord's Prayer is continued inaudibly till the termination.*)

And lead us not into temptation.

But deliver us from evil.

We beseech Thee to hear us.

Psalm LXIX.

MAKE haste, O God, to deliver me: * make haste to help me, O LORD.

Let them be ashamed and confounded, * that seek after my soul.

Let them be turned backward and put to confusion, * that desire my hurt.

Let them be turned back with shame, * that say unto me: Aha, aha.

Let all those that seek Thee be joyful and glad in Thee, * and let such as love Thy salvation say continually: Let the Lord be magnified.

But I am poor and needy: * help me, O God.

Thou art my help and deliverer: * O LORD, make no tarrying.

Glory be to the Father, &c.
As it was in the beginning, &c.

Verse. ¹ O Thou, my God, save Thy servants,

Answer. That trust in Thee.

Verse. ² Lord, be Thou unto us a strong tower

Answer. From the enemy.

Verse. ³ Let the enemy prevail nothing against us.

Answer. Nor the son of wickedness afflict us.

Verse. ⁴ Deal not Thou with us after our sins.

Answer. Nor reward us according to our iniquities.

Verse. Let us pray for our Bishop.
(*Here the name of the reigning Pope is inserted.*)⁵

Answer. ⁶ The Lord preserve him, and quicken him, and make him to be blessed upon the earth, and deliver him not unto the will of his enemies.

Verse. Let us pray for them who have done good to us.

Answer. May it please Thee, O Lord, to reward with eternal life all

them who do good to us for Thy Name's sake. Amen.

Verse. Let us pray for the faithful departed.

Answer. O Lord, grant them eternal rest, and let the everlasting light shine upon them.

Verse. May they rest in peace.

Answer. Amen.

Verse. Let us pray for our absent brethren.

Answer. O Thou my God, save Thy servants that trust in Thee.

Verse. ⁷ O Lord, send them help from the sanctuary.

Answer. And strengthen them out of Zion.

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Let us pray.

O GOD, Whose property is ever to have mercy and to forgive, receive our humble petitions, and grant that we and all Thy servants who are bound by the chain of sin may, by the tenderness of Thy pity, mercifully be absolved.

O LORD, we beseech Thee graciously to hear our humble petitions, and spare all those who confess their sins unto Thee, granting us in Thy goodness pardon and peace.

BE graciously pleased, O Lord, to show forth upon us Thine unspeakable mercy, ridding us from all sin, and therewithal delivering us from all pains which for the same we do justly deserve.

O GOD, Whom sin doth justly move to anger, and repentance turn again mercifully to forgive the same,

¹ Ps. lxxxv. 2.

² Ps. lx. 4.

⁵ Pontifex. This being the *Roman* Breviary.

³ Ps. lxxxviii. 23.

⁶ Ps. xl. 3.

⁴ Ps. cii. 10.

⁷ Ps. xix. 3.

look down now graciously upon the supplications of Thy people praying before Thee, and turn away the scourges of Thy wrath, which for our sins we do most rightfully deserve.

O ALMIGHTY and everlasting God, have pity upon Thy servant our Bishop N., (*here name the Pope,*) and order his goings according to Thy mercy in the paths of eternal salvation, that by the gift of Thy grace he may ever seek such things as please Thee, and with all his strength fulfil the same.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed; give unto Thy servants that peace which the world cannot give, that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies, may pass our time in rest and quietness.

LORD, burn our reins and our hearts with the fire of Thy Holy Spirit, that we may serve Thee with chaste bodies and pure minds.

O GOD, Who art Thyself at once the Maker and the Redeemer of all Thy faithful ones, grant unto the souls of Thy servants and handmaids remission of all their sins, making of our entreaties unto our Great

Father a mean whereby they may have that forgiveness which they have ever longed for.

PREVENT us, O Lord, we beseech Thee, in all our doings, with Thy gracious inspiration, and further us with Thy continual help, that every prayer and work of ours may begin from Thee, and by Thee be duly ended.

O ALMIGHTY and everlasting God, Who art Lord both of the living and of the dead, and hast mercy upon all whom Thou fore-knewest shall by faith and work be Thine, we most humbly beseech on behalf of all for whom we have a mind to pray, whether they be yet entangled in the flesh in this present world, or whether they be already rid of the body, and entered into that world which for us is still to come, that all Thy holy children may pray for them, and that the pitifulness of Thy mercy may grant unto them the forgiveness of all their trespasses. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

Verse. May the almighty and merciful Lord graciously hear us.

Answer. Amen.

Verse. And may the souls of the faithful, through the mercy of God, rest in peace.

Answer. Amen.

Grace before and after Meat.

Before dinner, he who blesses the meal says :

Verse. Bless ye—

Answer. Bless ye.

Then he says :

¹ The eyes of all—

And the rest continue :

Wait upon Thee, O Lord, and Thou givest them their meat in due season. Thou openest Thine hand, and fillest all things living with plenteousness.

Verse. Glory be to the Father, &c.

Answer. As it was, &c.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Our Father, (*inaudibly till the last words,*)

And lead us not into temptation.

Answer. But deliver us from evil.

Let us pray.

BLESS us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty. Through Christ our Lord.

Answer. Amen.

Reader. Sir, be pleased to give the blessing.

The Blessing.

May the King of eternal glory make us to be partakers at His table in heaven.

Answer. Amen.

At the end of dinner, the Reader concludes, saying :

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Verse. ² May all Thy works praise Thee, O LORD !

Answer. And let Thy Saints bless Thee !

Verse. Glory be to the Father, &c.

Answer. As it was, &c.

We give Thee thanks, O Almighty God, for all Thy mercies. Who livest and reignest for ever and ever.

Answer. Amen.

Then is said alternately either Ps. l., "Have mercy upon me, &c.," (p. 87,) or Ps. cxvi., "O praise the LORD, &c.," (p. 186.) Then :

Verse. Glory be to the Father, &c.

Answer. As it was, &c.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Our Father, (*inaudibly till the last words,*)

And lead us not into temptation.

Answer. But deliver us from evil.

Verse. ³ He hath dispersed, he hath given to the poor—

Answer. His righteousness endureth for ever.

Verse. ⁴ I will bless the LORD at all times—

Answer. His praise shall continually be in my mouth.

Verse. My soul shall make her boast in the LORD—

Answer. The humble shall hear thereof and be glad.

Verse. O magnify the LORD with me—

Answer. And let us exalt His Name together.

¹ Ps. cxliv. 15, 16.

² Ps. cxliv. 10.

³ Ps. exj. 9.

⁴ Ps. xxxiii. 2-4.

Verse. ¹ Blessed be the Name of the LORD!—

Answer. From this time forth and for evermore!

May it please Thee, O Lord, to reward with eternal life all them who do good to us for Thy Name's sake.

Answer. Amen.

Verse. Bless we the Lord.

Answer. Thanks be to God.

Verse. May the souls of the faithful, through the mercy of God, rest in peace.

Answer. Amen.

The Lord's Prayer is again said, inaudibly throughout, and then:

God grant us His peace.

Answer. Amen.

At supper the form is the same, except the following:

Text at the beginning (Ps. xxi. 48.)

The poor shall eat—

And be satisfied, and they shall

praise the LORD that seek Him: their heart shall live for ever.

Blessing.

May the King of eternal glory bring us to sup with Him in eternal life.

At the end:

Verse. ² He hath made a memorial of His wonderful works.

Answer. The LORD is gracious and full of compassion: He hath given meat unto them that fear Him.

Verse. Glory be to the Father, &c.

Answer. As it was, &c.

³ God is blessed in all His gifts, and holy in all His works.

Answer. Amen.

And Ps. cxvi. is always said, with the rest as above.

Note. On a Fast-Day, the single meal allowed is supper.

Prayers for a Journey.

These Prayers are said immediately after starting. If one person say them by himself, the Singular Number is used.

Antiphon. May the Lord, the Almighty and Merciful, lead us—

Song of Zacharias. Blessed be the Lord, &c.; (p. 28.)

Antiphon. May the Lord, the Almighty and Merciful, lead us into the way of peace and prosperity, and may the angel Raphael be with us in the way, that we may come to

our home again in peace, and health, and gladness.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Our Father (*inaudibly till the last words*)

And lead us not into temptation.

Answer. But deliver us from evil.

Verse. ⁴ O Thou my God, save Thy servants,

Answer. That trust in Thee.

¹ Ps. cxii. 2.

² Ps. cx. 4.

³ Cf. Ps. cxliv. 17.

⁴ Ps. lxxxv. 2.

Verse. ¹ O Lord, send *us* help from the sanctuary.

Answer. And strengthen *us* out of Zion.

Verse. ² Lord, be Thou unto *us* a strong tower,

Answer. From the enemy.

Verse. ³ Let the enemy prevail nothing against *us*,

Answer. Nor the son of wickedness afflict *us*.

Verse. ⁴ Blessed be the Lord daily.

Answer. The God of our salvation maketh *our* way prosperous.

Verse. ⁵ Show *us* Thy ways, O LORD.

Answer. And teach *us* Thy paths.

Verse. ⁶ O that *our* ways were directed,

Answer. To keep Thy statutes.

Verse. ⁷ The crooked shall be made straight.

Answer. And the rough places plain.

Verse. ⁸ God hath given His Angels charge over thee.

Answer. To keep thee in all thy ways.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

O GOD, Who madest the children of Israël to walk with dry feet through the midst of the sea, and Who didst open unto the three wise men, by the guiding of a star, the way that led unto Thee, grant *us* good speed, and quietness, that Thine holy Angel may be with *us*, and that *we* may happily come thither whither *we* would,

now, and, in the end, unto the haven of eternal salvation.

O GOD, Who didst call Thy servant Abraham out of Ur of the Chaldees, and didst keep him from evil through all the ways of his pilgrimage, *we* beseech Thee, that it may please Thee to keep *us* Thy servants. Be Thou unto *us*, O Lord, an help when *we* go forward, a comfort by the way, a shadow from the heat, a covering from the rain and the cold, a chariot in weariness, a refuge in trouble, a staff in slippery paths, an haven in shipwreck. Do Thou lead *us*, that *we* may happily come thither where *we* would be, and thereafter come again safe unto *our* own home.

GRACIOUSLY hear our supplications, O Lord, we beseech Thee, and order the goings of Thy servants in the safe path that leadeth unto salvation in Thee, that amidst all the manifold changes of this life's pilgrimage, Thy shield may never cease from *us*.

GRANT, we beseech Thee, O Almighty God, that Thy family may fare onward in the path of salvation, and by giving heed to the preaching of the blessed Fore-runner John, may safely attain unto Him Whom John preached, even our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Verse. Let us go on in peace.

Answer. In the name of the Lord. *Amen.*

¹ Ps. xix. 3.

⁵ Ps. xxiv. 4.

² Ps. lx. 4.

⁶ Ps. cxviii. 5.

⁸ Ps. lxxxviii. 23.

⁷ Isa. xl. 4.

⁴ Ps. lxxvii. 20.

⁸ Ps. xc. 7.

Preparation for Communion.

Antiphon (to be doubled when the Office is doubled.) Remember not, Lord, our offences, * nor the offences of our forefathers, neither take Thou vengeance of our sins.

Psalm LXXXIII.

[Intituled "A Psalm of the sons of Korah." It has the same superscription as Ps. lxx., referring possibly to the vintage. It reads as if it were a pilgrim-song referring to the going up of all the males of Israël to Jerusalem to observe the Feast of Tabernacles, when harvest and vintage were over.]

HOW lovely are Thy tabernacles,
O LORD of Hosts! * my soul
longeth and fainteth for the courts of
the LORD:

Mine heart and my flesh * rejoice
for the living God.

Yea, the sparrow hath found an
house, * and the dove a nest for her-
self, where she may lay her young,

Even Thine altars, O LORD of hosts,
* my King and my God!

Blessed are they that dwell in Thine
house, O Lord; * they will be ever
praising Thee.¹

Blessed is the man whose strength
is from Thee; * who hath settled in
his heart to go up [to Thy sanctuary,]
through the vale of tears,² to the place
which he hath appointed.

He That hath given the Law will
give His blessing; they shall go from
strength to strength: * they appear
before the God of gods in Zion.

O LORD God of hosts, hear my
prayer: * give ear, O God of Jacob!¹

Behold, O God, our shield: * and
look upon the face of Thine Anointed.

For a day in Thy courts is better *
than a thousand.

I had rather be a menial in the
house of my God, * than to dwell in
the tents of wickedness.

For God loveth mercy and truth: *
the LORD will give grace and glory.

No good thing will He withhold
from them that walk uprightly. * O
LORD of hosts, blessed is the man
that trusteth in Thee!

Glory be to the Father, and to the
Son, and to the Holy Ghost.

As it was in the beginning, is now,
and ever shall be, world without end.
Amen.

Psalm LXXXIV.

[Intituled "A Psalm of the sons of Korah,"
with the usual (now uncertain) superscription.]

LORD, Thou hast been favourable
unto Thy land: * Thou hast
brought back the captivity of Jacob.

Thou hast forgiven the iniquity of
Thy people: * Thou hast covered all
their sins.¹

Thou hast taken away all Thy
wrath: * Thou hast turned Thyself
from the fierceness of Thine anger.

Turn us, O God of our salvation, *
and cause Thine anger towards us to
cease.

Wilt Thou be angry with us for
ever? * wilt Thou draw out Thine
anger to all generations?

O God, Thou shalt again quicken
us: * and Thy people shall rejoice in
Thee.

Show us Thy mercy, O Lord! *
and grant us Thy salvation.

I will hear what the LORD God
will speak in me: * for He will
speak peace unto His people,

¹ SLH.

² Hebrew, "of Baca," probably the proper name of a place, but, literally, "weeping."

And to His saints, * and unto them that are changed in heart.

Surely His salvation is nigh them that fear Him, * that glory may dwell in our land.

Mercy and truth have met together: * righteousness and peace have kissed each other.

Truth hath sprung out of the earth: * and righteousness hath looked down from heaven.

Yea, the LORD shall give that which is good: * and our land shall yield her increase.

Righteousness shall go before Him: * and shall set His footsteps in the way.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm LXXXV.

[Intituled "A Prayer of David."]

BOW down Thine ear, O LORD, and hear me: * for I am poor and needy.

Preserve my soul, for I am holy: * O Thou my God, save Thy servant that trusteth in Thee.

Be merciful unto me, O Lord, for I cry unto Thee all the day long: * rejoice the soul of Thy servant, for unto Thee, O Lord, do I lift up my soul.

For Thou, Lord, art good and ready to forgive, * and plenteous in mercy to all them that call upon Thee.

Give ear, O LORD, unto my prayer: * and attend to the voice of my supplication.

In the day of my trouble I called upon Thee, * for Thou hast heard me.

Among the gods there is none like unto Thee, O Lord: * neither are there any works like unto Thy works.

All nations whom Thou hast made shall come and worship before Thee,

O Lord: * and shall glorify Thy name.

For Thou art great and doest wondrous things: * Thou art God alone.

Teach me Thy way, O LORD, and I will walk in Thy truth: * let mine heart be glad, that it may fear Thy name.

I will praise Thee, O Lord my God, with all mine heart, * and I will glorify Thy name for evermore.

For great is Thy mercy toward me: * and Thou hast delivered my soul from the lowest hell.

O God, the wicked are risen against me, and the assemblies of violent men have sought after my soul, * and have not set Thee before them.

But Thou, O Lord, art a God full of compassion and gracious, * long-suffering, and plenteous in mercy and truth.

O look upon me, and have mercy upon me: * give Thy strength unto Thy servant, and save the son of Thine handmaid!

Show me a token for good, that they which hate me may see it and be ashamed: * because Thou, O LORD, hast holpen me, and comforted me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

I BELIEVED, therefore have I spoken: * but I was greatly afflicted.

I said in my haste: * All men are liars.

What shall I render unto the LORD * for all His benefits toward me?

I will take the cup of salvation, * and call upon the name of the LORD.

I will pay my vows unto the LORD in the presence of all His people. * Precious in the sight of the LORD is the death of His Saints.

O LORD, truly I am Thy servant : * I am Thy servant, and the son of Thine handmaid :

Thou hast loosed my bonds. * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD, in the presence of all His people : * in the courts of the LORD'S house, in the midst of thee, O Jerusalem !

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm CXXIX.

[Intituled "A Song of Degrees." The meaning of this title is not certain. The Psalms so called may perhaps, like the "Graduals" of the Roman Liturgy, be "step-songs," intended to be sung during processions, Liturgical or of pilgrims.]

OUT of the depths have I cried unto Thee, O LORD ! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand ?

But there is forgiveness with Thee : * because of Thy law, I wait for Thee, O LORD !

My soul waiteth on His word : * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD :

For with the LORD there is mercy, * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Antiphon. Remember not, Lord, our offences, nor the offences of our forefathers, neither take Thou vengeance of our sins.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Our Father (*the Lord's Prayer is continued inaudibly till the termination,*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. As for me, I said : Lord, be merciful unto me.

Answer. Heal my soul, for I have sinned against Thee.

Verse. Turn again, O Lord, for a little,

Answer. And be entreated for Thy servant's sake.

Verse. O Lord, let Thy mercy lighten upon us.

Answer. As our trust is in Thee.

Verse. Let Thy priests be clothed with righteousness.

Answer. And let Thy Saints shout for joy.

Verse. Lord, cleanse Thou me from secret faults.

Answer. Keep back Thy servant also from the sins of others.

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Let us pray.

BOW down Thy Fatherly ears unto our supplications, O most merciful God, and enlighten our hearts by the grace of Thine Holy Spirit, that we may worthily take part in

Thy service, and may love Thee with an everlasting love.

O God, unto Whom all hearts lie open, all desires known, and from Whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thine Holy Spirit, that we may perfectly love Thee, and worthily magnify Thine Holy Name.

Lord, burn our reins and our hearts with the fire of Thine Holy Spirit, that we may serve Thee with chaste bodies and pure minds.

Lord, we beseech Thee, that the Comforter which proceedeth from Thee may enlighten our minds, and lead us into all truth, even as Thy Son hath promised unto us.

Lord, we beseech Thee, that Thine Holy Spirit may dwell in us in much power, mercifully cleansing our hearts and shielding us from all things hurtful.

O God, Who didst teach the hearts of Thy faithful people by sending to them the light of Thine Holy Spirit, grant unto us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort.

Lord, we beseech Thee to cleanse our consciences by the power of Thine holy visitation, that when our Lord JESUS Christ, Thy Son, cometh, He may find in us a dwelling-place made ready unto Himself. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Prayer.¹

O GREAT High Priest and true Bishop, JESUS Christ, Who didst offer Thyself up to God the

Father upon the Altar of the Cross as a pure and spotless Victim for us sinful wretches, Who hast given us Thy Flesh to eat and Thy Blood to drink, and hast set this mystery in the power of the Holy Ghost, saying, "Do this as oft as ye do it, in remembrance of Me." I entreat Thee by the same Thy Blood the great price of our salvation, I entreat Thee by that wondrous and unspeakable love wherewith it hath pleased Thee so to love us unworthy wretches as to wash us from our sins in Thine Own Blood, teach me, Thine unworthy servant, whom for no deserts of mine, but by the mere goodness of Thy mercy, Thou hast been pleased among other gifts even to call unto Thine Altar, teach me, I beseech Thee, by Thine Holy Spirit how to deal with this mystery, with the reverence, honour, earnestness, and fear which are behoven and meet. Make me by Thy grace always to believe, understand, feel, hold, say, and think concerning this mystery that which is pleasing unto Thee and expedient for mine own soul. Let Thy good Spirit enter into mine heart to sound there without noise, and to speak all truth without words. These things are very deep, and they are covered with an holy veil. For Thy great mercy's sake, grant that I may take part at Mass with a clean heart and a pure mind. Free my heart from unclean, shameful, vain, and harmful thoughts. Defend me with the kindly and faithful keeping of Thy blessed Angels and their mighty watch, that the enemies of all good may be confounded and go away. By the power of this great mystery, and by the hand of Thine

¹ In the original this prayer is divided according to the days of the week; as there are some passages in it which are suitable only for Priests, and which have therefore been here necessarily omitted, it is not here so divided, but the intention clearly is that it should not all be used at one time.

holy Angel, take away from me and from all Thy servants the hard spirit of pride and vain-glory, envy and blasphemy, fornication and uncleanness, doubt and suspicion. Confounded be they that assail us, and may they that would fain destroy us perish.

O King of virgins, lover of chastity and purity, by the heavenly dew of Thy blessing quench in my body the fire of unlawful lusts, that my body and soul may remain pure. Kill in my members all unlawful prickings of the flesh and uprisings of lust, and grant unto me, along with Thine other gifts which truly please Thee, true and everlasting chastity according to my state, that I may be able to offer up unto Thee the sacrifice of praise with a pure body and a clean heart. O, what searching of heart, what shedding of tears, what reverence, and what awe, what purity of body and soul are called for by God's heavenly sacrifice when Thy Flesh is eaten indeed and Thy Blood is drunk indeed, where the things of the highest are brought down to the things of the lowest, and the things of God to the things of earth, where the holy Angels are present, where Thou Thyself art wondrously and unspeakably set forth, Thyself at once the sacrifice and the Priest.

Who can worthily deal with this, unless Thou, O God Almighty, should Thyself make him worthy. Lord, I know, I know indeed, and I confess it before Thy Fatherly goodness, that on account of my great sins and my countless failings I am not worthy to draw near to this great mystery, but I also know, I believe indeed with all my heart, and I confess with my mouth, that Thou Who alone art able to bring a clean thing out of an unclean, and to make sinners righteous and holy, art able to make me

worthy. O, my God, I entreat Thee by this Thine Almighty power to grant unto me, a sinner, that I may receive this Sacrament with fear and trembling, with purity of heart and with weeping, with spiritual gladness and heavenly joy. Let my soul feel the sweetness of Thy blessed presence, and that Thine Holy Angels keep guard round me.

For I, O Lord, sinner though I be, am going to draw near unto Thine Altar in memory of Thy worshipful passion, to receive there the Sacrament which Thou hast instituted in remembrance of Thyself for our salvation. O God, most high, do Thou receive that remembrance on behalf of Thine holy Church, and on behalf of Thy people whom Thou hast bought with Thine own Blood. Be pleased, O Lord, to have regard unto the sorrows of peoples, the straits of nations, the cries of prisoners, the woes of orphans, the needs of wanderers, the helplessness of the weak, the hopelessness of the sick, the failure of the old, the hopes of young men, the desires of young women, the grief of widows.

For Thou, O Lord, hast mercy upon all, and hatest nothing that Thou hast made—remember of what we are made. Thou art our Father, Thou art our God, be not wrathful exceedingly, neither shut up the multitude of Thy tender mercies from us. It is not with any hope in any righteousness of our own that we lay our prayers before Thee, but with hope in the multitude of Thy tender mercies. Take away our iniquities from us, and in Thy mercy kindle in us the fire of Thine Holy Spirit, take away the stony heart out of our flesh, and give an heart afresh, an heart to love Thee, to seek Thee, to rejoice in Thee, to follow Thee, and to enjoy Thee. We beseech Thy mercy, O

Lord, to be pleased to look in favour upon Thy people when they do service unto Thine Holy Name, and in order that no one may ask in vain, and no request be refused, do Thou Thyself inspire us with such prayers as it may please Thee to hear and to grant.

Holy Lord and Father, we entreat Thee also for the spirits of the faithful departed; unto them may this great mystery of godliness be health, wholeness, gladness, and rest. O Lord, my God, may they have this day a great and full banquet of Thee the Living Bread, Who didst come down from heaven, and givest life unto the world, of Thine Holy and Blessed Flesh, the Flesh of Thee, the Lamb without spot, Who takest away the sins of the world, which Thou didst take from the holy and glorious womb of the blessed Virgin Mary, and which was conceived by the Holy Ghost, and of that river of mercy which the soldier's spear drew out of Thy Sacred Side, that they may be thereby strengthened, filled, rested, and comforted, and may sing unto Thy praise and glory. I beseech Thy mercy, O Lord, that the fullness of Thy blessing, and the sanctification of Thy Godhead, may come down upon the bread which is to be offered unto Thee.

Let there also come down thereon the invisible and incomprehensible Majesty of Thine Holy Spirit, as of old time He came down upon the offerings of the fathers, and let Him turn our offerings into Thy Flesh and Blood, and teach me, unworthy communicant that I am, to deal with this great mystery with purity of heart, with earnestness even to tears, with reverence, and with awe.

I beseech Thee also, O Lord, by this very mystery itself, this holy

mystery of Thy Body and Thy Blood, wherein Thy Church is every day given to eat and to drink, is purified and sanctified, and is made partaker of the one Divine Nature of the Most High, give me Thine Own Holy might, and endue me therewith, that I may be able to draw near Thine Altar with a good conscience, and so this heavenly Sacrament may be salvation and life for me. For Thou hast said with Thine Own Holy and Blessed mouth, "The bread which I will give is My Flesh for the life of the world"; "I am the Living Bread, which came down from heaven"; "If any man eat of this Bread he shall live for ever." O Bread of Sweetness, cure my heart's palate that I may be able to taste how sweet Thy love is. Cure it of every disease that I may not feel anything sweet like Thy sweetness. O White Bread, that art able to content every man's delight and to yield every taste; Thou that always feedest us and yet never art consumed, let my heart feed on Thee, and let the taste of Thy sweetness fill the innermost depths of my soul. The Angels feed on Thee to fullness; let him that is a stranger and pilgrim here feed on Thee to the best of his little power, that that provision for his journey may strengthen him, and so he faint not by the way. O Thou Holy Bread, Thou Living Bread, Thou Pure Bread, Who comest down from Heaven and givest life unto the world, come into my heart and purify me from every defilement, whether of flesh or of spirit; enter into my soul, heal me and cleanse me, within and without; be Thou the constant shield and safety both of my soul and of my body. Drive all my enemies away from me, let them fade away far from the presence of Thy power. So mayest Thou enable me, under Thy protection, both without and

within, to go straight forward until I come to Thy kingdom, where we shall not see Thee any more in mysteries as we see Thee now, but face to face, when Thou shalt have given up the kingdom unto God, even the Father, and shalt be God

all in all. For then wilt Thou fill me with Thyself, with such a wondrous fulness, that I shall never hunger nor thirst again for ever. Who, with the same God the Father and Holy Ghost, livest and reignest for ever and ever. *Amen.*

Thanksgiving after Communion.

Antiphon. Let us sing the song of the three holy children, * the song which the three children sang when they blessed the Lord in the midst of the burning fiery furnace.

THE SONG OF THE THREE HOLY CHILDREN. (Daniel iii. 57.)

O ALL ye works of the Lord, bless ye the Lord : * praise Him, and exalt Him above all for ever.

O ye Angels of the Lord, bless ye the Lord : * O ye heavens, bless ye the Lord.

O all ye waters that be above the heavens, bless ye the Lord : * O all ye powers of the Lord, bless ye the Lord.

O ye Sun and Moon, bless ye the Lord : * O ye stars of heaven, bless ye the Lord.

O ye showers and dew, bless ye the Lord : * O ye winds of God, bless ye the Lord.

O ye fire and heat, bless ye the Lord : * O ye winter and summer, bless ye the Lord.

O ye dews and rime, bless ye the Lord : * O ye frost and cold, bless ye the Lord.

O ye ice and snow, bless ye the Lord : * O ye nights and days, bless ye the Lord.

O ye light and darkness, bless ye the Lord : * O ye lightnings and clouds, bless ye the Lord.

O let the earth bless the Lord : * let her praise and exalt Him above all for ever !

O ye mountains and hills, bless ye the Lord : * O all ye green things upon the earth, bless ye the Lord.

O ye wells, bless ye the Lord : * O ye seas and floods, bless ye the Lord.

O ye whales, and all that move in the waters, bless ye the Lord : * O all ye fowls of the air, bless ye the Lord.

O all ye beasts and cattle, bless ye the Lord : * O ye children of men, bless ye the Lord.

O let Israël bless the Lord : * let him praise and exalt Him above all for ever !

O ye Priests of the Lord, bless ye the Lord : * O ye servants of the Lord, bless ye the Lord.

O ye spirits and souls of the righteous, bless ye the Lord : * O ye holy and humble men of heart, bless ye the Lord.

O Ananias, Azarias, and Misaël, bless ye the Lord : * praise and exalt Him above all for ever.

¹ Bless we the Father, and the Son, and the Holy Ghost : * let us praise and exalt Him above all for ever.

¹ This verse is, of course, a later addition ; more than two verses are omitted, and the last given is one of those omitted at the beginning.

Blessed art Thou, O Lord, in the firmament of heaven: * and to be praised, and glorified, and exalted above all for ever.

Psalm CL.

PRAISE the Lord in His sanctuary!
* praise Him in the firmament of His power!

Praise Him in His mighty acts!
* praise Him according to His excellent greatness!

Praise Him with the sound of the trumpet! * praise Him with the psaltery and harp!

Praise Him with the timbrel and dance! * praise Him with stringed instruments and organs!

Praise Him upon the loud cymbals, praise Him upon the high-sounding cymbals! * Let everything that hath breath praise the LORD!

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Antiphon. Let us sing the song of the three holy children, the song which the three children sang when they blessed the Lord in the midst of the burning fiery furnace.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Our Father, (*inaudibly*) Who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, And forgive us

our trespasses, as we forgive them that trespass against us.

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. May all Thy works praise Thee, O Lord.

Answer. And let Thy Saints bless Thee.

Verse. Let the Saints be joyful in glory.

Answer. Let them sing aloud upon their beds.

Verse. Not unto us, O Lord, not unto us.

Answer. But unto Thy Name give glory.

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Let us pray.

O GOD, Who didst lessen the flames of fire for the three children, mercifully grant that we Thy children may not be touched by any flames of sin.

Grant, O Lord, we beseech Thee, that Thy grace may forward us in all our actions by Thine inspiration, and follow it by Thine help, that this and every prayer and work of ours may begin from Thee, and by Thee be duly ended.

Grant, O Lord, that we may have the strength to extinguish the flames of sin, Thou Who didst grant the blessed Lawrence to be more than conqueror amid his fiery torments. Through Christ our Lord.

Answer. Amen.

Devotions after Communion.

FROM ST THOMAS AQUINAS.¹

I GIVE Thee thanks, O holy Lord, Father almighty, eternal God, that Thou hast vouchsafed, for no merit of mine own, but of the mere condescension of Thy mercy, to satisfy me a sinner and Thine unworthy servant with the precious Body and Blood of Thy Son our Lord JESUS Christ. I implore Thee, let not this holy communion be to me an increase of guilt unto my punishment, but an availing plea unto pardon and forgiveness. Let it be to me the armour of faith and the shield of good will. Grant that it may work the extinction of my vices, the rooting out of concupiscence and lust, and the increase within me of charity and patience, of humility and obedience. Let it be my strong defence against the snares of all mine enemies, visible and invisible; the stilling and the calm of all mine impulses, carnal and spiritual; mine indissoluble union with Thee the one and true God, and a blessed consummation at my last end. And I beseech Thee that Thou wouldst vouchsafe to bring me, sinner as I am, to that ineffable banquet where Thou, with the Son and the Holy Ghost, art to Thy Saints true and unfailing Light, fulness of content, joy for evermore, gladness without alloy, consummate and everlasting bliss. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the same Holy Ghost, one God, world without end. *Amen.*

FROM ST BONAVENTURA.¹

O SWEETEST Lord JESUS Christ, pierce, I beseech Thee, the inmost marrow of my soul with the tender and life-giving wound of Thy love, with true, and calm, and holy apostolical charity, so that my whole soul may ever languish and faint for love of Thee, and for desire of Thee alone. May it long for Thee and pine for Thee in the courts of Thine house; may it desire to be dissolved and to be with Thee. Grant that my soul may hunger for Thee, Thou Bread of angels, Thou refreshment of holy souls, our daily supersubstantial Bread, having all manner of sweetness and savour, and all most thrilling delights. May mine heart ever hunger for Thee and feed on Thee, on whom angels long to look; and may mine inmost soul be filled with the sweetness of the taste of Thee. May it ever thirst for Thee, Thou Well of life, Thou Fountain of wisdom and knowledge, Thou Source of everlasting light, Thou torrent of pleasures, Thou fatness and abundance of the house of God; may it ever yearn towards Thee, seek Thee, find Thee, tend towards Thee, attain to Thee, meditate ever on Thee, speak of Thee, and work all things to the praise and glory of Thy Name, with humility and discretion, with love and delight, with ready care and glad affection, with perseverance even unto the end; and do Thou be alone and evermore mine hope, my whole trust, my riches, my delight, my gladness and my joy, my rest and my calm repose, my peace and my sweet

¹ Translation by Rev. T. A. Pope, adopted by Lord Bute in *A Form of Prayers*, 1896.

content, my fragrance and my sweetness, my food and my refreshment, my refuge and mine help, my wisdom, my portion, mine own possession and my treasure, in whom my mind and mine heart are fixed and rooted firmly and immovably for evermore. *Amen.*

RHYME OF ST THOMAS AQUINAS.¹

O GODHEAD hid, devoutly I adore Thee,
Who truly art within the forms before
me;

To Thee my heart I bow with bended knee,
As failing quite in contemplating Thee.

Sight, touch, and taste in Thee are each
deceived;

The ear alone most safely is believed:
I believe all the Son of God has spoken,
Than Truth's own word there is no truer
token.

God only on the Cross lay hid from view;
But here lies hid at once the manhood too:
And I, in both professing my belief,
Make the same prayer as the repentant
thief.

Thy wounds as Thomas saw, I do not see;
Yet Thee confess my Lord and God to be:
Make me believe Thee ever more and more;
In Thee my hope, in Thee my love to store.

O Thou Memorial of our Lord's own dying!
O Bread that Living art and vivifying!
Make ever Thou my soul on Thee to live;
Ever a taste of heavenly sweetness give.

O loving Pelican! O JESU, Lord!
Unclean I am, but cleanse me in Thy blood;
Of which a single drop for sinners spilt,
Is ransom for a world's entire guilt.

JESU! Whom for the present veil'd I see,
What I so thirst for, oh, vouchsafe to me:
That I may see Thy countenance unfolding,
And may be blest Thy glory in beholding.

O Shepherd of the Faithful, O JESU, gracious
be,
Increase the faith of all who put their faith
in Thee.

A PRAYER TO BE RECITED BEFORE
AN IMAGE OR REPRESENTATION
OF CHRIST CRUCIFIED.

BEHOLD, O kind and most sweet
JESUS, I cast myself on my
knees in Thy sight, and with the
most fervent desire of my soul, I
pray and beseech Thee that Thou
wouldest impress upon my heart lively
sentiments of faith, hope, and charity,
with true repentance for my sins, and
a firm desire of amendment, while
with deep affection and grief of soul
I ponder within myself and mentally
contemplate Thy five most precious
wounds; having before my eyes that
which David spake in prophecy:
"They pierced My hands and My
feet; they have numbered all My
bones."

¹ Translation by Rev. Edward Caswall.

The Votive Offices.

Pope Leo XIII. permits that upon all days whatsoever upon which the Psalms of the Week-day are to be said at Mattins, either by reason of the Week-day itself or of a Simple Office, with certain exceptions, there may be substituted for the Office of the day one of the following Votive Offices. The excepted days are Ash Wednesday, Passion-tide, and the 17th to the 24th of December, both inclusive. Easter and Whitsun weeks are also excepted, because the Office is already Semi-double, and of the Octave of the Feast of the preceding Sunday.

The Office itself is Semi-double, and its relations to the Office of a Week-day, or of a Simple Feast, or a Semi-double or Double Office on the preceding or succeeding day, are arranged in the same way as if it were a Semi-double Festival; thus, a Simple Office would be commemorated at First Vespers and Lauds, and have the Ninth Lesson, if it had a Lesson or Lessons of its own; and a Greater Week-day would be commemorated at Lauds, and the Ninth Lesson would be of its Homily, while in Advent and Lent the Week-day would be com-

memorated at both Vespers and Lauds, and have its Homily for the Ninth Lesson. Preces are said at Compline and Prime, and the Common Commemorations at Vespers and Lauds, except the Commemoration of that which may be the subject of the Votive Office. That is to say, the Commemoration of the Blessed Virgin is omitted if the Office be of the Immaculate Conception, that of St Joseph if the Office be of him, and that of SS. Peter and Paul if the Office be of the Apostles.

In England the use of two of these Offices—namely, that of the Most Holy Sacrament for Thursdays and that of the Immaculate Conception for Saturdays, is obligatory upon all persons bound to the recitation of the Divine Office, upon all days permitted by the Pope, except (1) those in Advent and Lent; (2) Eves; (3) Ember Saturday; and (4) days to which the Sunday Office may be transferred according to the Pie, iv. 5.¹ On those days on which the use of the Votive Office is permitted by the Pope, but is not made obligatory in England, its use is optional, as is that of the other Votive Offices on other days.

¹ When these two Votive Offices were introduced by the late Pope Pius IX., and when they seem to have been made obligatory in England, these days were excepted from the Papal permission. The edition of the English Offices now before the writer (Tournay, 1896) excepts only Advent and Lent, but the Catholic Directory shows that Eves also are excepted, and the exceptions would therefore seem to have remained the same as before. Owing to the multiplication of Festal Offices it is very improbable that the contingencies (3) (4) would ever occur.

Office in honour of All Holy Angels, for Mondays.

Semi-double.

All as on Sundays except the following.

At Vespers on Sunday evening is inserted the following Commemoration.

Antiphon. ¹ Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.

Verse. ² Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thine holy Temple, and praise Thy Name.

Prayer from Lauds.

MATTINS.

Invitatory. The Lord, He is the King of the Angels. * O come, let us worship Him.

*Hymn.*³

THEE, O Christ, the Father's Splendour,
Life and virtue of the heart,
In the presence of the Angels
Sing we now with tuneful art:
Meetly in alternate chorus
Bearing our responsive part.

Thus we praise with veneration
All the armies of the sky:
Chiefly him, the warrior Primate
Of celestial chivalry:
Michael, who in princely virtue
Cast Abaddon from on high.

By whose watchful care, repelling,
King of everlasting grace!
Every ghostly adversary,
All things evil, all things base;
Grant us of Thine only goodness
In Thy paradise a place.

¹ Heb. i. 14.

³ Hymn by St Rabanus Maurus altered almost beyond recognition; translated by Dr Neale.

⁴ Tob. xii. 6.

Laud and honour to the Father;
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever Three, and ever One:
Consubstantial, Co-eternal,
While unending ages run. Amen.

FIRST NOCTURN.

First Antiphon. Great things are spoken of Michael * the Archangel, who waxed valiant in fight, and won the victory.

Ps. viii. O LORD, our Lord, &c.,
(p. 7.)

Second Antiphon. The Angel Gabriel spake unto Mary, * and said: Behold thou shalt conceive in thy womb and bring forth a Son, and shall call His Name JESUS.

Ps. x. In the LORD put I my trust, &c., (p. 9.)

Third Antiphon. ⁴ The Angel Raphael said: Bless ye the God of Heaven, * and confess Him before all living, for He hath had mercy upon you.

Ps. xiv. LORD, who shall abide, &c., (p. 10.)

Verse. ⁵ An Angel stood at the Altar of the Temple.

Answer. Having a golden censer in his hand.

Lessons from Scripture according to the Season, with the following Responsories.

First Responsory.

A multitude of Angels came with the Archangel Michael, into whose wardship God hath permitted the souls of the Saints, that he may lead them into the garden of gladness.

Verse. Lord, do Thou send forth

² Ps. cxxxvii. 2.

⁵ Apoc. viii. 3.

Thine Holy Spirit from heaven, the Spirit of wisdom and understanding.

Answer. That he may lead them into the garden of gladness.

Second Responsory.

Then the Angel of the Lord answered and said: O Lord of Hosts, how long wilt Thou not have mercy on Jerusalem, and on the cities of Juda, against which Thou hast had indignation—

Verse. These three score and ten years?

Answer. How long wilt Thou not have mercy on Jerusalem; and on the cities of Juda, against which Thou hast had indignation?

Third Responsory.

¹ When ye see the Gentiles, be not afraid of them, but in your hearts worship and fear the Lord; for His Angel is with you.

Verse. An Angel stood at the Altar of the Temple, having a golden censer in his hand.

Answer. For His Angel is with you.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For His Angel is with you.

SECOND NOCTURN.

First Antiphon. The smoke of the incense ascended up * before the Lord, out of the Angel's hand.

Ps. xviii. The heavens declare, &c., (*p.* 17.)

Second Antiphon. ² The Angel of the Lord * encampeth round about them that fear Him, and delivereth them.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 46.)

¹ Cf. Baruch, vi. 3-6.

² Ps. xxxiii. 8.

Third Antiphon. Let us praise the Lord, * Whom the Angels do praise, unto Whom Cherubim and Seraphim do cry, "Holy, Holy, Holy."

Verse. The smoke of the incense ascended up before the Lord.

Answer. Out of the Angel's hand.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Gregory the Great. (*34th on the Gospels.*)

SINCE we have run over and interpreted the names of the different Orders of Angels, it remaineth that we should shortly take up the indication of their different offices. The term Power is given to those spirits through whom most often signs and wonders are worked. The term Might is applied to those spirits unto whose order more might hath been granted than unto the others, so that it is to their jurisdiction that the powers of the enemy are brought into subjection, and by their might that they are so chained up that they cannot tempt men's hearts so much as they fain would.

Fourth Responsory.

³ All the Angels stood round about the Throne, and about the Elders, and the four living creatures, and fell before the Throne on their faces and worshipped God.

Verse. ⁴ Worship the Lord, all ye His Angels!

Answer. And fell before the Throne on their faces and worshipped God.

Fifth Lesson.

"THE Principalities are so called because they are appointed as princes over the other good Angels,

³ Apoc. vii. 11.

⁴ Ps. xcvi. 7.

command their troops whenever there is anything to be done, and direct them how to perform their ministry for God. The Dominions bear this name because they are highly exalted, even above the power of the principalities. To be a prince is to be exalted among equals, but to dominate is to rule over subjects as a Lord. The Thrones are those hosts over whom the Almighty God presideth to exercise judgment, whence the Psalmist saith, (ix. 5,) "Thou satest on the throne judging right."

Fifth Responsory.

¹ An Angel stood at the Altar of the Temple, having a golden censer in his hand; and there was given unto him much incense, and the smoke of the incense ascended up before the Lord, out of the Angel's hand.

Verse. Before the Angels will I sing praise unto Thee; I will worship toward Thine holy Temple, and praise Thy Name, O Lord.

Answer. And the smoke of the incense ascended up before the Lord, out of the Angel's hand.

Sixth Lesson.

THE Cherubim are said to represent the fulness of knowledge, and it is for this reason that these sublime hosts are so called, because the nearer they gaze upon the glory of God so much the more perfect is the knowledge with which they are filled.²

The word Seraphim is the title given to those hosts of holy spirits, who, on account of their peculiar near-

ness to their Maker, burn with a love beyond all compare. Their name signifieth burners or kindlers. Their fire is their love, and the more penetrating is their view of the glory of the Divine Being so much more intense is their love thereof wherewith they glow.

Sixth Responsory.

Before the Angels will I sing praise unto Thee, and will worship before Thine holy Temple, and will praise Thy Name, O Lord.

Verse. For Thy loving-kindness, and for Thy truth; for Thou hast glorified Thine holy Name in us.

Answer. And I will praise Thy Name, O Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I will praise Thy Name, O Lord.

THIRD NOCTURN.

First Antiphon. ³ The Lord sent His Angel, * which cut off all the mighty men of valour, and the leaders and captains in the camp of the King of Assyria.

Ps. xcv. O sing unto the LORD, &c., (*p.* 148.)

Second Antiphon. Worship the Lord, * all ye His Angels! Zion heard, and was glad.

Ps. xcvi. The LORD reigneth, &c., (*p.* 149.)

Third Antiphon. Bless the Lord, * all ye His Angels, that excel in

¹ Cf. Apoc. viii. 3, 4.

² St Gregory seems to have accepted the opinion that Chrwb is a variant of spelling for Qrwb, and therefore means one who draws near. The derivation of the word is now considered very uncertain, but the traditional belief certainly is that the Cherubim are the representatives of contemplation, of knowledge as distinguished from love,—that is, of the intellectual as opposed to the emotional, or the understanding as opposed to the heart, represented by the Seraphim, whose name is undeniably derived from saraph, *to burn*.

³ 2 Par. Chron. xxxii. 21.

strength, that do His commandments, to hearken unto the voice of His word.

Ps. cii. Bless the LORD, &c., (p. 160.)

Verse. Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thine holy Temple, and praise Thy Name.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (i. 47.)

AT that time : JESUS saw Nathanael coming to Him, and saith of him : Behold an Israëlite indeed, in whom is no guile. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (11th on Ps. xc.)

What are the goings of the holy Angels? Surely those goings whereof the Only-Begotten Son hath told us when He saith: "Hereafter ye shall see heaven open, and the Angels of God ascending and descending upon the Son of Man." Their goings, therefore, are by way of ascent and descent: they ascend for their own sakes, and they descend, or to speak more truly, they condescend for our sakes. Thus do these blessed spirits ascend upward by gazing upon God, and they descend downward by pity for thee, that they may keep thee in all thy ways. They ascend upward to the vision of Him, and they descend downward at the intimation of His will; for "He hath given His Angels charge over thee, to keep thee in all thy ways": but when they so descend downward they do not thereby lose the beatific vision of His glory, for we know that in heaven the Angels do always behold the face of the Father. (Matth. xviii. 10.)

Seventh Responsory.

The Angel of the Lord came down into the furnace, together with Azariah and his fellows, and smote the flame of the fire out of the furnace, so that the fire touched them not at all, neither hurt them.

Verse. Blessed be their God, Who sent His Angel and delivered His servants that trusted in Him.

Answer. So that the fire touched them not at all, neither hurt them.

Eighth Lesson.

WHEN they ascend upward to gaze they search into that truth wherewith they are sated by longing, and by satiety are made to long the more; when they descend downward they work mercy upon us by keeping us in all our ways. For "are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14.) Surely they are not our lords but our ministers, and herein they are even as the Son of Man, who came not to be ministered unto but to minister, (Matth. xx. 28,) and Who was among His disciples as he that serveth. (Luke xxii. 27.) The fruit of the goings of the holy Angels is, as toucheth themselves, their own blessedness and the conforming obedience inspired by their love; but as toucheth us, we receive through them the keeping of all our ways under the care of God's grace, for He hath given His Angels charge over thee, to keep thee in all thy needs.

Eighth Responsory.

¹ Lord, Thou didst send Thine Angel in the time of Hezekiah, King of Juda, and didst slay in the host

of Sennacherib an hundred fourscore and five thousand; wherefore now also, O Lord of heaven, send Thy good Angel before us, for a fear and dread of the might of Thine arm.

Verse. That those be stricken with terror that come with blasphemy against Thine holy people.

Answer. Wherefore now also, O Lord of heaven, send Thy good Angel before us, for a fear and dread of the might of Thine arm.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Wherefore now also, O Lord of heaven, send Thy good Angel before us for a fear and dread of the might of Thine arm.

If the Ninth Lesson is not of the Homily of a Week-day or that of a Simple, it is as follows.

IN the meantime God hath given

His Angels charge over thee, not to take thee out of thy ways, but to keep thee in thy ways, and so by their ways to make thy ways His ways; for, if thou wouldst know how, He would have thee also descend and condescend, thine own needs compelling and admonishing thee to that which the Angel doth from the purer motive of love, to condescend by showing pity toward thy neighbour, and again to ascend along with the Angels by lifting up thy desires and striving with all thine heart's longing after the supreme and eternal truth. Thus are we exhorted to lift up hearts and hands together; thus do we hear it said every day, "Lift up your hearts"; thus are we rebuked for our slothfulness; and thus is it said unto us: "O ye sons of men, how long will ye be dull of heart? why will ye love vanity and seek after leasing?" (Ps. iv. 3.)

For when the heart is unburdened and light, it is easier for it to rise to seek and love the truth.

The Hymn, "We praise Thee, O God," is said.

LAUDS.

First Antiphon. O ye Angels of the Lord, * bless ye the Lord alway.

Second Antiphon. God hath given His Angels charge over thee, * to keep thee in all thy ways.

Third Antiphon. In heaven their Angels do alway behold the face of My Father * which is in heaven.

Fourth Antiphon. Praise ye God * all His Angels,—praise ye Him all His hosts!

Fifth Antiphon. O ye Angels and Archangels, * O ye Thrones and Dominions, O ye Principalities and Powers, O ye Mighty Ones of heaven, praise ye the Lord from the heavens!

Chapter. (Exod. xxiii. 20.)

BEHOLD I send Mine Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice.

*Hymn.*¹

CHRIST! of the holy Angels light and gladness,

Maker and Saviour of the human race,
O may we reach the world unknown to sadness,

The blessed mansions where they see Thy Face!

Angel of peace, may Michael to our dwelling
Down from high Heaven in mighty calmness come,

Breathing serenest peace, wild war dispelling
With all her sorrows to the infernal gloom.

¹ Translation by the Rev. W. J. Copeland.

Angel of might, may Gabriel swift descending,
Far from our gates our ancient foes repel,
And his own triumphs o'er the world defend-
ing,
In temples dear to Heaven return and
dwell.

Angel of health, may Raphael lighten o'er us,
To every sick-bed speed his healing flight,
In times of doubt direct the way before us,
And through life's mazes guide our steps
aright.

The Virgin, harbinger of peace supernal,
Mother of Light, with all the Angelic train,
Heaven's glittering host, court of the King
Eternal,
All Saints be with us, till that bliss we
gain.

Be this by Thy thrice holy Godhead granted,
Father, and Son, and Spirit ever blest ;
Whose glory by the Angel host is chanted,
Whose Name by all the universe confest.
Amen.

Verse. Before the Angels will I
sing praise unto Thee, O my God.

Answer. I will worship toward
Thine holy Temple, and praise Thy
Name.

Antiphon at the Song of Zacharias.
¹ The Angel that talked with me came
again, and waked me as a man that
is wakened out of his sleep.

Prayer throughout.

O GOD, Who hast ordained and
constituted the services of
angels and men in a wonderful order,
mercifully grant that as Thine holy
angels alway do Thee service in
heaven, so, by Thine appointment,
they may suffer and defend us on
earth. Through our Lord JESUS
Christ Thy Son, Who liveth and
reigneth with Thee, in the unity
of the Holy Ghost, one God, world
without end. *Amen.*

PRIME.

Antiphon. O ye Angels of the
Lord, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Apoc. xii. 7.)

THERE was a great war in heaven,
Michael and his angels fought
against the dragon, and the dragon
fought and his angels : and prevailed
not ; neither was their place found
any more in heaven.

TERCE.

Antiphon. God hath given, &c.,
(*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

An Angel stood at the Altar of the
Temple.

Answer. An Angel stood at the
Altar of the Temple.

Verse. Having a golden censer in
his hand.

Answer. At the Altar of the Temple.

Verse. Glory be to the Father, and
to the Son, and to the Holy Ghost.

Answer. An Angel stood at the
Altar of the Temple.

Verse. And the smoke of the in-
cense ascended up before the Lord—

Answer. Out of the Angel's hand.

SEXT.

Antiphon. In heaven, &c., (*Third
Antiphon at Lauds.*)

Chapter. (Apoc. v. 11.)

I HEARD the voice of many Angels
round about the throne, and the
living creatures, and the elders ; and
the number of them was thousands of
thousands, saying with a loud voice :
Salvation unto our God.

¹ Zac. iv. 1.

Short Responsory.

The smoke of the incense ascended up before the Lord.

Answer. The smoke of the incense ascended up before the Lord.

Verse. Out of the Angel's hand.

Answer. Before the Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The smoke of the incense ascended up before the Lord.

Verse. Before the angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thine holy Temple, and praise Thy Name.

NONE.

Antiphon. O ye angels and arch-angels, &c. (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Before the angels will I sing praise unto Thee, O my God.

Answer. Before the angels will I sing praise unto Thee, O my God.

Verse. I will worship toward Thine holy Temple, and praise Thy Name.

Answer. O my God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Before the angels will I sing praise unto Thee, O my God.

Verse. Worship God.

Answer. All ye his angels.

SECOND VESPERS.

Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.

Psalms of Sunday, except the last, which is Ps. cxxxvii., I will praise Thee, &c., (p. 197.)

Hymn from Mattins.

Antiphon at the Song of the Blessed Virgin. Holy Angels who stand ever before God in heaven, shield us in the battle, that we perish not in the awful judgment.

Office in Honour of all the Holy Apostles, for Tuesdays.

Semi-double.

The Office is the Common Office for Apostles, (p. 528,) with the following differences.

The Common Commemoration of SS. Peter and Paul is omitted.

Prayer throughout.

O GOD, Who didst will that Thy blessed Apostles should be the means whereby Thou hast brought us to know Thy Name, grant unto us the grace to celebrate unto our profit their everlasting glory. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The Lessons of the First Nocturn are from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (43rd on the Saints.)

THEY are the light of the world, because they were the means whereby the Lord was first pleased to give unto this world the light of faith and true knowledge, and to

deliver the nations and peoples from the darkness of ignorance and sin. They are the salt of the earth, for they were the means whereby they that dwell upon the earth have tasted the savour of life eternal, that they might be preserved from the looseness of the flesh and the corruption of sin and weakness. They are they of whom John saith in his revelation (xxi. 14, 19) that the wall of the heavenly city had twelve foundations, garnished with all manner of precious stones, and in them the names of the twelve Apostles of the Lamb, for their preaching was the mean whereby God was pleased to lay the foundations of the Church, whence also Paul saith (Eph. ii. 19): "Ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, JESUS Christ Himself being the chief corner-stone."

Fifth Lesson.

DEARLY beloved brethren, when we call these things to mind, let us strive to put in practice what these great leaders have taught and commanded us. Let us learn by their example to esteem lightly the riches of the world, to love not the pleasures of this life, to desire the kingdom of heaven, to put Christ before all things, and to obey His commandments in all things, to love the poverty of things present, to pile up riches by grace, to choose the treasure of wisdom, to seek the gladness of the spirit, to envy no man, but to love all men, even our friends in God, and our enemies for God, for this only is love in truth.

Sixth Lesson.

THEY therefore are our princes, princes made most perfect in love for God, and filled with love for their neighbour. Whence they were able to overcome the onset of the world and to conquer that bloody age, because they loved nothing in any thing except the will of God. Even so, brethren, let us love to do the will of God in all things, to love our Maker in Himself, and the things which He has made for their Maker's sake, and so shall our love be well ordered. "For God is love" (1 John iv. 8,) and he that loveth with this love loveth God; and if we thus love, God Himself loveth us, and the Holy Apostles that are to judge us love us, and pray for us, that at Christ's general judgment we may be crowned along with them for ever.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (xix. 27.)

AT that time: Peter said unto JESUS: Behold, we have forsaken all and followed Thee; what shall we have, therefore? And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comment. on Matth. xx.*)

It is written that Peter answered and said unto the Lord, "Behold, we have forsaken all and followed Thee; what shall we have, therefore? and JESUS said unto them: Amen, I say unto you, that ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israël. And everyone that hath forsaken

houses, or brethren, or sisters, or father, or mother, or wife, or children, or land for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life; but many that are first shall be last, and the last shall be first." There are many reasons which forbid us to place upon these words of the Gospel a literal interpretation.

Eighth Lesson.

WE are admonished by the introduction of some things which, according to human sense, are self-contradictory, to seek for an heavenly sense. The Apostles say that they have forsaken all things, and yet that, so far from forsaking Christ, they have actually followed Him. Christ had said (i. iv.): "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God," and "When His disciples heard it they were exceedingly amazed, saying, Who then can be saved?" Why should they be exceedingly amazed? saying, "Who then can be saved," seeing that they themselves had forsaken all things; and what they had done, others could do. It is written also, "But JESUS beheld them, and said unto them: With men this is impossible, but with God all things are possible." How can it be said that with men this is impossible, when it was the very thing which the Apostles themselves boasted of having done, and which the Lord Himself acknowledged that they had done?

Ninth Lesson.

ALL this discourse is to be interpreted spiritually. What is more possible with God than to

save by faith, to regenerate by water, to conquer by the cross, to make children of adoption by the Gospel, to quicken the dead by resurrection? When the Apostles heard these things they believed them forthwith, and they profess that they have left all things, and this their obedience the Lord doth forthwith reward, while He solveth all the difficulty of the question above by saying, "Ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This is that regeneration which the Apostles have obtained, which the law could not give, and which, by seating them upon twelve thrones to judge the twelve tribes of Israel, has made them sharers in the glory of the twelve patriarchs.

Office in Honour of St Joseph, Spouse of the Blessed Vir- gin Mary, and Patron of the Catholic Church.

Semi-double.

*All from the Common Office for a
Feast of a Confessor not a Bishop,
except the following.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer
from Lauds.*

*Hymn.*¹

J OSEPH! to thee by hosts on high
And choirs of Christians, laud be
paid!—
Saintry of life,—by purest tie
Joined unto her, the glorious Maid.

¹ Hymn of the sixteenth century; translation by the Rev. Dr Littledale.

When thou didst doubt thy wife's repute,
And mark her great with Sacred Load,
The angel taught thee that her Fruit
Came from the Holy Ghost of God.

To clasp the Son, thy Lord, was thine,—
To share His flight to Egypt's shore,—
With tears, to seek in Salem's Shrine
Him lost,—with joy, to find once more.

Death brings to other saints their rest;
Through toil they win the victor's place;—
Thou happier, like the angels blest,
Alive, hast seen God Face to face.

Spare us, O Trinity Most High!
Grant that, with Joseph, we may gain
Thy starry realm, and ceaselessly
There raise to Thee our thankful strain.
Amen.

Verse. ¹ He made him lord of His house.

Answer. And ruler of all His substance.

Antiphon at the Song of the Blessed Virgin. ² When as Mary, the Mother of JESUS, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

The Common Commemoration of St Joseph is omitted.

MATTINS.

Invitatory. In worshipful remembrance of our blessed Defender Joseph, * let us praise our God.

Hymn as at First Vespers.

FIRST NOCTURN.

First Antiphon. Joseph went up from Galilee, * out of the city of Nazareth, into Judea, unto the city

of David; which is called Bethlehem, to be enrolled with Mary.

Second Antiphon. The shepherds came with haste, * and found Mary and Joseph, and the Babe lying in a manger.

Third Antiphon. Behold, the Angel of the Lord appeared to Joseph * in a dream, saying: Arise, and take the young Child and His Mother, and flee into Egypt.

Verse. ³ I will give praise unto Thy Name—

Answer. For Thou hast been mine Helper and Defender.

The Lessons are taken from Scripture according to the Season, with the following Responsories.

First Responsory.

⁴ The people cried to Pharaoh ⁵ for bread: and he answered them: Go unto Joseph.

Verse. ⁶ The saving of our lives is in thy hand; only let us find grace in thy sight, and we will gladly be Pharaoh's servants.

Answer. And he answered them: Go unto Joseph.

Second Responsory.

⁷ God hath made me as a father to Pharaoh, and lord of all his house. He hath made me great, to save much people alive.

Verse. ⁸ Come unto me, and I will give you all the good of the land of Egypt, and ye shall eat the fat of the land.

Answer. He hath made me great, to save much people alive.

¹ Ps. civ. 21.

² Matth. i. 18.

³ Ecclus. li. 1, 2.

⁴ Gen. xli. 55.

⁵ Rex, "the king," according to Gesenius, a simple translation of the Egyptian word; but the translator has thought it best to give the foreign word, as it stands in the Hebrew and in the Vulgate.

⁶ Gen. xlvii. 25.

⁷ Gen. xlv. 8; 1. 20.

⁸ Gen. xlv. 18.

Third Responsory.

¹ Now shall I die happy, since I have seen thy face, and do leave thee behind me. I am not disappointed of seeing thee. The Lord hath showed me also thy seed.

Verse. ² He That hath fed me from my youth up, bless the lads, and let my name be named on them.

Answer. The Lord hath showed me also thy seed.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord hath showed me also thy seed.

SECOND NOCTURN.

First Antiphon. Joseph arose, and took the young Child and His Mother by night, and departed into Egypt; and was there until the death of Herod.

Second Antiphon. When Herod was dead, an Angel of the Lord appeared in a dream to Joseph in Egypt, saying: Arise, and take the young Child and His Mother, and go into the land of Israël: for they are dead which sought the young Child's life.

Third Antiphon. Joseph took the young Child and His Mother, and came into the land of Israël.

Verse. ³ Look down from heaven, and behold, and visit this vine—

Answer. And protect that [Thy right hand hath planted.]

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.]
(*2nd upon Luke i. 26.*)

MARY was espoused to Joseph, or, as it would be better to express it in the very words of the Evangelist,

to a man whose name was Joseph. He calleth him a man not because he was a husband, but by a title of excellency; or rather because, as another Evangelist hath it, he was not simply a man, but was rightly called her husband, as he was necessarily supposed so to be. He was thus called her husband because he must needs have been so supposed to be, as also he was deemed meet not in deed to be, but to be called, the father of the Saviour, since he was supposed so to be, as saith this same Evangelist: "And JESUS Himself began to be about thirty years of age, being (as was supposed) the son of Joseph."

Fourth Responsory.

⁴ Thou hast given me the shield of Thy salvation, and Thy right hand hath holden me up. My buckler, and the horn of my salvation, and my refuge.

Verse. ⁵ I am thy shield and thy exceeding great reward.

Answer. My buckler, and the horn of my salvation, and my refuge.

Fifth Lesson.

WE cannot doubt but that a good and faithful man was Joseph, unto whom was espoused the Mother of the Saviour. He was a faithful and wise servant whom the Lord set up for the comfort of His own Mother, the fosterage of His own flesh, and then a faithful helper Whom His own great counsel formed upon earth. In addition thereto it is said that he was of the house of David. He was indeed of the house of David. This man Joseph was indeed of kingly race, noble by birth, but nobler in heart, he was indeed

¹ Cf. Gen. xlv. 30; xlviii. 11.

³ Ps. lxxix. 15, 16.

⁴ Ps. xvii. 36, 3.

² Gen. xlviii. 15, 16.

⁵ Gen. xv. 1.

a son of David, and no unworthy descendant of David his father. He was indeed a son of David, not in the flesh only, but by loyalty and holiness and earnestness. One of whom the Lord might have given testimony, and said, "I have found David the son of Jesse a man after mine own heart, which shall fulfil all My will" (Acts xiii. 22.) A man who could say, like David, "The hidden secrets of Thy wisdom Thou hast made manifest unto me" (Ps. l. 7.) A man who was made "a minister according to the dispensation of God . . . to fulfil the word of God, even the mystery which hath been hid for ages and for generations, but now is made manifest to His saints" (Col. i. 26.)

Fifth Responsory.

¹ He shall set his children under her ² shelter, and shall lodge under her branches: by her shall he be covered from heat, and in her glory shall he dwell.

Verse. ³ Trust in Him, ⁴ ye congregation of the people, pour out your heart before Him.

Answer. And in her glory shall he dwell.

Sixth Lesson.

UNTO Joseph it was given not only to see and to hear that which many prophets and kings had desired to see and had not seen, and to hear and had not heard, (Luke x. 24,) but even to carry this, to lead it, to embrace it, to kiss it, to feed it, and to keep it. We must, however, believe that Mary as well as Joseph was of the house and lineage of David, since if she had not so been she would not have been espoused to

one who was so. Both, therefore, were of the house of David, but in her was fulfilled that which the Lord had sworn in truth unto David, (Ps. cxxxi. 11,) saying, "Of the fruit of thy body will I set upon My throne," while Joseph stood by the conscious witness of the fulfilment of the promise.

Sixth Responsory.

⁵ Though an host should encamp against me, my heart shall not fear. Though war should rise against me, in this will I be confident.

Verse. ⁶ My praise shall be continually of Thee, for Thou art my strong refuge.

Answer. Though war should rise against me, in this will I be confident.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Though war should rise against me, in this will I be confident.

THIRD NOCTURN.

First Antiphon. When Joseph heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither.

Second Antiphon. Joseph being warned of God in a dream turned aside into the parts of Galilee, and he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets: He shall be called a Nazarene.

Third Antiphon. The Father and Mother of JESUS marvelled at those things which were spoken of Him, and Simeon blessed them.

Verse. ⁷ I called upon the Lord, the Father of my Lord—

Answer. That He would not leave me in the days of my trouble.

¹ Eccus. xiv. 26, 27.

⁵ Ps. xxvii. 3.

² I.e., Wisdom's.

⁶ Ps. lxxv. 6, 7.

³ Ps. lxi. 9.

⁴ I.e., in God—see context.

⁷ Eccus. li. 14.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 21.)

AT that time: When all the people were baptized, it came to pass, that JESUS also being baptized and praying, the heaven was opened. And so on.

Homily by St Augustine; Bishop [of Hippo.] (*Against Faustus*, xxiii. 7, 8.)

From heaven, over the Jordan, "The Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said, Thou art My beloved Son, in Thee I am well pleased." Thus also upon the high mountain, "Behold a bright cloud overshadowed Him, and behold a voice out of the cloud which said, This is My beloved Son, in whom I am well pleased; hear ye Him" (Matth. xvii. 5.) And He over Whom these voices sounded from heaven was the Son of God before ever they were uttered, for He was He "Who albeit in the womb of the Virgin He took upon Him the form of a servant, and was made in the likeness of men," was the same "Who, being in the form of God, thought it not robbery to be equal with God" (Phil. ii. 7, 6.) Whence also the same Apostle Paul saith plainly in another place, (Gal. iv. 4, 5,) that, "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." He is the Son of God who is the Lord of David, as touching His Godhead, and is yet as touching His flesh the Son of David begotten of David's seed.

1 Matth. i. 20, 21.

Seventh Responsory.

¹ Joseph, thou son of David, fear not to take unto thee Mary thy wife; for That Which is conceived in her is of the Holy Ghost: and she shall bring forth a Son; and thou shalt call His Name JESUS.

Verse. For He shall save His people from their sins.

Answer. And thou shalt call His Name JESUS.

Eighth Lesson.

HAD it been useless for us to believe this, the aforementioned Apostle would not have been so careful to remind Timothy to (2 Tim. ii. 8) "remember that JESUS Christ of the seed of David was raised from the dead according to my gospel." The question now ariseth before the reader of the Holy Gospel, wherefore since he doth us to wit that Christ was born of the Virgin without any coition with Joseph, this Christ is, nevertheless, called the Son of David, although the pedigree for David given by the Evangelist Matthew is not that of Mary but that of Joseph. The first reason is that in order of sex the husband is named before the wife, and that he is not the less called husband because he knew her not, since this same Matthew when he saith (i. 20) that That Which was conceived in her was of the Holy Ghost, expressly giveth to Joseph (19) the title of "her husband."

Eighth Responsory.

² Arise, and take the young Child, and His Mother, and flee into Egypt; and be thou there until I bring thee word.

Verse. That it might be fulfilled

² Matth. ii. 13, 15.

which was spoken of the Lord by the Prophets, saying: Out of Egypt have I called my Son.

Answer. And be thou there until I bring thee word.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And be thou there until I bring thee word.

Ninth Lesson.

THIS one and the same Matthew therefore saith that Joseph was the husband of Mary, that the Mother of Christ was a virgin, that Christ was of the seed of David, and that Joseph was in the pedigree of Christ from David. The only conclusion is that Mary herself was of the lineage of David, and that she was called the wife of Joseph in order of enumeration of sex, and on account of their union of soul, and that Joseph is included in the pedigree as her husband, lest it might otherwise seem as if he were parted from a wife to whom he was bound by oneness of heart.

The Hymn, "We praise Thee, O God, &c.," is said.

LAUDS.

First Antiphon. ¹ And Jacob begat Joseph, * the husband of Mary, of whom was born JESUS, Who is called Christ.

Second Antiphon. ² The Angel Gabriel * was sent from God, unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph.

Third Antiphon. ³ And Joseph also went up * from Galilee, out of the

city of Nazareth, unto Judea, unto the city of David, which is called Bethlehem.

Fourth Antiphon. ⁴ And they came with haste, * and found Mary and Joseph, and the Babe lying in a manger.

Fifth Antiphon. ⁵ And JESUS Himself began to be about thirty years of age, being (as was supposed) the Son of Joseph.

Chapter. (Gen. xlix. 26.)

THE blessings of thy father have been strengthened by the blessings of his progenitors, until the Desire of the everlasting hills come; let them be on the head of Joseph, and on the crown of him that was a Nazarite⁶ from his brethren.

*Hymn.*⁷

JOY of the Saints! who didst uphold
Our life's sure Hope, the world's one
Stay,—

Joseph! as now thy praise is told,
Hearken to us in love to-day.

The great Creator made it thine
To be the spouse of purest Maid,
And father of the Word Divine
In name—salvation's work to aid.

Thou seest with joy in manger lie
The Saviour sung by seers of yore,
And Him, the Son of God Most High,
In lowliness thou didst adore.

The King of kings, the Lord of all,
The God Whom heaven in awe attends,
Whose nod makes trembling demons fall,
To thee in meek submission bends.

To God Most High, the Three in One,
Be praise, Who gave such grace to thee,
He make us win what thou hast won,
The joys of life eternally. Amen.

¹ Matth. i. 16.

² Luke i. 26, 27.

³ Luke ii. 4.

⁴ Luke ii. 16.

⁵ Luke iii. 23.

⁶ "Separate," i.e., as sold away from them. Perhaps allusion is also made to the previous estrangement.

⁷ Hymn of the sixteenth century or later; translation by the Rev. Dr Littledale.

Verse. ¹Thou hast given me the shield of Thy salvation.

Answer. And Thy right hand hath holden me up.

Antiphon at the Song of Zacharias.

²Joseph, thou son of David, fear not to take unto thee Mary thy wife, for That Which is conceived in her is of the Holy Ghost.

Prayer throughout the Office.

O GOD, Who in Thine unspeakable foreknowledge didst choose Thy blessed servant Joseph to be the husband of Thine Own most holy Mother; mercifully grant that now that he is in heaven with Thee, we who on earth do reverence him for our defender, may worthily be holpen by the succour of his prayers to Thee on our behalf; Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The Common Commemoration of St Joseph is omitted.

PRIME.

Antiphon. And Jacob, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Gen. xlix. 22.)

JOSEPH is a fruitful bough, a fruitful bough and comely to look upon, whose branches run over the wall.

TERCE.

Antiphon. The Angel Gabriel, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He made him lord of His house.

Answer. He made him lord of His house.

¹ Ps. xvii. 36.

Verse. And ruler of all His substance.

Answer. Lord of His house.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He made him lord of His house.

Verse. I will give praise unto Thy Name—

Answer. For Thou hast been mine Helper and Defender.

SEXT.

Antiphon. And Joseph also, &c., (*Third Antiphon at Lauds.*)

Chapter. (Gen. xlix. 25.)

THE God of thy father shall help thee, and the Almighty shall bless thee with blessings of heaven above.

Short Responsory.

I will give praise unto Thy Name.

Answer. I will give praise unto Thy Name.

Verse. For thou hast been mine Helper and Defender.

Answer. Praise unto Thy Name.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will give praise unto Thy Name.

Verse. The righteous shall grow as the lily.

Answer. Yea, he shall flourish for ever in the presence of the Lord.

NONE.

Antiphon. And JESUS Himself, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

² Matth. i. 20.

Short Responsory.

The righteous shall grow as the lily.

Answer. The righteous shall grow as the lily.

Verse. Yea, he shall flourish for ever in the presence of the Lord.

Answer. As the lily.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The righteous shall grow as the lily.

Verse. ¹ Planted in the house of the LORD.

Answer. In the courts of the house of our God.

SECOND VESPERS.

All as at First Vespers, except the following:

Verse. ² I sat under His shadow in Whom I delighted.

Answer. And His fruit was sweet to my taste.

Antiphon at the Song of the Blessed Virgin. ³ Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing.

Office in Honour of the Most Holy Sacrament of the Altar, for Thursdays.

Semi-double.

All as on Sundays except the following.

FIRST VESPERS.

Chapter and Prayer from Lauds.

First Antiphon. ⁴ Christ the Lord, being made an High Priest for ever *

¹ Ps. xci. 14.

² Cant. ii. 3.

³ Luke ii. 48.

⁴ Heb. vi. 20; Gen. xiv. 18.

⁵ Hymn by St Thomas Aquinas; translation by the late Dr Neale, (two words altered, "noble" for "generous," as a translation of "generosi" in the 1st, and "for" for "in" in the 4th.)

after the order of Melchisedec, hath offered bread and wine.

Second Antiphon. He hath made His wonderful works to be remembered; * the LORD is [gracious and] full of compassion. He hath given meat unto them that fear Him.

Third Antiphon. I will take the cup of salvation, * and offer the sacrifice of thanksgiving.

Ps. cxv. I believed, therefore have I spoken, &c., (p. 185.)

Fourth Antiphon. Let the children of the Church be like olive-plants * round about the table of the Lord.

Ps. cxxvii. Blessed is every one, &c., (p. 191.)

Fifth Antiphon. The Lord, That maketh peace in the borders of the Church, * filleth her with the finest of the wheat.

Ps. cxlvii. Praise the LORD, O Jerusalem, &c., (p. 203.)

*Hymn.*⁵

OF the glorious Body telling,
O my tongue, Its mystery sing;
And the Blood, all price excelling,
Which for this world's ransoming
In a noble womb once dwelling
He shed forth, the Gentiles' King.

Given for us, for us descending
Of a Virgin to proceed,
Man with man in converse blending
Scattered He the Gospel seed:
Till His sojourn drew to ending
Which He closed in wondrous deed.

At the Last Great Supper seated,
Circled by His brethren's band,
All the Law required, completed,
In the Feast its statutes planned,
To the twelve Himself He meted
For their Food, with His own Hand.

Word made Flesh, by word He maketh
 Very bread His Flesh to be;
 Man for wine Christ's Blood partaketh;
 And if senses fail to see,
 Faith alone the true heart waketh
 To behold the Mystery.

Therefore, we, before It bending,
 This great Sacrament adore:
 Types and shadows have their ending
 In the new rite evermore:
 Faith, our outward sense amending,
 Maketh good defects before.

Honour, laud, and praise addressing
 To the Father and the Son,
 Might ascribe we, virtue, blessing,
 And eternal benison:
 Holy Ghost, from Both progressing,
 Equal laud to Thee be done. Amen.

Verse. ¹ Thou didst send them
 from heaven—

Answer. Bread able to content
 every man's delight.

Antiphon at the Song of the Blessed Virgin. ² O Lord, how kindly is Thy Spirit! * even Thine, Whose sustenance declared Thy sweetness unto Thy children when Thou didst send them from heaven bread tempering itself to every man's liking, O Thou, Who hast filled the hungry with good things, and the rich, that are proud in the imagination of their hearts, Thou hast sent empty away.

At Compline and every other Office the last verse of the Hymn is altered in honour of the Incarnation, excepting only the three Hymns proper to the Feast.

MATTINS.

Invitatory. O come, and let us
 worship Christ,
 Of all the nations Lord, *
 Who doth, to them that feed on
 Him,
 The Bread of Life afford.

¹ Wisd. xvi. 20.

² Hymn by St Thomas Aquinas; translation by the Rev. E. Caswall.

Hymn.³

LET old things pass away;
 Let all be fresh and bright;
 And welcome we with hearts renewed
 This Feast of new delight.

Upon this hallowed eve,
 Christ with His brethren ate,
 Obedient to the olden Law,
 The Pasch before Him set.

Which done,—Himself entire,
 The True Incarnate God,
 Alike on each, alike on all,
 His sacred Hands bestowed.

He gave His Flesh; He gave
 His Precious Blood; and said:
 "Receive and drink ye all of This
 For your salvation shed."

Thus did the Lord appoint
 This Sacrifice sublime,
 And made His Priests the ministers
 Through all the bounds of time.

Farewell to types! henceforth
 We feed on Angels' Food;
 The slave—O, wonder!—eats the Flesh
 Of his Incarnate God!

O Blessed Three in One!
 Visit our hearts, we pray,
 And lead us on through Thine own paths
 To Thy eternal day. Amen.

FIRST NOCTURN.

First Antiphon. The Lord brought forth His fruit in the season of His death, * even that fruit whereof if any man eat, he shall live for ever.⁴

Ps. i. Blessed is the man, &c.,
 (p. 4.)

Second Antiphon. His faithful ones which are increased by the fruit of His corn and His wine * do lay them down in peace and sleep in Christ.

² Wisd. xii. 1; xvi. 21.

⁴ John vi. 51.

Ps. iv. When I called, &c., (*p.* 206.)

Third Antiphon. ¹ Us, being many, hath the Lord made one body, * for we are all partakers of that one cup, which is not the communion of the blood of bulls, but of God Himself.

Ps. xv. Preserve me, O Lord, &c., (*p.* 12.)

Verse. ² He gave them of the bread of heaven—

Answer. Man did eat Angels' bread.

The Lessons are taken from Scripture according to the Season, with the following Responsories.

First Responsory.

³ The whole assembly of the children of Israël shall kill the lamb toward the evening of the Passover. And they shall eat the flesh, and unleavened bread.

Verse. ⁴ Even Christ our Passover is sacrificed for us; therefore let us keep the feast with the unleavened bread of sincerity and truth.

Answer. And they shall eat the flesh, and unleavened bread.

Second Responsory.

⁵ Ye shall eat flesh, and shall be filled with bread. * This is the bread which the LORD hath given you to eat.

Verse. ⁶ Moses gave you not that Bread from heaven, but My Father giveth you the true Bread from heaven.

Answer. This is the bread which the LORD hath given you to eat.

Third Responsory.

⁷ Elijah looked, and, behold, there was a cake baken on the coals at his head, and he arose, and did eat and drink; and went in the strength of that meat [forty days and forty nights] unto the mount of God.

Verse. ⁸ If any man eat of this Bread, he shall live for ever.

Answer. And went in the strength of that meat [forty days and forty nights] unto the mount of God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And went in the strength of that meat [forty days and forty nights] unto the mount of God.

SECOND NOCTURN.

First Antiphon. The Lord remember our offering, * and accept our burnt-sacrifice.

Ps. xix. The LORD hear thee, &c., (*p.* 18.)

Second Antiphon. The Lord prepareth His Table before us * in the presence of our enemies.

Ps. xxii. The LORD is my Shepherd, &c., (*p.* 47.)

Third Antiphon. Let them that keep holiday around the table of the Lord * make the voice of joy and praise to be heard [in the house of God.]

Ps. xli. As the hart panteth, &c., (*p.* 95.)

Verse. ⁹ He fed them with the finest of the wheat—

Answer. And with honey out of the Rock did He satisfy them.

¹ 1 Cor. x. 17; Heb. ix. 13, 14.

⁴ 1 Cor. v. 7, 8.

⁷ 3 (1) Kings xix. 6, 8.

² Ps. lxxvii. 24, 25.

⁵ Exod. xvi. 12, 15.

⁸ John vi. 51.

³ Exod. xii. 6, 8.

⁶ John vi. 32.

⁹ Ps. lxxx. 17.

*Fourth Lesson.**(In May and June.)*

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.] (*Continuation of the 60th Homily.*)

IN this mysterious Sacrament Christ doth mingle Himself with all and each of His faithful ones. They are His children, and He nurseth them Himself, and giveth them not over unto another, herein again assuring us that the Flesh He hath taken unto Himself is ours. We, then, who have been deemed meet to be treated with such love and such honour, let us be wakeful! See ye not how eagerly the sucklings seize on the breasts, how readily they fix their mouths on the paps? Let us, with like eagerness, draw nigh to that Table, and suck at that spiritual Cup. Yea, let us prize that gracious Food as the suckling doth its mother's breast, and hold it the great woe of life to be cut off from that Banquet. Here there are set before us no works of man's power; He That worked at that Last Supper, the Same worketh the same here still. As for us Priests, we hold the place of His ministers, but He Which halloweth and changeth is He. Hither let there draw nigh no Judas, nor covetous one—this is no Table for him. But he which is Christ's disciple, let him come; for the Lord saith: "I will keep the Passover with My disciples," (Matth. xxvi. 18.) This is that Passover Table, and it is all Christ's—what is wrought there is not some of it Christ's work, and some of it man's work, but it is all His work and not another's.

(In July and August.)

The Lesson is taken from the Letter written to Cæcilius by the Holy Martyr Cyprian, Bishop [of Carthage.] (*Bk. ii. Ep. 3.*)

IN the deed of the Priest Melchisedek we see a type of the Sacrament of the Lord's Sacrifice. For thus it is written in the writings of God:—"And Melchisedek King of Salem brought forth bread and wine: for he was the Priest of the Most High God: and he blessed" Abraham. (*Gen. xiv. 18.*) That Melchisedek was a type of Christ, the Holy Ghost Himself doth testify in the Psalms, where the First Person of the Holy Trinity, even the Father, is set before us as saying unto the Second Person, that is, the Son:—"Before the day-star have I begotten Thee. . . . Thou art a Priest for ever, after the order of Melchisedek." (*cix. 3, 4.*) And verily that sameness of order cometh of this sacrifice, and proceedeth from this, that Melchisedek was the Priest of the Most High God; that he offered bread and wine; and that he blessed Abraham.

(In September.)

The Lesson is taken from the Book upon the Sacraments, written by St Ambrose,¹ Bishop [of Milan.] (*Bk. iv. ch. 4.*)

WHO invented the Sacraments but the Lord JESUS? The Sacraments came down from heaven, for all counsel is from heaven. Nevertheless, it was a great and wonderful work of God when He rained down manna upon His people, and the people laboured not, and yet were fed. Perchance, thou sayest: Here, it is my bread which is used. But that

¹ Pseudo-Ambrose.

bread is bread only till the Sacramental words are spoken; at the Consecration, instead of bread, there cometh to be the Body of Christ. This therefore let us establish. How cometh it that that which was bread becometh the Body of Christ? Through the Consecration. And in what words, and in Whose language doth the Consecration take place? In those of the Lord JESUS. All the other things which are said [in the Liturgy], the ascription of praise to God [in the Preface], the prayer for the people, for kings, and for others which formeth the first part [of the Canon, these are put in the mouth of the Priest.] But when that point is reached when this worshipful Sacrament is to be consecrated, then the Priest useth no more his own words; but Christ's.

Fourth Responsory.

¹ As they were eating, JESUS took bread, and blest it, and brake it, and gave it to the disciples, and said: Take, eat; this is My Body.

Verse. ² The men of my tabernacle said: O that we had of his flesh! we cannot be satisfied.

Answer. Take, eat; this is My Body.

Fifth Lesson.

(In May and June.)

[The 60th Homily of St John Chrysostom—*continued.*]

HITHER let there draw nigh none brutal, none cruel, none merciless; in good sooth, none unclean. I speak to all that take that Holy Communion, and to you also, O ye that do administer the same! To you now I turn my speech, to warn you with how great care that Gift is

to be given. No slight vengeance is that which awaiteth you if ye admit for a partaker at the Lord's Table the sinner whose guiltiness ye know. At your hands will his blood be required. If a man be a General, a Governor, a crowned Monarch, yet if he come there unworthily, forbid him; thou hast greater power than he. To this end hath God exalted you to the honour ye hold, that ye may judge in such matters. This office is your dignity, this is your strength, this is all your crown, this, and not the going about in white robes and glittering vestments. And thou, O layman! when thou seest the Priest making the oblation, think not that He Which is then the real Worker is such a Priest as thou seest; but know of a surety that it is Christ's Hand Which is stretched out, albeit unseen by thee.

(In July and August.)

[The Letter of the Holy Martyr Cyprian—*continued.*]

WHAT Priest of the Most High God is there, more so than is our Lord JESUS Christ?—He Who hath made an offering unto God the Father, and the same offering that Melchisedek made, bread and wine, that is to say, His Own Flesh and His Own Blood. And, as touching Abraham, that ancient blessing was spoken likewise by fore-knowledge upon us. For if Abraham believed God and it was accounted to him for righteousness, verily, whosoever believeth God and liveth by faith, the same is found righteous, and is shown unto us that he is already blessed in faithful Abraham, and justified—as the Apostle Paul proveth, where he saith:—“Abraham believed God and it was accounted unto him for righteousness. Know ye therefore that they

¹ Matth. xxvi. 26.

² Job xxxi. 31.

which are of faith, the same are the children of Abraham. And the Scripture, fore-seeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying: In thee shall all nations be blessed." (Gal. iii. 6-8.)

(*In September.*)

[The Book upon the Sacraments, by St Ambrose—*continued.*]

IT is the word of Christ, therefore, which doth the needful work in this Sacrament. And what is the word of Christ? It is the word of Him at Whose bidding all things were made. The Lord commanded, and the heavens were created; the Lord commanded, and the earth was formed; the Lord commanded, and the seas were made; the Lord commanded, and all creatures sprang into being. Thou seest, then, how mightily-working a word is the word of Christ. If then the word of Christ hath such power that it can make that to be which hath never been, wherein doth it appear greater that it maketh one thing to be changed into Another? There was once no heaven; there was once no sea; there was once no earth. But hear him who saith:—"He spake, and it was done; He commanded, and it stood fast." (Ps. xxxii. 9.) If, then, I am to answer thee, I tell thee that before the Consecration it is not the Body of Christ, but after the Consecration it is the Body of Christ, for Himself "hath spoken, and it is done; He hath commanded, and it standeth fast."

Fifth Responsory.

¹ JESUS took the cup, after supper, saying: This cup is the New Testa-

¹ Luke xxii. 20, 19.

² Viz., the affliction and the misery, the wormwood and the gall. See context in Lam. iii. 20.

ment in My Blood. This do in remembrance of Me.

Verse. My soul hath them ² still in remembrance, and is humbled in me.

Answer. This do in remembrance of Me.

Sixth Lesson.

(*In May and June.*)

[The 60th Homily of St John Chrysostom—*continued.*]

LET us hear, all of us, both Priests and laymen, let us hear What Food it is whereof we are made worthy—let us hear, I say, and let us quake. The Lord satisfieth us with His Own holy Flesh, setting Himself slain before us. What excuse therefore shall we have, if, being so fed as we are, we sin as we do? If, eating of the Lamb, we are still wolves? If, pastured as the sheep of the flock, we raven like lions? This mysterious Sacrament forbiddeth unto us not outrage only, but any the least enmity; it is the Mystery of peace. Upon the Jews God laid it to make year by year by solemn festivals a yearly commemoration of His mercies unto them, but upon thee to do this in remembrance of His love to thee, day by day. To this Table then let there draw nigh no Judas Iscariot, no Simon Magus. These men fell through covetousness; let us fly that bottomless pit.

(*In July and August.*)

[The Letter of the Holy Martyr Cyprian—*continued.*]

IN Genesis, therefore, in order that the Priest Melchisedek might in due order pronounce the blessing upon Abraham, there was first offered a

typical sacrifice, consisting of bread and wine. This was the offering which our Lord JESUS Christ completed and fulfilled, when He offered up bread and a cup of wine mingled [with water]. This fulfilment by Him Who came to fulfil (Matth. v. 17,) utterly satisfied the truth of the image which had gone before. The Holy Ghost doth by Solomon also clearly foreshadow, as it were in a parable, the Lord's Sacrifice, pointing to the victim slain, and the bread and the wine, and the Altar likewise, and the Apostles; as it is written:—"Wisdom hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts, she hath mingled her wine, she hath also furnished her table. She hath sent forth her servants, she crieth upon the highest places of the city, saying: Whoso is simple, let him turn in hither unto me. As for them that want understanding, she saith to them: Come, eat of my bread, and drink of the wine which I have mingled for you." (Prov. ix. 1-5.)

(In September.)

[The Book upon the Sacraments, by St Ambrose—*continued.*]

AND now I come back to my text.

It is indeed a great and worshipful fact that manna was rained down upon the Jews; but, think thou, which was the more great and worshipful, the manna from heaven, or the Body of Christ—the Body of that Same Christ by Whom the heavens were made? And, again; the fathers "did eat manna, and are dead; he that eateth of this Bread," (John vi. 58,) It is unto him "the remission of sins," (Matth. xxvi. 28,) and "he

shall never die." (John xi. 26.)

¹ Therefore it is not idly that, when thou art a-receiving, thou sayest:—"Amen"—testifying in thine heart that That Which thou art taking is the Body of Christ. The Priest saith unto thee:—"The Body of Christ!"—and thou answerest:—"Amen"—that is to say:—"It is true." What then thy tongue confesseth, let thine heart hold to.

Sixth Responsory.

² I am that Bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

Verse. I am the living Bread Which came down from heaven; if any man eat of this Bread, he shall live for ever.

Answer. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

THIRD NOCTURN.

First Antiphon. I will go unto the Altar of God; * I will feed on Christ, Which is the Renewer of my youth.

Ps. xlii. Judge me, O God, &c., (p. 105.)

Second Antiphon. The Lord hath fed us * with the finest of the wheat, and with honey out of the Rock³ hath He satisfied us.

¹ The next words relate to the form of words used in administering the Holy Communion where and when the writer lived. The translator believes it to be the same still in use in Abyssinia.

² John vi. 48-51.

³ 1 Cor. x. 4.

Ps. lxxx. Sing aloud unto God, &c.,
(*p.* 140.)

Third Antiphon. It is at Thine Altar, O Lord, * that we do feed on Christ, for Whom our heart and our flesh crieth out.

Ps. lxxxiii. How lovely are Thy tabernacles, &c., (*p.* 142.)

Verse. ¹Thou bringest forth food out of the earth!

Answer. And wine that maketh glad the heart of man.

Seventh Lesson.

(*In May and June.*)

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St Austin, Bishop [of Hippo.] (*26th Tract on John.*)

"This is the bread which cometh down from heaven," (v. 50.) By "this bread" the Lord here signifieth both the manna, and That Which we receive at the Altar of God. Both these are, as it were, Sacramental signs, differing indeed somewhat in their outward and visible part, but pointing to the Same Thing signified. Hear what the Apostle saith: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat." (1 Cor. x. 1-3.) This meat was the same spiritually but not really; they ate manna—we eat

Something else. Spiritually they ate What we eat; but our fathers—not their fathers; unto whom we are like—not unto whom they are like. And it is added: "And did all drink the same Spiritual drink." They drank one thing, and we drink Another, the difference being in the outer show, the sameness in that the Same Thing is pointed to by both. And what was that Same Drink? "They drank of the spiritual Rock that followed them, and that Rock was Christ." Him did bread and rock alike signify. The Rock was a figure, but by the Word and in the Flesh there is the very Christ Himself. And how came they to drink of that rock? "Moses lifted up his hand, and with his rod he smote the rock twice, and the water came out abundantly," (Num. xx. 11.) These two strokes of the rod upon the rock are a figure of the two beams whereof the Cross was made.

(*In July and August.*)

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St Austin, Bishop [of Hippo.] (*26th Tract on John.*)

"Not as your fathers did eat manna, and are dead." Wherefore did they eat and die? Because they believed only that which they saw; and that which they saw not, they understood not. Therefore were they your fathers, because ye are like unto them. Doth this death, my brethren, mean that death which is outward and bodily? And do not we also die, who eat of that Bread Which cometh down

¹ Ps. ciii. 14, 15.

from heaven? That death died they, and so shall we also, as far, as I have said, as is meant that death which is outward and bodily.

(*In September.*)

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St Hilary, Bishop [of Poitiers.]¹ (*Bk. viii. on the Trinity.*)

When we speak concerning the things of God, we must not speak after the manner of men, nor after the manner of the world. Let us read those things which are written, and understand those things which we read; and then let us act as having a perfect faith. We shall speak but folly and godlessness if we speak concerning the natural truth of Christ in us, and have not learnt at Christ's School how we should speak. He Himself saith:—"My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him." There is here no room left for doubt as to What is His Flesh and what is His Blood.²

Seventh Responsory.

³ He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him.

Verse. ⁴ What nation is there so great, who hath gods so nigh unto them, as the LORD our God is to us?

Answer. Dwelleth in Me, and I in him.

¹ Jan. 14.

³ John vi. 57.

² De veritate carnis et sanguinis non relictus est ambigendi locus.

⁴ Deut. iv. 7.

Eighth Lesson.

(*In May and June.*)

[The 26th Tract on John, by St Austin—*continued.*]

CHRIST'S faithful ones discern the Lord's Body while they remain watchful members of His Body. They remain members of His Body as long as they will to live according to His Spirit. The Spirit of Christ giveth life to nothing but the body of Christ. Now, my brethren, understand what I am going to say. Thou art a man, and hast a body and a spirit. By spirit I mean the soul, which causeth thee to be a man at all. Thou art a man, made up of soul and body. Thy spirit is unseen, thy body seen. Tell me, which of them is it which giveth animation to the other? Doth thy spirit derive animation from thy body, or thy body from thy spirit? Every one who liveth will answer—for if any one cannot answer this, I know not if he be alive. What will whosoever hath life answer? "Verily, it is my spirit which doth animate my body." Wilt thou then live by the Spirit of Christ? Be of the Body of Christ.

(*In July and August.*)

[The 26th Tract on John, by St Austin—*continued.*]

BUT the death whereof the Lord doth sound the alarm, the death that their fathers died, is another death than that which is outward and bodily. Moses ate manna, Aaron ate manna, Phinehas ate manna, many ate manna in whom the Lord was well pleased—and these are not dead. Wherefore? Because they understood spiritually that outward bread, spirit-

ually hungered thereafter, spiritually tasted thereof, and spiritually were satisfied therewith. So also do we this day feed on a visible food, but the Sacrament is one thing, and the grace of the Sacrament is another.

(In September.)

[The Homily on the Trinity, by St Hilary—*continued.*]

FOR now we know by the declaration of the Lord Himself and by [the teaching of] our Faith, the reality of His Flesh and Blood. And when we eat the One and drink the Other, They work effectually in us to make us dwell in Him and He in us. Is not this a reality? Surely it befallerh not them to find it true, who deny that Christ JESUS is Very God. He is in us by means of His Flesh, and we are in Him when that which we are is with Him in God. That we dwell in Him through that Sacrament wherein His Flesh and Blood are given unto us, He Himself doth testify, where He saith:—"Yet a little while, and the world seeth Me no more; but ye see Me; because I live ye shall live also. [At that day ye shall know that] I am in My Father, and ye in Me, and I in you." (John xiv. 19, 20.)

Eighth Responsory.

¹ As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me.

Verse. ² With the bread of life and understanding hath the Lord fed him.

Answer. So he that eateth Me, even he shall live by Me.

Verse. Glory be to the Father,

¹ John vi. 58.

and to the Son, and to the Holy Ghost.

Answer. So he that eateth Me, even he shall live by Me.

Ninth Lesson.

(In May and June.)

[The 26th Tract on John, by St Austin—*continued.*]

IS it not my spirit which doth animate my body? My spirit doth animate my body, and thy spirit doth animate thy body. The Body of Christ liveth not save by the Spirit of Christ. Hence it is that the Apostle Paul saith, touching this Bread: "We, being many, are one bread, and one body, for we are all partakers of that one Bread." (1 Cor. x. 17.) O what a Sacrament of love! O what a seal of union! O what a bond of charity! He that willeth to live hath here where to live, and whence to live. Let him come near, let him believe, let him enter into that Body, that he may be quickened. Let him not sever himself from the fit joining-together of all the members; let him not be as a mortifying limb, that must needs be cut off, nor a misshapen limb, a cause to blush. Let him be goodly, and useful, and healthy. Let him cleave unto the body; let him live by God to God; let him labour now on earth, that he may reign hereafter in heaven.

(In July and August.)

[The 26th Tract on John, by St Austin—*continued.*]

HOW many there be which receive at the Altar, and die, yea die even in the very receiving! Whence the Apostle saith:—" [He that eateth and drinketh unworthily] eateth and

² Eccclus. xv. 3.

drinketh damnation to himself." (1 Cor. xi. 29.) Is it not written:—"When JESUS had dipped the sop, He gave it to Judas Iscariot, the son of Simon, and after the sop Satan entered into him?" (John xiii. 26, 27.) And yet he took it. And when he had eaten it, the enemy entered in and possessed him. Not because what he ate was evil, but because he, being evil, dared to eat that which was good. Look to it well, then, brethren, that ye take spiritually the Bread Which cometh down from heaven. Bring innocence with you to the Altar. Though your sins be daily, let them not be deadly. Before ye draw near to the Altar, think well what it is that ye say:—"Forgive us our trespasses, as we forgive them that trespass against us." "For, if ye forgive men their trespasses, your heavenly Father will also forgive you" (Matth. vi. 14)—and ye may draw near boldly, for unto you It is Bread, and not poison.

(In September.)

[The Homily on the Trinity, by St Hilary—*continued.*]

BUT that this union in us is a real one, He testifieth thus:—"He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him." For no one dwelleth in Him in whom He doth not dwell, since he which receiveth [the Body of Christ] hath but received that Flesh of [the same nature as] his own, which Christ hath taken into Himself. The mystery of this perfect union He had taught before, when He said:—"As the living Father hath sent Me, and I live by the Father, so, he that eateth Me, even

he shall live by Me." He therefore liveth by the Father, and, as He liveth by the Father, so shall we live by Him.

The Hymn, "We praise Thee, O God, &c.," is said.

LAUDS.

First Antiphon. ¹Wisdom hath builded her house, * she hath mingled her wine, she hath also furnished her table.

Second Antiphon. ²Thou feddest Thine Own people * with Angels' food, and didst send them bread from heaven.

Third Antiphon. Out of Christ His bread shall be fat, * and He shall yield royal dainties.³

Fourth Antiphon. ⁴The Priests shall be holy; * for the offerings [of the LORD] made by fire, and the bread of their God, they do offer, [therefore they shall be holy.]

Fifth Antiphon. ⁵To him that overcometh will I give of the hidden manna, * and will give him a new name.

Chapter. (1 Cor. xi. 23.)

BRETHREN, I have received of the Lord that which also I delivered unto you, that the Lord JESUS, the same night in which He was betrayed, took bread, and, when He had given thanks, He brake it, and said: Take, eat; this is My Body, Which shall be given for you: this do in remembrance of Me.

*Hymn.*⁶

THE Word of God proceeding forth,
Yet leaving not the Father's side,
And going to His work on earth,
Had reached at length life's eventide.

¹ Prov. ix. 1, 2.

³ Adapted from Jacob's blessing on Asher. Gen. xlix. 20.

² Wisd. xvi. 30.

⁴ Lev. xxi. 6.

⁵ Apoc. ii. 17.

⁶ Hymn by St Thomas Aquinas; translation extracted from the "Hymnal Noted."

By a disciple to be given
To rivals for His Blood athirst;
Himself, the very Bread of heaven,
He gave to His disciples first.

He gave Himself in either kind;
His Precious Flesh; His Precious Blood;
Of flesh and blood is man combined,
And He of man would be the Food.

In Birth, man's Fellow-man was He;
His Meat, while sitting at the Board;
He died, his Ransomer to be;
He reigns, to be his Great Reward.

O Saving Victim, slain to bless!
Who openest heaven's bright gates to all
The attacks of many a foe oppress;
Give strength in strife, and help in fall.

To God, the Three in One, ascend
All thanks and praise for evermore;
He grant the life that shall not end,
Upon the heavenly country's shore.

Amen.

Verse. He maketh peace in thy borders.

Answer. And filleth thee with the finest of the wheat.

Antiphon at the Song of Zacharias.
¹ I am the living Bread Which came down from heaven: * if any man eat of this Bread he shall live for ever.

Prayer throughout the Office.

O GOD, Who under a wonderful Sacrament hast left unto us whereby to show forth thy Suffering Death, grant unto us, we beseech Thee, so reverently to handle the Sacred Mysteries of Thy Body and Thy Blood that we may alway feel within ourselves the fruit of Thy Redeeming Work. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Wisdom, &c. (*First Antiphon at Lauds.*)

The Psalms are as on Feast Days.

In the Short Responsory, instead of "Thou That sittest, &c.," is said,

Verse. Thou That wast born of the Virgin Mary.

Chapter at the end. (1 Cor. xi. 27.)

WHOSOEVER shall eat this Bread, or drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.

TERCE.

Antiphon. Thou feddest, &c. (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He gave them of the bread of heaven—

Answer. He gave them of the bread of heaven.—

Verse. Man did eat Angels' bread.

Answer. The bread of heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He gave them of the bread of heaven.

Verse. He fed them with the finest of the wheat.

Answer. And with honey out of the rock did He satisfy them.

SEXT.

Antiphon. Out of Christ, &c. (*Third Antiphon at Lauds.*)

Chapter. (1 Cor. xi. 26.)

FOR as often as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come.

¹ John vi. 51.

Short Responsory.

He fed them with the finest of the wheat.

Answer. He fed them with the finest of the wheat.

Vers. And with honey out of the rock did He satisfy them.

Answer. The finest of the wheat.

Vers. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He fed them with the finest of the wheat.

Vers. Thou bringest forth food out of the earth.

Answer. And wine that maketh glad the heart of man.

NONE.

Antiphon. To him that overcometh, &c. (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Thou bringest forth food out of the earth.

Answer. Thou bringest forth food out of the earth.

Vers. And wine that maketh glad the heart of man.

Answer. Out of the earth.

Vers. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou bringest forth food out of the earth.

Vers. He maketh peace in thy borders.

Answer. And filleth thee with the finest of the wheat.

SECOND VESPERS.

All as the First, except the following.

Antiphon at the Song of the Blessed Virgin. Holy exceedingly is the

¹ 1 Cor. xi. 26.

Supper of the Lord, * wherein we do feed on Christ, do show His death till He come,¹ do get grace abundantly to our souls, and do take pledge of the glory which shall hereafter be revealed in us.²

Office in Honour of the Passion of our Lord Jesus Christ, for Fridays.

Semi-double.

All as on Sundays, except the following.

FIRST VESPERS.

First Antiphon. I will take the cup of salvation, * and call upon the Name of the LORD.

Ps. cxv. I believed, &c., (*p.* 185.)

Second Antiphon. With them that hate peace * I was peaceable. When I spoke unto them they fought against me without a cause.

Ps. cxix. In my distress, &c., (*p.* 186.)

Third Antiphon. O LORD, preserve me * from the evil man.

Ps. cxxxix. Deliver me, &c., (*p.* 198.)

Fourth Antiphon. Keep me from the snare * which they have laid for me, and the gins of the workers of iniquity.

Ps. cxl. LORD, I cry unto Thee, &c., (*p.* 199.)

Fifth Antiphon. I looked * on my right hand and beheld, but there was no man that would know me.

Ps. cxli. I cried unto the LORD, &c., (*p.* 200.)

Chapter from Lauds.

² Rom. viii. 18.

*Hymn.*¹

BLOOD is the price of heaven ;

All sin that price exceeds ;

O come to be forgiven,

He bleeds,

My Saviour bleeds !

Bleeds !

Under the olive boughs,

Falling like ruby beads,

The Blood drops from His Brows,

He bleeds,

My Saviour bleeds !

Bleeds !

While the fierce scourges fall,

The Precious Blood still pleads ;

In front of Pilate's hall

He bleeds,

My Saviour bleeds !

Bleeds !

Beneath the thorny crown

The crimson fountain speeds ;

See how it trickles down,

He bleeds,

My Saviour bleeds !

Bleeds !

Bearing the fatal wood

His band of Saints He leads,

Marking the way with Blood,

He bleeds,

My Saviour bleeds !

Bleeds !

On Calvary His shame

With Blood still intercedes ;

His open Wounds proclaim—

He bleeds,

My Saviour bleeds !

Bleeds !

He hangs upon the tree,

Hangs there for my misdeeds ;

He sheds His Blood for me ;

He bleeds,

My Saviour bleeds !

Bleeds !

Ah me ! His Soul is fled ;

Yet still for my great needs

He bleeds when He is dead ;

He bleeds,

My Saviour bleeds !

Bleeds !

His Blood is flowing still ;

My thirsty soul It feeds ;

He lets me drink my fill ;

He bleeds,

My Saviour bleeds !

Bleeds !

O sweet ! O precious Blood !

What love, what love it breeds !

Ransom, Reward, and Food,

He bleeds,

My Saviour bleeds !

Bleeds !

Verse. ² He was offered up because
He willed it.

Answer. And with His stripes we
are healed.

*Antiphon at the Song of the Blessed
Virgin.* ³ O all ye that pass by !
behold, and see if there be any sorrow
like unto my sorrow.

Prayer as at Lauds.

*At Compline the last verse of the
Hymn is said thus :*

Lord JESU, slain for us, to Thee

Eternal praise be given,

With Father, Spirit, One and Three,

Here as it is in heaven.

MATTINS.

Invitatory. Christ our King Who
was crucified, * Him—O come !—let
us worship.

¹ The two beautiful and popular Hymns by the late Dr Faber which are here inserted at Vespers and Mattins are not translations of the Hymns *Mærentes oculi* and *Aspice, infami*, but, whether the ideas were suggested by the Latin or whether it be an accidental coincidence, they agree with the sense of the Latin so closely, that they might fairly be called Paraphrases or imitations, and this consideration induces the Translator to insert them. Absolute translations have been executed by the late Rev. E. Caswall and the Rev. Dr Wallace. See Appendix.

² Isa. liii. 7, 5.

³ Lam. i. 12.

*Hymn.*¹

O COME and mourn with me awhile!
 See, Mary calls us to her side;
 O come, and let us mourn with her;
 JESUS, our Love, is crucified!

Have we no tears to shed for Him,
 While soldiers scoff and Jews deride?
 Ah! look how patiently He hangs;
 JESUS, our Love, is crucified!

How fast His Hands, His Feet are nailed;
 His blessed Tongue with thirst is tied;
 His failing Eyes are dim with Blood;
 JESUS, our Love, is crucified!

His Mother cannot reach His Face;
 She stands in helplessness beside;
 Her heart is martyred with her Son's;
 JESUS, our Love, is crucified!

Seven times He spoke, seven words of love,
 And all three hours His silence cried
 For mercy on the souls of men:
 JESUS, our Love, is crucified!

Death came, and JESUS meekly bowed;
 His failing Eyes He strove to guide
 With mindful love to Mary's face;
 JESUS, our Love, is crucified!

O break, O break, hard heart of mine!
 Thy weak self-love and guilty pride
 His Pilate and His Judas were;
 JESUS, our Love, is crucified!

Come, take thy stand beneath the Cross,
 And let the Blood from out that Side
 Fall gently on thee, drop by drop:
 JESUS, our Love, is crucified!

A broken heart, a fount of tears,
 Ask, and it will not be denied;
 A broken heart love's cradle is;
 JESUS, our Love, is crucified!

O love of GOD! O sin of man!
 In this dread act your strength is tried;
 And victory remains with love;
 For He, our Love, is crucified!

FIRST NOCTURN.

First Antiphon. The kings of the earth set themselves, * and the rulers

take counsel together against the LORD and against His Anointed.

Ps. ii. Why do the heathen, &c.,
 (p. 4.)

Second Antiphon. They be increased * that trouble me; many are they that rise up against me.

Ps. iii. LORD, how are they increased, &c.,² (p. 5.)

Third Antiphon. They part * my garments among them; and cast lots upon my vesture.

Ps. xxi. My God, my God, &c.,
 (p. 48.)

Verse. He was offered up because He willed it.

Answer. And with His stripes we are healed.

The Lessons are taken from Scripture according to the Season, with the following Responsories.

First Responsory.

² I had planted thee a noble vine, saith the Lord, and thou hast brought forth unto Me grapes exceeding bitter, for thou hast made ready a Cross for thy Saviour.

Verse. ³ O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. For thou hast made ready a Cross for thy Saviour.

Second Responsory.

I brought thee forth out of Egypt; behind thee I caused Pharaoh to drown in the Red Sea, and before thee I went in the pillar of the cloud: And thou didst betray Me unto the chief Priests, and lead Me unto the judgment-hall of Pilate.

¹ By Dr Faber as before; two verses are omitted.

² Cf. Jer. ii. 21.

³ Micah vi. 3.

Verse. O My people, what have I done unto thee? and wherein have I wearied thee. Testify against Me.

Answer. And thou didst betray Me unto the chief Priests, and lead Me unto the judgment-hall of Pilate.

Third Responsory.

I scourged Egypt in her first-born for thy sake, and thou when thou hadst scourged Me, didst deliver Me [to be crucified,] Me Who as a lamb before his shearer was dumb, and opened not My Mouth.¹

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou, when thou hadst scourged Me, didst deliver Me [to be crucified]. Me Who as a lamb before his shearer was dumb, and opened not My mouth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Me Who as a lamb before his shearer was dumb, and opened not My Mouth.

SECOND NOCTURN.

First Antiphon. Mine enemies * speak evil of me: When shall he die, and his name perish?

Ps. xl. Blessed is he that considereth, &c., (p. 94.)

Second Antiphon. Strangers are risen up * against me, and oppressors seek after my soul.

Ps. liii. Save me, O God, by Thy Name, &c., (p. 36.)

Third Antiphon. Mine enemies tread me down * all the day long; all

their thoughts are against me for evil.

Ps. lv. Be merciful unto me, &c., (p. 110.)

Verse. ² God spared not His Own Son.

Answer. But delivered Him up for us all.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*For Wednesday in Holy Week, on the Passion of the Lord.*)

BRETHREN, it is well to contemplate these things, in especial in the Passion of the Lord, namely, what He did? how He did it? and why He did it? In what He did we see a model of patience, in the way in which He did it, a model of lowliness, and in the reason why He did it, a model of love. His patience was singular. The ploughers ploughed upon His back; they made long their furrows. (Ps. cxxviii. 3.) He was stretched upon the Cross in such wise that one might have told all His Bones. (Ps. xxi. 18.) That tower of strength which keepeth Israël was broken through upon every side, for they pierced His Hands and His Feet. He was brought as a sheep to the slaughter. But as a lamb before his shearers is dumb, so He opened not His mouth. (Is. liii. 7.) He uttered no murmur against the Father, Who had sent Him, against mankind for whom He was paying what He had never taken, nor even against His own people who were repaying Him so much evil for so much good.

¹ Isa. liii. 7.

² Rom. viii. 32.

Fourth Responsory.

I smote the kings of Canaan for thy sake, and gave thee a kingly sceptre, and thou didst put on My Head a crown of thorns, and smite Me upon the Head with a reed.

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst put on My Head a crown of thorns, and smite Me upon the Head with a reed.

Fifth Lesson.

AND if thou wilt look well how He did it, thou wilt see how that He is not only meek but even lowly of heart. "In His humiliation His judgment was taken away." (Acts viii. 33.) And He answered never a word to all the blasphemies, and to all the false witness that was brought against Him. "He hath no form nor comeliness, and when we shall see Him there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and He hid as it were His face from us; He was despised and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted." (Isa. liii. 3, 4.) O the depth and the height, O the lowliness and the loftiness, despised and rejected of men, but the glory of Angels, than Him there is none loftier and none lowlier. He was smeared with spitting, sodden with reproaches, condemned to a death of shame, numbered with the transgressors. And hath this very lowliness carried to such a measure, yea beyond all measure, no merit in itself? As His patience was singular so was His lowliness wonderful. There is nothing like either of them.

Fifth Responsory.

I led thee through the wilderness for forty years, and gave thee manna to eat, and thou didst buffet Me and scourge Me.

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst buffet Me and scourge Me.

Sixth Lesson.

BUT what He did, and how He did it, are alike gloriously set forth by the reason why He did it, namely, His love. God for His great love wherewith He loved us (Eph. ii. 4) spared not His Own Son (Rom. viii. 32.) Neither did the Son spare Himself, great indeed was that love, passing all comprehension and all measure, and rising above all things. "Greater love," saith He, (John xv. 13,) "hath no man than this, that a man lay down his life for his friends." But Thou Thyself, O Lord, Thou Thyself hadst greater love than this, for Thou didst lay down Thy life for Thine enemies. When we were enemies we were reconciled by Thy death to the Father and to Thee. (Rom. v. 10.) What other love then hath there ever been or can there ever be to be likened unto this love? "Scarcely for a righteous man will one die." But Thou didst suffer the just for the unjust. Thou didst die for our sins. O Thou Who didst come to justify sinners freely to make slaves into brethren, bondsmen into co-heirs, and exiles into kings.

Sixth Responsory.

I lifted thee up with a strong hand, and thou didst lift Me up upon the gibbet of the Cross, and thereon I

stretched forth My hands unto an unbelieving and gainsaying people.¹

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst lift Me up upon the gibbet of the Cross, and thereon I stretched forth My hands unto an unbelieving and gainsaying people.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And thereon I stretched forth My hands unto an unbelieving and gainsaying people.

THIRD NOCTURN.

First Antiphon. As for the sons of men, * their teeth are spears and arrows, and their tongue a sharp sword.

Ps. lvi. Be merciful unto me, &c., (*p.* 110.)

Second Antiphon. They bend their bow, * even bitter words, that they may shoot in secret at the perfect.

Ps. lxiii. Hear my voice, O God, &c., (*p.* 114.)

Third Antiphon. I am as a man that hath no strength, * lying nerveless among the dead.

Ps. lxxvii. O LORD God of my salvation, &c., (*p.* 145.)

Verse. He became obedient unto death.

Answer. Even the death of the Cross.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 28.)

AT that time: JESUS, knowing that all things were now accomplished, that the Scripture might

be fulfilled, saith: I thirst. And so on.

Homily by St Cyril, Pope of Alexandria. (*Bk. xii. Comment. on John.*)

The brutality of the Jews had already outraged Christ to the full; cruelty had nothing left to desire; and now at the last moment the Most Holy Flesh of Christ suffereth a pain springing naturally from Itself. That Flesh, fevered by many and divers tortures, felt thirst. Great pain hath the property of producing strong thirst, since by some natural law which I cannot explain, it drieth up as by heat the liquids of the body and as it were setteth on fire the inward parts. As therefore Christ had willed to undergo other sufferings, so was He pleased to undergo this. He asked therefore to drink, but they were so utterly destitute of humanity that instead of giving Him a drink which should be refreshing and pleasant they brought Him one which was harmful and bitter, and so turned into wickedness what was a seeming act of kindness; to give to Him that asked of them was a seeming act of kindness, but the Scriptures cannot lie wherein (Ps. lxxviii. 22) Christ is made to say, "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink."

Seventh Responsory.

I gave thee to drink out of the rock the waters of salvation, and thou didst give Me gall and vinegar to drink.

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst give Me gall and vinegar to drink.

¹ Rom. x, 21.

Eighth Lesson (xxxvi.)

"WHEN JESUS therefore had received the vinegar, He said: It is finished. And He bowed His Head and gave up the ghost."

"It is finished." Jewish outrage against God was finished; the power to inflict torture was finished. What had the Jews left unattempted, or cruelty left undone? Did any pain or insult remain uninflicted? Rightly did He say: "It is finished." But He was come to be the Lord of the dead as well as of the quick, and the hour was now calling Him to go and preach to the imprisoned spirits in the netherworld. He accepted even death for our sakes and bore in His Own Flesh that suffering common to all our nature, albeit that as God He is naturally life in Himself, in order that He might plunder hell, and being become as the Scripture (1 Cor. xv. 20) hath it (Apoc. i. 5), "The first fruits of them that slept, and the first begotten of the dead," might gift our nature with return to life.

Eighth Responsory.

I opened the Red Sea before thee, and thou didst open with a spear the Side of thy Saviour, Who redeemed the world by His Blood.

Verse. O My people! what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst open with a spear the Side of thy Saviour, Who redeemed the World by His Blood.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Who redeemed the world by His Blood.

Ninth Lesson.

"HE bowed His Head." When the strength of the body is gone and the soul which keepeth the body together is also gone, the heads of the dying fall, and it is to describe this that the Evangelist useth these words; so also the words gave up the ghost are an expression which we often use of them that depart and die; nevertheless to me it seemeth that the Evangelist useth these words He gave up the ghost in something more than their ordinary sense of mere death, because the Lord gave up His soul into the Hands of God the Father with a commendation, saying, "Father, into Thine hands I commend my Spirit," the which is the foundation and spring of our main hope.

The Hymn. "We praise Thee, O God, &c.," is said.

LAUDS.

First Antiphon. ¹ All the day long have I been plagued, * and chastened every morning.

Second Antiphon. ² I gat me to the mountain of myrrh, * and to the hill of frankincense; I was brought as a lamb to the slaughter, and I was dumb, and opened not my mouth.

Third Antiphon. ³ They pierced my hands and my feet; * they have told all my bones.

Fourth Antiphon. ⁴ I looked for comforters and I found none; * they gave me also gall for meat, and in my thirst they gave me vinegar to drink.

Fifth Antiphon. When JESUS had received the vinegar, * He said: It is finished—and He bowed His Head, and gave up the ghost.

¹ Ps. lxxii. 14.² Cant. iv. 6; Isa. liii. 7.³ Ps. xxi. 17, 18.⁴ Ps. lxxviii. 21, 22.

Chapter. (Phil. ii. 5.)

BRETHREN, let this mind be in you, which was also in Christ JESUS, Who, being in the form of God, thought it not robbery to be equal with God; but emptied Himself, and took upon Him the form of a servant, and was found in the likeness of men: He humbled Himself and became obedient unto death, even the death of the Cross.

*Hymn.*¹

O'ERWHELMED in depth of woe,
Upon the tree of scorn
Hangs the Redeemer of mankind
With racking anguish torn.

See how the nails those Hands
And Feet so tender rend;
See down His Face, and Neck, and Breast
His Sacred Blood descend!

Hark! with what awful cry
His Spirit takes Its flight.
That cry, it pierced His Mother's heart
And whelmed her soul in night.

Earth hears, and to its base
Rocks wildly to and fro;
Tombs burst; seas, rivers, mountains
quake;
The vail is rent in two.

The sun withdraws his light;
The midday heavens grow pale;
The moon, the stars, the universe
Their Maker's death bewail.

Shall man alone be mute?
Come, youth and hoary hairs,
Come, rich and poor, come, all mankind,
And bathe those Feet in tears.

Come, fall before His Cross,
Who shed for us His Blood!
Who died, the Victim of pure love,
To make us sons of God.

JESU, all praise to Thee,
Our joy and endless rest:
Be Thou our Guide while pilgrims here,
Our Crown amid the blest. Amen.

Verse. He was wounded for our transgressions.

Answer. He was bruised for our iniquities.

Antiphon at the Song of Zacharias.

But when they came to JESUS, and saw that He was dead already, they brake not His Legs, but one of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water.

Prayer throughout the Office.

ALMIGHTY and everlasting God,
Who didst send our Saviour to take upon Him our flesh, and to endure the Cross, that all mankind should follow the example of His great humility, mercifully grant that we who worship in memory of His Sufferings, may worthily both follow the example of His Patience and also be made partakers of His resurrection. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.
Amen.

PRIME.

Antiphon. All the day long, &c.,
(*First Antiphon at Lauds.*)

Psalms as on Feast-Days.

The last verse of the Hymn is said thus:

Lord JESUS, slain for us, to Thee,
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.

So also at Terce, Sext, and None.

Chapter at the end. (Isa. liii. 8.)

WHO shall declare His generation? For He was cut off out of the land of the living: for the

¹ Another hymn from the Proprium of the arch-diocese of Freiburg; translation by the late Rev. E. Caswall.

transgression of my people did I smite Him.

Instead of Verse, "Thou that sit-test, &c.," is said :

Verse. Thou That wast pleased to suffer for us.

TERCE.

Antiphon. I gat me, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He was offered up because He willed it.

Answer. He was offered up because He willed it.

Verse. And with His stripes we are healed.

Answer. Because He willed it.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He was offered up because He willed it.

Verse. God spared not His Own Son.

Answer. But delivered Him up for us all.

SEXT.

Antiphon. They pierced, &c., (*Third Antiphon at Lauds.*)

Chapter. (Zech. xiii. 6.)

WHAT are these wounds in thine hands? Then he shall answer : Those with which I was wounded in the house of my friends.

Short Responsory.

God spared not His Own Son.

Answer. God spared not His Own Son.

Verse. But delivered Him up for us all.

Answer. His Own Son.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God spared not His Own Son.

Verse. He became obedient unto death.

Answer. Even the death of the Cross.

NONE.

Antiphon. When JESUS, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

He became obedient unto death.

Answer. He became obedient unto death.

Verse. Even the death of the Cross.

Answer. Unto death.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He became obedient unto death.

Verse. He was wounded for our transgressions.

Answer. He was bruised for our iniquities.

SECOND VESPERS.

All as the First, except the following.

Verse. He was wounded for our transgressions.

Answer. He was bruised for our iniquities.

Antiphon at the Song of the Blessed Virgin. ¹ Joseph took down the Body of JESUS, and wrapt It in linen, and laid It in a sepulchre that was hewn in stone. In that day there was a great mourning, and the women sitting over against the sepulchre, mourned, as one mourneth for the death of the firstborn.

¹ Cf. Luke xxiii. 53; Matth. xxvii. 60; Zech. xii. 10, 11.

Office in Honour of the Immaculate Conception of the Blessed Virgin Mary, for Saturdays.

Semi-double.

All from the Common Office for Feasts of the Blessed Virgin, (p. 474,) except the following.

FIRST VESPERS.

Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. All generations shall call me blessed, * for He That is mighty hath done to me great things.

COMPLINE.

The last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

Invitatory. Let us tell of the stainless Conception of the Virgin Mary: * let us worship Christ, her Son, and her Lord and ours.

Hymn.¹

BLEST Guardian of all virgin souls!

Portal of bliss to man forgiven!

Pure Mother of Almighty God!

Thou hope of earth, and joy of Heaven!

Fair Lily, found among the thorns!

Most beauteous Dove with wings of gold!

Rod from whose tender root upsprang

That healing Flower long since foretold!

Thou Tower, against the dragon proof!

Thou Star, to storm-toss'd voyagers dear!

Our course lies o'er a treacherous deep;

Thine be the light by which we steer.

Scatter the mists that round us hang,

Keep far the fatal shoals away;

And while through darkling waves we sweep,

Open a path to life and day.

O JESU, born of Virgin bright!

Immortal glory be to Thee;

Praise to the Father infinite,

And Holy Ghost eternally. Amen.

FIRST NOCTURN.

First Antiphon. O Lord, how excellent is Thy Name * in all the earth, Who hast made Thee a worthy tabernacle in the Virgin Mary.

Second Antiphon. The Lord hath set * His tabernacle in the sun.

Third Antiphon. Even in her Conception * did Mary receive a blessing from the Lord, and mercy from the God of her salvation.

Verse. ² It is Almighty God That girdeth me with strength.

Answer. And maketh my way perfect.

Lessons from Scripture according to the Season, with the following Responsories.

First Responsory.

³ By one man sin entered into the world, in whom all have sinned. Fear not, Mary, for thou hast found grace with God.

Verse. ⁴ The Lord hath delivered thy soul from death, yea, the Lord was thy stay.

Answer. Fear not, Mary, for thou hast found grace with God.

Second Responsory.

⁵ Come unto me, all ye that be desirous of me, and I will declare what God hath done for my soul.

¹ Translation by the Rev. E. Caswall.

⁴ Cf. Ps. lv. 13; xvii. 21.

² Ps. xvii. 33.

³ Rom. v. 12; Luke i. 30.

⁵ Ecclus. xxiv. 26; Ps. lxxv. 16.

Verse. ¹ As the Lord liveth, by me
He hath fulfilled His mercy.

Answer. And I will declare what
God hath done for my soul.

Third Responsory.

² My beloved is white like snow in
Lebanon, her lips drop as the honey-
comb. Honey and milk are under
her tongue.

Verse. Come from Lebanon, My
Spouse, thou shalt be crowned with
a crown of grace.

Answer. Honey and milk are
under her tongue.

Verse. Glory be to the Father,
and to the Son, and to the Holy
Ghost.

Answer. Honey and milk are
under her tongue.

SECOND NOCTURN.

First Antiphon. Grace is poured
into her Conception, * and she is
fairer than the daughters of men.

Second Antiphon. God hath holpen
her right early, * the Most High hath
hallowed His tabernacle.

Third Antiphon. Glorious things
are spoken of thee, O City of God;
* the Lord hath laid thy foundation
in the holy mountains.

Verse. ³ By this I know that Thou
favourest me.

Answer. Because mine enemy can-
not triumph over me.

Fourth Lesson.

The Lesson is taken from the Dog-
matic Bull of Pope Pius IX.

THE language used in public wor-
ship is the necessary offspring
of the teaching which it expresseth,

and the former can have no safety
unless the latter be settled. Where-
fore Our Predecessors the Roman
Pontiffs, while encouraging the pious
love of the faithful for the Concep-
tion of the Blessed Virgin, have taken
care ceaselessly to inculcate the sin-
lessness of the same. They have
always particularly insisted that the
Feast should be observed not in
honour of Mary's sanctification, a
false opinion, most foreign to the
mind of the Church (but which hath
nevertheless been maintained by
some,) but in honour of her Con-
ception itself.

Fourth Responsory.

⁴ I came out of the mouth of the
Most High, the first-begotten before
every creature. I made the unfad-
ing light to arise in the heavens.
When there were no depths I was
conceived.

Verse. For the Lord hath created
me in righteousness, and hath held
mine hand, and hath kept me.

Answer. When there were no
depths I was conceived.

Fifth Lesson.

THE same Our Predecessors have
likewise resisted the dreams of
those who have imagined that in the
sinless Conception there were Two
Instances, and that the Church cele-
brateth the Second and not the First.
Indeed, Our said Predecessors have
considered the sinlessness of the First
Instant to be as much a truth for their
assertion, protection, and promulga-
tion, as the sinlessness of the Concep-
tion at all. Hence came those words
in which Our Predecessor Alexander
VII. in a decree declareth the mind

¹ Judith xiii. 18.

³ Ps. xl. 12.

² Cant. v. 10; iv. 11, 8.

⁴ I.e., Wisdom. Eccclus. xxiv. 5, 6; Prov. viii. 24.

of the Church, and saith, "Christ's faithful people, drawn by love to His most blessed Mother, the Virgin Mary, have of a long time believed that God, at the very First Instant in which He made her soul and joined it to her body, by a special grace and privilege granted to her, through the merits of His dear Son, Christ JESUS, the Saviour of the world, Whose precious death He foreknew, cleansed her from all sin, original as well as actual; and it is in this belief, and no other, that the said faithful of Christ have always kept with devotion and joy the Feast of the said Conception."

Fifth Responsory.

¹ No defiled thing can fall into her; she is the brightness of the everlasting light, and the unspotted mirror of the power of God.

Verse. For she is more beautiful than the sun, and being compared with the light, she is found before it.

Answer. She is the brightness of the everlasting light, and the unspotted mirror of the power of God.

Sixth Lesson.

IT hath always been one of the most weighty cares of Our said Predecessors the Roman Pontiffs to protect the doctrine of the sinlessness of Mary's Conception from any sort of attack or corruption. Not only have they suffered no one to condemn and traduce it, but they have gone much further, and in public and repeated declarations have averred: That that doctrine which holdeth that the Virgin was conceived without sin is a doctrine, the arguments in support of which are strong enough to enable the profession thereof to be made at

the time of public worship, which is antient, which is almost universal, which is one of those which the Church of Rome encourageth and protecteth, and which is worthy even to be expressed in the Holy Liturgy itself, and in the most solemn prayers of the Church. Our said Predecessors did not stop even here, but in order to preserve the doctrine of the Virgin's sinless Conception from any injury, they strictly forbade that the opposite opinion should be maintained either in public or in private, to the end that it might at length die out under their disapprobation.

Sixth Responsory.

² There appeared a great wonder in heaven: a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Verse. ³ The Lord hath clothed her with the garments of salvation, and hath covered her with the robe of righteousness, yea, as a bride He hath adorned her with jewels.

Answer. And upon her head a crown of twelve stars.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And upon her head a crown of twelve stars.

THIRD NOCTURN.

First Antiphon. Holiness and beauty are in her Conception: * declare her glory among all people.

Second Antiphon. Rejoice ye all in the LORD: * and give thanks at the remembrance of His holiness.

Third Antiphon. The LORD hath made known His salvation: * the glory of His Mother hath He openly showed in the sight of the heathen.

¹ Wisd. vii. 25, 26, 29.

² Apoc. xii. 1.

³ Cf. Isa. lxi. 10.

Verse. ¹ I will extol Thee, O Lord, for Thou hast lifted me up.

Answer. And hast not made my foes to rejoice over me.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary. And so on.

Homily by St Tarasius, Patriarch [of Constantinople.] (*On the Presentation of the Mother of God.*)

O Mary, where shall I find words to praise thee? Maiden undefiled, virgin unstained, exaltation of women, glory of daughters! Holy Maiden Mother, blessed art thou among women, thy glory is in thy guilelessness, and thy name is a name of purity. In thee the curse of Adam is done away, and the debt of Eve paid. Thou art the clean offering of Abel, chosen out of the firstlings of the flock, a pure sacrifice. Thou art the hope of Enoch, that firm hope that he had in God, and was not ashamed. Thou art the grace that was in Enoch in this life, and his transit to a better. Thou art the Ark of Noah, and the band of reconciliation with God in a new regeneration. Thou art the exceeding glory of the kingdom and Priesthood of Melchisedech. Thou art the unshaken trust of Abraham, and his faith in the promise of children that were to be. Thou art the renewed oblation and the reasonable burnt-offering of Isaac. Thou art the ladder that Jacob saw going up to

heaven, and the most noble of all his children throughout the twelve tribes of Israël. According to the flesh thou art the daughter of Judah. Thou art the modesty of Joseph, and the overthrow of the old Egypt, yea, and of the Synagogue of the Jews. O purest! Thou art the book of Moses the Lawgiver, whereon a new covenant is written with the finger of God, for the new Israël, fleeing from the spiritual Egypt, even as the old law was written upon Sinai, for the old Israël, that Israël which was fed in the wilderness upon manna and water from the rock, whereof both were types of Christ, which was yet to come from thy womb, as a bridegroom from his chamber. Thou art Aaron's rod that budded. Thou art David's daughter, all glorious within, clothed in a vesture of gold, wrought about with divers colours.

Seventh Responsory.

² A garden enclosed is my sister, my spouse, a garden enclosed, a fountain sealed. O Mary, thy perfumes are a garden of delights.

Verse. Open to me, my sister, my love, my dove, my undefiled.

Answer. O Mary, thy perfumes are a garden of delights.

Eighth Lesson.

THOU art the vision of the Prophets, and the fulfilment of those things which they foretold. Thou art the gate whereof Ezekiel spake, when he prophesied, and said, "This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israël, hath entered in by it, therefore it shall be shut" (xliv. 2.) Thou art the Rod of Jesse, whereof

¹ Ps. xxix. 2.

² Cant. iv. 12, v. 2.

Isaiah spake, (xi. 1,) even that Rod whose Flower is Christ, and whose offshoots shall choke out all the seedlings of sin, and fill the earth with plants of grace. Thou art the Covenant foretold by Jeremiah when he said, (xxxi. 31), "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israël, and with the house of Judah, not according to the covenant that I made with their fathers"—thereby signifying the coming of thy Son, and calling upon all nations to worship Him for their God, even to the uttermost parts of the earth. Thou art the great mountain spoken of by Daniel, the man greatly beloved, wherefrom is cut without man's hands the corner-stone, that is, Christ, which hath smitten in pieces the particoloured image of the old serpent. I honour thee as the unpolluted fountain; I proclaim that thou art full of grace, I praise thee as the clean and undefiled tabernacle of God. Verily, where sin abounded, grace did much more abound. As by a woman death entered into the world, by a woman came the power to rise again. The serpent gave us to eat deadly fruit, but that fall hath ended in the life-giving Bread of Immortality. Eve, our first mother, brought forth Cain the first murderer; thou, O Mary, hast brought forth Christ, the first-fruits of life and of the resurrection. Ear hath not heard the like. It hath not entered into the heart of man to conceive this new thing. Blessed be the unspeakable depths of the Wisdom of God.

Eighth Responsory.

My soul doth magnify the Lord;
for He That is mighty hath done to

me great things, and holy is His name.

Verse. For, behold, from henceforth all generations shall call me blessed.

Answer. For He That is mighty hath done to me great things, and holy is His name.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For He That is mighty hath done to me great things, and holy is His name.

Ninth Lesson.

AND now we, the people of God, a holy generation, an acceptable congregation, the nestlings of the dove of peace, children of grace, do with purified minds and unpolluted lips, praise God in the tongues of all nations in this joyful solemnity of the Virgin. This is a noble Feast wherein the Angels keep holiday and men do most fitly offer praise, even a feast wherein we echo with reverence and joy that salutation first spoken by Gabriel. Hail Mary! Hail, thou Paradise of God the Father, whence the knowledge of Him floweth in broad rivers to the ends of the earth! Hail, Dwelling-place of God the Son, whence He came forth clothed in flesh! Hail, mysterious Tabernacle of God the Holy Ghost! Hail, thou that art holier than the Cherubim! Hail, thou that art more glorious than the Seraphim! Hail, thou that art nobler than the heavens! Hail, thou that art brighter than the sun! Hail, thou that art fairer than the moon! Hail, manifold splendour of the stars! Hail, light cloud, dropping the dew of heaven! Hail, holy breeze, clearing the air of the vapours of sin! Hail, royal theme of the Prophets! Hail, sound of the Apostles

gone out into all the earth! Hail, most excellent confession of the Martyrs! Hail, just hope of the Patriarchs! Hail, peculiar honour of all the Saints! Hail, source of health to dying creatures! Hail, O Queen, ambassadress of peace! Hail, stainless crown of motherhood! Hail, advocate of all under heaven! Hail, restoration of the whole world! Hail, thou that art full of grace, the Lord is with thee, even the Lord that is before thee, and from thee, and that is with us. To Him, with the Father, and the most holy and Life-giving Spirit, be ascribed all praise, now and ever, world without end. Amen.

The Hymn, "We praise Thee, O God, &c.," is said.

LAUDS.

First Antiphon. ¹Thou art all fair, O Mary, * there is no spot of original sin in thee.

Second Antiphon. ²Thy raiment * is white as snow, and thy countenance as the sun.

Third Antiphon. ³Thou art the exaltation of Jerusalem, * thou art the great glory of Israël, thou art the great rejoicing of our nation.

Fourth Antiphon. ³O Virgin Mary, * blessed art thou of the Most High God, above all the women upon the earth.

Fifth Antiphon. ⁴Draw us, * Maiden undefiled, we will run after thee in the odour of thy perfumes.

Chapter. (Prov. viii. 22.)

THE Lord possessed me in the beginning of His ways, before His works of old. I was ordained from everlasting, from the beginning,

or ever the earth was. When there were no depths I was conceived.

Verse. Maiden Mother of God, thy stainless conception—

Answer. Was a message of joy to the whole world.

Antiphon at the Song of Zacharias.
The Lord God said unto the serpent: I will put enmity between thee and the woman, * and between thy seed and her seed; she shall bruise thy head.

Prayer.

O GOD, Who didst cause that a virgin should be conceived without sin, to the end that she might be made a meet dwelling-place for Thy dear Son; O God, Who through the precious death of the Same Thy Son foreseen by Thee, didst keep her clean from all stain, hear us, we beseech Thee, and grant that by her prayers, we also who are presently defiled, may finally be made pure, and so with her attain unto Thee. Through the Same our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Thou art all fair, &c.,
(*First Antiphon at Lauds.*)

In the Short Responsory, instead of "Thou That art to come into the world," is said:

Verse. Thou That wast born of the Virgin Mary.

Chapter at the end. (Apoc. xii. 1.)

THERE appeared a great wonder in heaven: a Woman clothed with the sun, and the moon under

¹ Cf. Cant. iv. 7. ² Cf. Matth. xvii. 2. ³ Judith xv. 10; xiii. 23. ⁴ Cf. Cant. i. 3, 4.

her feet, and upon her head a crown of twelve stars.

TERCE.

Antiphon. Thy raiment, &c.,
(*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

It is Almighty God That girdeth me with strength.

Answer. It is Almighty God That girdeth me with strength.

Verse. And maketh my way perfect.

Answer. That girdeth me with strength.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. It is Almighty God That girdeth me with strength.

Verse. By this I know that Thou favourest me.

Answer. Because mine enemy shall not triumph over me.

SEXT.

Antiphon. Thou art the exaltation of Jerusalem, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ezek. xlv. 2.)

THIS gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israël, hath entered in by it, therefore it shall be shut for the Prince; the Prince, He shall sit in it.

Short Responsory.

By this I know that Thou favourest me.

Answer. By this I know that Thou favourest me.

Verse. Because mine enemy shall not triumph over me.

Answer. Thou favourest me.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. By this I know that Thou favourest me.

Verse. I will extol Thee, O Lord, for Thou hast lifted me up.

Answer. And hast not made my foes to rejoice over me.

NONE.

Antiphon. Draw us, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

I will extol Thee, O Lord, for Thou hast lifted me up.

Answer. I will extol Thee, O Lord, for Thou hast lifted me up.

Verse. And hast not made my foes to rejoice over me.

Answer. Thou hast lifted me up.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will extol Thee, O Lord, for Thou hast lifted me up.

Verse. Maiden Mother of God, thy stainless conception,

Answer. Was a message of joy to the whole world.

SECOND VESPER.

All as the First, except the following.

Antiphon at the Song of the Blessed Virgin. O holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that keep the memory of thine holy and stainless conception, feel the might of thine assistance.

General Appendix.

NOTE.—*The Offices contained in this Appendix, with the exception of that of St John Baptist de la Salle, are said in certain dioceses only; full directions are given in the diocesan Ordo Recitandi for the year.*

Trinity Sunday.

Antiphons at Lauds, the Hours, and at First and Second Vespers.

First Antiphon. Glory to Thee, co-equal Trinity, one Godhead, both before all ages, and now and for evermore.

Second Antiphon. Praise and ceaseless glory to God the Father, to the Son, as well as to the Holy Paraclete, unto the ages of the ages.

Third Antiphon. May glorious praise be heard from every mouth to the Father, to His only-begotten Son; may it equally resound with ceaseless praise to the Holy Ghost.

Fourth Antiphon. Praise be to God the Father, and to His co-equal Son, and to Thee, O Holy Ghost, with ceaseless devotion may it resound from our lips for evermore.

Fifth Antiphon. From Whom, through Whom, and in Whom are all things. To Him be glory for ever (Rom. xi. 36.)

MAY 12.

Lowliness of the Blessed Virgin Mary.

Greater Double.

All from the Common Office for Feasts of the Blessed Virgin, (p. 474,) except the following.

Verse. While I was yet a little one I pleased the Most High.

Answer. And I brought forth from my bowels God and Man.

Antiphon at the Song of the Blessed Virgin. My spirit hath rejoiced in God my Saviour, for He hath regarded the lowliness of His hand-maiden.

Prayer throughout the Office.

O GOD, Who knowest the proud from afar and hast respect unto the lowly, grant unto us Thy servants that we may ever copy with pure thoughts the lowliness of blessed Mary always a Virgin, who by her maidenhood was pleasant in the sight

of our Lord JESUS Christ Thy Son, and in her lowliness did conceive the same, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Song of Songs (viii. 5.)

[*CHORUS.*] Who is this, that cometh up from the wilderness, overflowing with gladness, leaning upon her beloved?

[*The Bride.*] Under an apple-tree did I rouse thee up. There was thy mother ravished, there was she deflowered that bare thee. Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death, jealousy is cruel as the grave. The lamps thereof are lamps of fire and flames.

Responsories from the Common Office.

Second Lesson.

[*THE Bride.*] Many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, it would utterly be contemned. We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? If she be a wall, we will build upon her battlements of silver—if she be a door, we will furnish her forth with boards of cedar.

Third Lesson.

[*THE Bride.*] I am a wall, and my breasts like towers; whence it was that I found "Peace"¹ in his presence. "Peaceful"² hath a vineyard at "The-place-of-a-multitude,"² he hath let it out unto keepers; the man bringeth for the fruit thereof a thousand pieces of silver. Mine own vineyard is before me.³ The thousand pieces be thine, O "Peaceful," and two hundred for them that keep the fruit thereof.

[*The Bridegroom.*] O thou that dwellest in the gardens! they that love thee are listening—cause me to hear thy voice!

[*The Bride.*] Flee away, my beloved! and be like to a roe or to a young hart upon the mountains of spices.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*On the Twelve Prerogatives.*)

THOU readest in the Acts of the Apostles, (i. 12-14,) that "they returned unto Jerusalem from the mount called Olivet, . . . and . . . all continued with one accord in prayer and supplication." Who did this? If, perchance, Mary were one of them, let her be named first, since she is above all, not by her motherhood only, but also by her holiness. But the writer saith that "when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of

¹ The name of the Bridegroom "Sh'lomoh" means "Peaceful."

² Baal-hamon, a place near Samaria. Whether it really means "The-place-of-a-multitude" and not rather a shrine of the idol Jupiter Ammon, is at least doubtful.

³ The meaning seems to be that she afforded in herself a richer feast than any vineyard, and had it always at hand.

Alphæus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of JESUS, and with His brethren." Did Mary then seem to be the lowest of women that she should be named the last of all? In good sooth the Apostles were carnal-minded, "for the Holy Ghost was not yet given; because that JESUS was not yet glorified," (John vii. 39,) "and there was also a strife among them, which of them should be accounted the greatest," (Luke xxii. 24.) Whereas Mary, who was greater than them all, humbleth herself, not only in all but before all. Rightly was the last made first, (Matth. xix. 30,) who being the first of all made herself the last; rightly was she who made herself the handmaid of all made the Lady of all; rightly hath she who in her unspeakable gentleness set herself after widow and penitent, and even after her out of whom had been cast seven devils—rightly indeed hath she been exalted above angels.

Fifth Lesson.

MY little children, I beseech you that if ye love Mary ye would copy this one of her graces. If ye would please her, try to be humble after her example. There is nothing which is so useful to a man as humility, nor anything which better becometh a Christian; and in the Virgin is manifest this grace of lowliness were it only from the fact that in the Acts of the Apostles she gently causeth herself to be named after all the other women. Traits of character are often hereditary, and among them lowliness and meekness, and by these things she

has shown to be the natural mother of Him Who said, (Matth. xi. 29,) "Take My yoke upon you, and, learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Pride is the mother of frowardness, and gentleness is born of true lowliness; nor is it only in the silence of Mary that we find her noble lowliness. The same is attested in her words also, "The angel answered and said unto her, . . . that Holy Thing which shall be born of thee shall be called the Son of God. . . . And Mary said, Behold the handmaid of the Lord," (Luke i. 35, 38.)

Sixth Lesson.

SO also when she came to visit her cousin Elizabeth, and her solitary glory was revealed by the Holy Ghost to her said kinswoman, so that that kinswoman marvelled at her coming and saluted her. "And Elizabeth was filled with the Holy Ghost; and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me. For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." These were her praises, but her earnest lowliness would suffer her to keep none of them for herself, but at once to refer them to Him of Whose pure goodness she had received everything that she had. "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the lowliness of His handmaid."

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph; and the virgin's name was Mary. And so on.

Homily by St Bernard, Abbat [of Clairvaux.]

Who is this virgin so worshipful that she should be saluted by an angel, and so lowly that she should be espoused to a carpenter? O how lovely a union of maidenhood and lowliness. That soul pleased God well wherein the maidenhood was graced by lowliness, and the lowliness adorned by maidenhood; but of what honour is she worthy when thou rememberest that in her motherhood ennobled lowliness, and delivery hallowed maidenhood. Thou hearest of this virgin and thou hearest that she is lowly; if thou canst not copy the virginity of the lowly one, copy the lowliness of the virgin. Virginity is praiseworthy, but lowliness is more needful. Virginity is advised, but lowliness is commanded. Thou art invited to virginity, but thou art bound to be lowly. Concerning celibacy, it is said, (Matth. xix. 11,) "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." But concerning lowliness it is said, (Luke xviii. 17,) "Whosoever shall

not receive the kingdom of God as a little child shall in no wise enter therein."

Eighth Lesson.

IN other words, thou canst be saved without being a virgin, but thou canst not be saved without being lowly. I say that lowliness pleaseth God when it bewaileth the loss of virginity, but I dare to say that the virginity of Mary herself would not have pleased God if she had not been lowly. The matter is therefore here plain: That Which was conceived in Mary was of the Holy Ghost, and her own testimony concerning the matter is that what God regarded was not the virginity but the lowliness of His handmaiden. Her virginity may have pleased Him, but it was her lowliness that gained her her motherhood.

Ninth Lesson.

O VIRGIN that art proud, what wilt thou say now? Mary remembereth no more that she is a virgin, but giveth thanks that the Lord hath regarded her lowliness; and thou who art not lowly dost flatter thyself concerning thy virginity. She saith the Lord hath regarded the lowliness of His handmaiden. These are the words of the holy, the wise, the devoted Virgin. Dost thou think thyself to be more chaste than she? dost thou think thyself to be more devoted than she? or dost thou think that thy virginity is so much higher than the chastity of Mary that thou canst thereby please God without lowliness, whereas she could not? The more excellent thou art by the gift of continency so much the more dost thou harm thyself if by the

pollution of pride thou befoul within thee the grace of such a gift.

SECOND VESPERS.

Verse. While I was yet a little one, I pleased the Most High.

Answer. And I brought forth from my bowels God and Man.

Antiphon at the Song of the Blessed Virgin. Behold from henceforth all generations shall call me blessed, for God hath regarded the lowliness of His handmaiden.

MAY 15.

St Jean-Baptiste de la Salle, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 453,) except the following.

MARTYROLOGY.

At Rouen, the holy Confessor Jean-Baptiste de la Salle, a man eminent for his services to religion and society in the education of the young, especially of the poor. He founded the Institute of the Brothers of the Christian Schools.

Prayer throughout the Office.

O GOD, Who, to school the poor in Christ's law and to solidly establish their children in the way of truth, didst raise up the holy Confessor Jean-Baptiste, and through him didst gather together a new household in the Church, grant of Thy grace, that helped by his prayers and following his example we may seek to serve Thy glory by a fervent love of

souls, and be found worthy to share in his heavenly crown. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JEAN-BAPTISTE de la Salle was born of a noble family in Rheims. His character and conduct in boyhood foreshadowed his vocation to the priesthood and his future glory as a saint. He studied literature and philosophy at the University of Rheims, and while there he endeared himself to all by his virtue, his ability, and his sweet disposition, but at the same time he avoided the companionship of his fellow-students, the more easily to commune with God in solitude. At the age of sixteen, when he had already worn the tonsure for some years, he was made a Canon of Rheims. He proceeded to Paris in order to study theology at the Sorbonne, and was admitted into the Seminary of St Sulpice, but losing his parents soon after this, he was compelled to return home and undertake the charge of his brothers. This duty he fulfilled with excellent results, as was seen later, and meanwhile he continued his theological studies.

Fifth Lesson.

RAISED to the priesthood, he retained through life the wonderful spirit of faith and fervent devotion

manifested in his first Mass. Inflamed with zeal for the salvation of souls, he spent himself in apostolic labours. He undertook the government of the Sisters of the Infant JESUS,—an association for the education of girls,—and showed the greatest prudence as their Superior; indeed the continued existence of that Institute was due to him. His attention was thus drawn to the need of religious education in the case of boys belonging to the working classes. This was the end for which God raised up His servant—to be the founder of a new congregation of religious men, and thus to make lasting and effectual provision for the education of boys, especially for the children of the poor. He successfully carried out the task put upon him by the Providence of God, in spite of much opposition and suffering, and founded his Congregation of the Brothers of the Christian Schools.

Sixth Lesson.

HIS associates in this severe and arduous work were lodged at first in his own house; later, more suitable premises were found, and under his training his disciples were filled with the spirit of the wise rule and constitutions which were afterwards approved by Benedict XIII. In his humility and love of poverty, he gave up his position as canon, bestowed all his property upon the poor, and, after repeated attempts, succeeded at last in resigning the government of the new Institute. While losing none of his interest in the congregation and the schools which by this time had been opened in many places, he was able to give himself more completely to God. He was merciless to himself in the constant practice of fasting, scourgings,

and other austerities, and passed whole nights in prayer. At length, eminent for every virtue, especially for obedience, zeal for the fulfilment of God's will, and loving devotion towards the Apostolic See, he fell asleep in the Lord, in the sixty-eighth year of his age, full of merits and fortified by the Holy Sacraments. He was beatified by Leo XIII., and his glory shining brighter in further miracles, he was canonised in the year of Jubilee, one thousand nine hundred.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 1.)

AT that time: Came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven? And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (60th on Matth. xviii.)

"Take heed," saith JESUS, "that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of My Father"—and that for their sake am I come, and this is the will of My Father. Hereby the Lord stirreth us up to guard and save these little ones. Thou seest how mighty are the walls which He raiseth to protect little children, and how great thought and care He hath lest they should be lost, threatening on the one hand the uttermost punishment against whosoever shall offend one of these little ones which believe in Him, and promising on the other hand the highest reward to whosoever shall receive one such little child in His Name, and this His teaching He

giveth both in His Own and in His Father's Name.

Eighth Lesson.

LET us therefore take ensample by the Lord, and let us leave nothing undone for the good of any of our brethren, even for such as seem to us the least and lowliest, but if there be any need that we should serve any, low and outcast though he be, let us serve him; though the thing look hard to us and calling for a great deal of work, let such things, I pray, be looked on as light and easy if they be required for our neighbour's salvation, for of such price and such care did God count his soul to be worth, that He spared not to purchase it, even His Own Son. (Rom. viii. 32.)

Ninth Lesson.

IF it be not enough for our salvation that we should ourselves live well, but we must also seek the salvation of others, what shall we answer if we neither live well ourselves nor exhort others? What hope that we shall be saved is then left to us? What more important task is there than to train up minds, and teach to the young how to live? He that is skilled to mould well the minds of children I reckon a nobler workman than any painter or sculptor, or such like artist.

MAY 15.

**The Blessed Virgin Mary,
styled Mother of Grace.**

Greater Double.

All from the Common Office for Feasts of the Blessed Virgin, (p. 474,) except the following.

FIRST VESPERS.

Verse. Hail, Mary, full of grace.

Answer. The Lord is with thee.

Antiphon at the Song of the Blessed Virgin. O Blessed Virgin Mary, thou art the channel of pardon,¹ thou art the mother of grace, thou art the hope of the world, graciously hear thy children who cry unto thee.

Prayer throughout.

O GOD, Who hast granted unto mankind the grace of redemption through the fruitful virginity of the blessed Mary, mercifully grant that we, who upon earth do therefore style her the mother of grace, may enjoy for ever the grace of happy companionship with her in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Proverbs as in the Common Office.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Thomas: (*1st on the Annunciation.*)

MY strong desire hath been, as far as my poor powers permit, to praise Mary, the wonderful and most mighty mother of God, but I have hardly been able to find in the Bible anything in her praise which calleth forth directly her glory and her excellency. Many things were spoken concerning her by the Prophets, but such interpretation of these passages is a mystic interpretation, and facts

¹ Veniæ vena,

are recorded here and there whence conclusions may be drawn as to the greatness of her power, by the Evangelists and Apostles. She is hardly ever mentioned, and even when she is, their expressions are seldom in her praise. To tell the truth, although she is not passed over by them altogether in silence, the glory of her graces is apparent in these writings only, as it were, by a ray of light visible through a small chink. Whence can we draw conclusion as to her glory, her graces, and the gifts of her soul, better than from the record of her wondrous conversation with the angel? From this conversation we learn that the angel styled her full of grace, and blessed among women, but we also learn from her own acts and words, an whole crop of points in her praise.

Fifth Lesson.

THE angel came in unto her rejoicing, and respectfully saluted her. "Hail, thou that art full of grace, the Lord is with thee." Thou that art full of grace, thou that art to be filled with God, thou that art to be overshadowed by the power of the Highest,—thou that art full of grace, thou of whose fulness all do receive, thou from whose overflow the whole world is to be filled,—thou that art truly full, thou whose soul is so filled up with grace that there is no room left in it for sin, and no entrance left open for iniquity. The Lord is with thee, and in what manner is He with thee? Not as He is with me, but as He is nowhere else,—He is with thee in thy body, He is with thee in thy mind, He is with thee in thy soul, He is with thee in thy thoughts, He is with thee in thy womb, He is with thee to help thee, He is with thee to spring in thee, He is with thee to come forth out of thee, He is with

thee till the end, and He is with thee without end.

Sixth Lesson. (2nd on the Annunciation.)

WHEN she had received the message of the heavenly ambassador, Mary said, "Behold the handmaid of the Lord, be it unto me according to thy word." This creature, who by a sublime mystery, and by the quickening influx of the Deity from on high, was about to conceive God, recordeth the fact, that she is an handmaid about to bring into the world a Son, Who was to be in the world as He that serveth. (Luke xxii. 27.) "Be it unto me according to thy word,"—and at her word the Word of God forthwith took flesh in her womb. "Be,"—by this word God made the world. "Be,"—by this word the Most High created the heavens and the earth. But no such a "Be" hath ever sounded on this planet as thou hast now uttered, O thou blessed virgin. O what a word of power! What a word of living force! What a word to be honoured for ever above other words! "And it was so." What was so? Who can tell what was so? Nature is staggered, the judgment is arrested, the senses are stupefied, the tongue is arrested, the reason faileth, the understanding understandeth not what followed in Mary when she had uttered those words, "be it done unto me according to thy word."

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin

espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And so on.

Homily by St Augustine, Bishop [of Hippo.] (*Sermon 291. On the birth of St John the Baptist.*)

And the same Angel himself said unto the Virgin Mary, "Hail, thou that art full of grace, the Lord is with thee." He that will be in thee is already with thee. Tell me, then, O thou messenger of God, how shall this be. Behold, the angel that knoweth and the virgin that questioneth but distrusteth not. When then he seeth her questioning but not distrusting, he refuseth not to tell her. Give ear how this shall be. It shall be thy virginity, only do thou believe the truth. Keep thy virginity, accept motherhood, but inviolate; as thy faith is unbroken, so also shall thy body be. Give ear, then, how this shall be,—“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee,”—since by faith thou dost conceive, since by faith thou shalt be with child, and not by coming together. “Therefore also that holy Thing which shall be born of thee shall be called the Son of God.” What art thou? Thou that art hereafter to give birth, whence hast thou earned this, whence hast thou received this, whence is it that He Who made thee is made in thee? Whence, I say, doth this great good happen to thee? Thou art a virgin, thou art holy, thou hast vowed a vow, but great is what thou hast earned, yea verily, great is that which thou hast received.

Seventh Responsory.

O Virgin, most merciful, we fly to thy patronage; receive us, O thou our

only hope, and let it please thee that we should praise thee, unworthy though we be. We praise thee, who art worthy of all praise.

Verse. Take away from us our iniquities, that we may be worthy to sing the song of thy glory.

Answer. Unworthy though we be. We praise thee, who art worthy of all praise.

Eighth Lesson.

WHENCE hast thou earned this? He that made thee is made in thee, He by Whom thou hast been thyself made is made in thee; yea verily, the Word of God, by whom the heavens and the earth were made, by whom all things were made, is in thee made flesh, not by conversion of the Godhead into flesh, but by taking of the manhood unto God, the Word is joined unto flesh, the Word is wedded unto flesh, and the bridal chamber for this great marriage is thy womb. I say thy womb is the bridal chamber for the great marriage of the Word and the flesh, whence the Word shall be as a bridegroom coming out of his chamber, (Ps. xviii. 5.) At His conception He findeth thee a virgin, and a virgin He leaveth thee at His birth. He giveth thee fruitfulness without taking away thy maidenhood. Whence cometh this unto thee? Impudently do I seem to interrogate the virgin, and rudely to assail with my voice her bashful ears. But I see the virgin, bashful though she be, answering me nevertheless, and admonishing me. Askest thou of me whence this cometh unto me? I am abashed to reply by telling thee my good. Listen to the salutation of the Angel, and acknowledge in me thy salvation. Believe Him Whom I believed. Why askest thou me? Let the Angel answer. Tell me then, O

Angel, whence cometh this to Mary: I have told it already when I saluted her, saying, Hail thou that art full of grace.

Eighth Responsory.

O Virgin Mary, mother of the eternal King, thou art the gate of heaven and the star of the sea, do thou make us well pleasing in the sight of thy Son, for all power and beauty and glory shine from thee.

Verse. Thou art the channel of pardon, thou art the mother of grace, thou art the hope of the world, graciously hear us when we cry unto thee.

Answer. For all power and beauty and glory shine from thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For all power and beauty and glory shine from thee.

Ninth Lesson. (290th. *On the Saints.*)

WHEN Mary said unto the Angel, How shall this be, seeing I know not a man, her words were the utterance of inquiry, not of hopelessness. While she asked him, she had no doubt of the truth of his promise. Truly was she full of grace, as indeed the Angel had saluted her, Hail, thou that art full of grace. Such grace who can explain, to such grace who can render worthy thanks? Man is created, and man perisheth through freewill, and He Who made man is Himself made man, that that which He had made might not perish. God the Word, who was in the beginning with God, and by Whom all things were made, is made flesh. "The Word was made Flesh, and dwelt

among us." The Word is made Flesh, not by conversion of the Godhead into Flesh, but by taking of the manhood unto God. O what grace! How were we worthy that we should have it?

SECOND VESPERS.

Verse. Hail, Mary, full of grace.

Answer. The Lord is with thee.

Antiphon at the Song of the Blessed Virgin. O Blessed Virgin Mary, thou art the channel of pardon, thou art the mother of grace, thou art the hope of the world, graciously hear thy children who cry unto thee.

MAY 24.

In the Dioceses of Shrewsbury and Westminster.

**The Blessed Virgin Mary,
styled "Help of Christ-
ians."**

Double of the First Class with an Octave.

MAY 28.

**The Blessed Margaret Pole,
Countess [of Salisbury],
Martyr.**

Double.

All from the Common Office for an Holy Woman, Martyr but not Virgin, (p. 502,) except the following.

Prayer throughout the Office.

O GOD, Who in Thy blessed hand-maid Margaret didst crown a life of grace with the glory of martyr-

dom, grant us the grace for her sake and at her prayers that no tribulation may ever sever us from hallowing to Thy service both our life and our death. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

MARGARET, Countess of Salisbury, was one of the descendants of King Edward III., and was born at Farley Castle, in Somersetshire, in the year 1471. From her youth up she suffered adversities, and bore them with such grace that her whole life may be said to have been a preparation for martyrdom. At the age of seven she was deprived of both her parents, her mother dying not without suspicion of poison, and her father, George, Duke of Clarence, being put to death within the Tower of London upon an accusation of treason by his brother, King Edward IV. In like manner, under King Henry VII., she lost her brother, Edward, Earl of Warwick, and by his execution was left the last survivor of the kingly race of the Plantagenets. Henry VII., for his own interest, gave her in marriage to Sir Richard Pole, one of the most distinguished members of his own party. In this wedlock she bore five sons, of whom the fourth was Reginald, afterwards Cardinal Archbishop of Canterbury, who was used

to say that he set far more store by being the son of a martyr than by being the descendant of kings.

Fifth Lesson.

WHEN Henry VIII. ascended the throne and took to wife Katharine, daughter of the King of Spain, Margaret, whose husband had died after ten years of married life, was taken into the household of the Queen, whom she faithfully served as far as lay in her power throughout her whole life. She was appointed governess to the Princess Mary, afterwards Queen of England; and when the king iniquitously put away his wife and separated her daughter from her, Margaret took towards the princess the place of her mother, and so brought her up and taught her as that she should ever cleave to that mother's faith and godliness. By command of the king, Margaret and her royal pupil were moved from house to house, and among others they at one time occupied the royal manor called New Hall, in the which place is now a monastery of Canonesses of the Holy Sepulchre of our Lord JESUS Christ, by the whom her memory is held in profound reverence.

Sixth Lesson.

AS the king became more hardened in iniquity, and had abandoned the obedience and communion of the holy apostolic see, the wrath which he conceived but was unable to indulge against the Cardinal Reginald Pole he turned against his mother and his whole kinsfolk, and by a new invention of injustice refused to allow them to be brought to trial or to receive sentence from judges, but by an act of his slavish Parlia-

ment deprived them of all legal rights and ordered them to be put to death unheard and defenceless. Thus did he murder Margaret's eldest son, and after he had kept herself for two years in prison this cruel king caused to be beheaded, in her seventieth year, that venerable matron, his own near kinswoman, because she would not agree to his sacrilegious novelties. Her last words before death were, "Blessed are they which are persecuted for righteousness' sake." (Matth. v. 10.) Gregory XIII. approved the paying to her of the honours due to a martyr, and the same was confirmed by Leo XIII.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, with the Homily of St Gregory, (p. 505.)

MAY 31.

Octave of the Blessed Virgin Mary, styled Help of Christians.

Double.

All as on the Feast, except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Commentary of the Holy Pope St Gregory on the Books of Kings (I. c. i.)

"NOW there was a certain man of Ramathaim-zophim, of Mount Ephraim." The name of Mount

Ephraim may be applied to the most blessed Mother of God, always a Virgin. She was indeed a mountain, the glorious height of whose predestination towered above the predestination of any other creature. Was not Mary a lofty mountain, Mary, who, that she might reach the dignity of conceiving the Eternal Word, lifted up the peaks of her holiness far above all the companies of angels, even unto the footstool of God? Prophesying of this mountain's sublime elevation, Isaiah saith: "And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills." (ii. 2.) She was indeed a mountain on the top of the mountains, for the height of Mary shone high over that of any of the Saints.

Fifth Lesson.

The Lesson is taken from the Letter of the Holy Pope Leo to the Empress Pulcheria. Ep. xiii.

NO type fully represented the mystery of our Redemption, which had been predestined from everlasting, for the Holy Ghost had not yet come upon a Virgin, nor the power of the Highest overshadowed her, that within her inviolate womb, Wisdom might build herself an house, the Word be made Flesh, and the form of God and the form of a servant be united in one Person,—the Maker of times be born in time, and He by Whom all things were made be brought forth into the midst of all. Unless a new Man, made in the likeness of sinful flesh, had taken our nature upon Him—unless He that is of one Substance with

the Father had been pleased to become of one substance with His Mother¹—unless He, Who alone is without sin, had joined our nature to His Own—mankind would still have remained bound under the yoke of the devil.

Sixth Lesson.

The Lesson is taken from the Commentary of the Holy Bishop Basil on Isaiah the Prophet.

“AND I went in unto the Prophetess,” said Isaiah, “and she conceived and bare a son.” (viii. 3.) That Mary was a Prophetess unto whom Isaiah went in very closely by the spirit of fore-knowledge, will be denied by none who remembereth what she said, when she was filled with the spirit of prophecy. For what said she? “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the lowliness of His handmaiden: for, behold, from henceforth all generations shall call me blessed.” If thou wilt ponder all her words, thou wilt not gainsay that she was a Prophetess, upon whom the Holy Ghost came, and whom the power of the Highest overshadowed.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xi. 27.)

AT that time: As JESUS spake unto the multitude, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee. And so on.

Homily by St John Chrysostom, [Patriarch of Constantinople.] (20th on John ii.)

Thou hearest that “a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the word of God, and keep it.” Think not that by these words He meant to set lightly by His mother, but rather to show that to be His mother would in itself have been of no use to her if she had not been eminent in goodness, and in faith. But if a mother’s love would have been of no avail to Mary without virtue, much less can the goodness of a father, a brother, a mother, or a child be of any good unless we bring thereto somewhat of our own.

Eighth Lesson.

FOR a man’s only hope, after the grace of God, is in his own good deeds. If kinship according to the flesh had by itself profited Mary, the same thing would have profited the Jews, who were Christ’s fellow-countrymen; it would have profited his fellow-townsmen, as the city wherein He was born; it would have profited His brethren. But while His brethren concern themselves with their own affairs, their kinship to Him profiteth them nothing; but they were condemned with the rest of the world. (John vii. 1-8.)

Ninth Lesson.

THEY admired themselves in the glory of their own excellency, but His fatherland derived no profit, and fell, and was burnt up; His fellow-citizens were slain, and per-

¹ Consubstantialis matri.

ished miserably; His kinsfolk according to the flesh got no salvation, because they had taken no shelter under His power. The Apostles took the chief place, because they betook themselves by true obedience to seek His knowledge and friendship. Hence we understand that we are always in need of faith, and a life enlightened by grace, and that these are the only things which can save us.

JUNE 5.

St Boniface, Bishop and Martyr.

In the Diocese of Plymouth the Feast of St Boniface is a Double of the First Class with an Octave. The Lessons of the First Nocturn are from Acts xx. 17, (p. 405), and at both Vespers and at Lauds the following are the Verse and Answer after the Hymn and the Antiphon at the Songs of the Blessed Virgin and of Zacharias.

Verse. Be strong in the Lord, be strong.

Answer. That ye may live for ever with God.

Antiphon. Many nations, many thousands of men, did Blessed Boniface gain for Christ; and whereas he made himself like unto an Apostle, he hath purchased unto himself a great reward in heaven along with the Apostles.

JUNE 7.

Third Day within the Octave of St Boniface.

Semi-double.

All as on the Feast, except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.]

I AM behoven to speak by the joyful and godly festival whereby we celebrate the triumphant suffering of this blessed martyr. The Church no doubt was then sorrowful, not for any loss that had come to him who fell, but because of her own longing after him who left her, being still fain to see present with her the good ruler and teacher; but they who had been anxious during the conflict, were comforted by the victor's crown, and now we read over again what things were then done, not only without sadness, but even with great gladness. And this day it is granted unto us not to fear but to rejoice. We do not look forward with dread for Him Who will come with terror, we gladly await His return.

Fifth Lesson.

WHEN the death of the body was at hand a shepherd's watchfulness, and the care for the Lord's flock, died not in the shepherd's soul. Until the last day of his life he preserved his thoughtful care, and when the bloody hand of the hangman was at him it could not strike from him the foresight of the faithful steward of the mysteries of God. The knowledge that he was about to be a martyr did not make him forget that he was a bishop; and he was more concerned

as to the account which he was to render to the Chief Shepherd of the sheep which had been committed to his charge, than as to the answer which he was to make to the unbelievers concerning his own faith. He loved Him Who had said unto Peter, "Lovest thou Me? Feed My sheep." He fed His sheep, and was making ready after His ensample to shed his blood for them.

Sixth Lesson.

THERE had gone before him many martyrs whom by his burning exhortations he had kindled to overcome the evil one. It was just that, as he had sent them before him by truth speaking, he should fearlessly follow them by suffering. What are we to speak on such a subject? How are we to rejoice at the idea of such joy? How are our heart and our mouth to break forth as we have here before us his shrine, as we have the solemn feast this day, as we have that noble example given to us? Let all our bones say, Thanks be to God.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (v. 1.)

AT that time: JESUS, seeing the multitudes, went up into a mountain: and when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo.]

These beatitudes are eight in number, and after uttering them He seemeth to gather them together, as

He saith to them that were present: "Blessed are ye, when men shall revile you, and persecute you." What He had said before He had said generally. He had not said blessed are ye poor in spirit, for yours is the kingdom of heaven, but theirs is the kingdom of heaven. Neither had He said blessed are ye meek, for ye shall inherit the earth, but they shall inherit the earth; and so with the rest, even until the eighth beatitude, where He saith: "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

Eighth Lesson.

AND now He beginneth to speak, as though gathering in one all who were present, since those things which He had spoken above touched them that had been present to hear them, and those things which He spake now, and which seemed particularly addressed to them that were present, touch them also that are absent or that are yet to come. We must therefore consider carefully the number of these beatitudes. His blessings begin upon lowliness—blessed are the poor in spirit; blessed are they that are not puffed up; blessed are they whose souls are brought into subjection under the authority of God; blessed are they who even, if perchance they seem to themselves to be blessed in this life, are afraid lest they go into punishment when this life is over.

Ninth Lesson.

THEN he cometh to the meek, who through godliness so show themselves in the knowledge of the Holy Scriptures, who dare not to speak against things which to the

unskilled appear to be absurd, and to make themselves rebellious through stubborn reasonings, but who gather hence with what fetters of the world such men are bound through carnal custom and through sin.

JUNE 9.

*Fifth Day within the Octave of
St Boniface.*

Semi-double.

All as on the Feast, except the following.

FIRST NOCTURN.

*Lessons from Scripture according to
the Season.*

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.]

CHRIST was a good shepherd. What was Peter? Was not he a good shepherd also? Did not he also lay down his life for his sheep? What was Paul? What were the other Apostles? What were the blessed Bishops who have suffered martyrdom since then? What was [Boniface?]. Were they not all good shepherds? Were they not none of them hirelings such as they of whom it is said (Matth. vi. 1, 2, 5) that they have received their reward? and all these were good shepherds. Not only because they have laid down their lives, but because it was for the sheep that they laid it down. They laid it down not from obstinacy but from love.

Fifth Lesson.

THERE are heretics who have had to smart for their crimes and faults, and these people call themselves martyrs. They are wolves who find it easier to steal when by this lie they disguise themselves in sheep's clothing. How they really ought to be reckoned ye may learn from the Apostle Paul, who was himself a good shepherd. "If," saith he, (1 Cor. xiii. 3,) "I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." The heretics are to be reckoned not as those who lay down their lives for the sheep, but rather as those who laid down their lives in the attempt to destroy the sheep. They may shed their blood, and they may give their bodies to be burned, but it profiteth them nothing because they have not charity. With charity all things profit, but without charity nothing profiteth.

Sixth Lesson.

WHAT good is this charity, O brethren? Is there anything dearer or brighter or firmer or safer or surer? But how can he who loveth not unity, even when he hath been convicted, be said to have even a little charity? And this unity the Lord would commend unto us when He commendeth good shepherds unto good shepherds, and yet would not that the good shepherd should be called more than one. Peter and Paul and the other Apostles, and the holy Bishops who have been after them, such as [Boniface,] were all good shepherds, and yet the Lord commended not unto the good shepherds divers good shepherds, but only

one good shepherd. "I," saith He, (John x. 11,) "I am the good shepherd: the good shepherd giveth his life for the sheep."

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (v. 1.)

AT that time: JESUS seeing the multitudes, went up into a mountain: and when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo.]

["Blessed are the meek: for they shall inherit the earth."] In this third step wherein there is knowledge, there is grief for the loss of the highest good, for there is still cleaving unto the things which are lowest. ["Blessed are they which do hunger and thirst after righteousness: for they shall be filled."] In this fourth step there is toil. The soul maketh mighty efforts to wrench itself away from those things which have fixed it to them by their poisonous sweetness; hence there is hungering and thirsting after righteousness, and there is much need of a strong mind, for what is loved is not left without sorrow. ["Blessed are the merciful: for they shall obtain mercy."] At this fifth step there is given unto them that toil on a counsel of deliverance, for unless any be holpen of a stronger than he, he is unfit to free himself from the snares of misery wherein he is entangled; and it is but just that whosoever would be holpen of him that is

stronger than he, should himself help him that is weaker than he, in that wherein he is himself stronger, and thus "blessed are the merciful: for they shall obtain mercy" from God.

Eighth Lesson.

["BLESSED are the pure in heart: for they shall see God."] In this sixth step we have that which is the end of the commandment, even charity out of a pure heart and of a good conscience (1 Tim. i. 5,) of good works, a pure heart which is able to gaze upon that highest good that can be seen only by a pure and calm understanding. ["Blessed are the peacemakers: for they shall be called the children of God."] Lastly, we find in the seventh step wisdom—that is to say, the contemplation of the truth which proclaimeth peace throughout the whole man, and taketh upon itself the very image and likeness of God, for the which reason it is said that "blessed are the peacemakers: for they shall be called the children of God." And the eighth beatitude returneth back again unto the head, for it sheweth and proveth that which is finished and perfect; for the which reason also it is the kingdom of heaven which is named in the eighth beatitude, even as also it was named in the first—"Blessed are the poor in spirit: for theirs is the kingdom of heaven"—"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

Ninth Lesson is of SS. Primus and Felician, the two Lessons being read together as one, and the same Saints are commemorated at Lauds.

JUNE 9.

*In the Diocese of Portsmouth.***Translation of St Edmund,
Archbishop of Canterbury,
Confessor.¹***Greater Double.*

The whole is from the Common Office for a Bishop and Confessor, (p. 437,) except the Prayer, which is as follows.

O GOD, by Whose grace we honour the translation of Thy blessed Confessor Bishop Edmund, grant unto us for his sake and at his prayers, to be so freed from the bondage of sin as to be able to pass hence unto the joy of Thy kingdom in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

SS. Primus and Felician are commemorated at Vespers and at Lauds.

At Mattins the Ninth Lesson is omitted or read along with the Eighth to make room for their two Lessons, which are read together as one.

JUNE 11.

In the Diocese of Nottingham, the Feast of St Barnabas, Apostle, Titular of the Cathedral Church, is kept as a Double of the First Class with an Octave.

JUNE 12.

Octave of St Boniface.*Double.*

All as on his Feast-day, except the following.

¹ The occasion commemorated is that when, according to Alban Butler, "in 1247, his body was taken up and found entire, and the joints flexible. It was translated with great solemnity, in presence of St Lewis, Queen Blanche, and a number of Prelates and Noblemen."

At First Vespers a Commemoration is made of St Basilides and his Companions.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.] (*On St Ignatius.*)

BETHINK ye, my brethren, at what a time it was that blessed [Boniface] attained the dignity of the episcopate. At that time there were not the same means of governing the Church that there now are. It is one thing to follow many other travellers upon a path which they have worn smooth and made ready for us, and another to hew out a path for the first time, where the way is rough and rocky, the place filled with wild beasts, and where no traveller has ever gone before. Whichever way one might turn the eyes, then, one could have seen nothing but precipices and pitfalls, wars, contendings and dangers: emperors and kings and peoples and states and nations and foes from within and from without lay in wait for believers.

Fifth Lesson.

AS then we should admire not that captain who bringeth his passengers safely into port when the sea is calm and the ship is borne onward by a friendly breeze, but him who is able to steer and to save his

ship when the ocean is raging and the winds are howling, when the passengers are fighting among themselves, and the crew are agitated by the wildness of the storm. Even so ought we to regard and to admire, much more than those who govern the Church now, those who ruled her then, when there were many fightings within and without. When the plant of the faith was much weaker than it is now, and had much more need of care, and when the people, the new-born offspring of the Church, called for great prudence and wisdom of soul on the part of him who was to be their foster-father.

Sixth Lesson.

BUT we must not take up our whole time in contemplating his work as a shepherd, so as to leave unsaid the things which concern him as a martyr. The devil is very acute and very clever in setting traps, and he deemed that if he could once get rid of the shepherds, he could easily ravage the sheep-folds. But He who taketh the wise in their own craftiness (Job v. 13) suffered it to be so, that He might show that His churches are not governed by men, but that they who believe in Him are alway governed by Him. When the rulers were taken away, His religion was not wiped out, neither the preaching of His truth silenced, but the rather increased, that the martyr himself and they that ministered unto him might all alike be made to understand that the teaching of Christianity doth not depend upon man, but hath its foundations in heaven, and that it is God Himself Who is the Protector of the Churches everywhere.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: JESUS seeing the multitudes, went up into a mountain: and when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo,] (*on the Lord's Sermon on the Mount*, i. 5.)

"Blessed are ye," saith the Lord, "when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for My sake: rejoice, and be exceeding glad, for great is your reward in heaven." If any man under the name of Christian seek for the enjoyments of this world and the possession of temporal goods, let him call to mind that our blessedness is a blessedness within, even as the mouth of the prophet hath spoken concerning the soul of the Church that "the king's daughter is all glorious within," (Ps. xlv. 14,) without she is reviled, and persecutions and slanders are her promised portion, but great is the reward which she will receive for them in heaven; and this is felt in the hearts of them that suffer them, and who are already able to say "we glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." (Rom. v. 3-5.)

Eighth Lesson.

THE mere suffering of such things is not in itself fruitful. What is fruitful is to suffer them for Christ's Name's sake, not only patiently, but even joyfully. There are many heretics who deceive souls under Christ's Name, and who suffer many things of this sort, but there is no reward for them in heaven, for the Lord said not, Blessed are they which are persecuted, but, Blessed are they which are persecuted for righteousness' sake; and where there is not right faith, there cannot be righteousness, for it is written, "the just shall live by faith," (Heb. ii. 4; Rom. i. 17.) Neither can the schismatics promise themselves any share in that reward, for there cannot be righteousness where there is not love, for it is written, "Love worketh no ill to his neighbour," (Rom. xiii. 10,) and if they had love, they would not rend the body of Christ, which is the Church.

Ninth Lesson of St Basilides and his Companions, of whom also a Commemoration is made at Lauds.

JUNE 18.

Octave of St Barnabas, Apostle.

Double.

All from the Common Office of Apostles, (p. 384,) except the Prayer, which is as upon the Feast-day, and the following.

At First Vespers a Commemoration is made of SS. Mark and Marcellian.

¹ The English Proprium says nothing about the Lessons of these two Nocturns, but the above are the Lessons given for this Octave in the Octavarium Romanum, published for the use of the whole world, those of the Third Nocturn being special, and those of the Second from the Common Octave Day of all Apostles.

² A sort of quotation from or allusion to Apoc. xxi. 14, but there the Prophets are not mentioned.

³ Apoc. xxi. 12, says that on the gates were written the names of the twelve tribes of Israël.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.¹*Fourth Lesson.*

The Lesson is taken from the Exposition of the Eighty-sixth Psalm by St Austin, Bishop [of Hippo.]

"HER foundation is in the holy mountains: the LORD loveth the gates of Zion." Wherefore hath the city twelve foundations, and in them the names of the Prophets and of the Apostles of the Lamb?² Because their authority is the foundation whereon our weakness resteth. Wherefore are they the gates?³ Because through them we enter in unto the kingdom of God, since they have preached the same unto us, and when we enter in through their preaching, we enter in by Christ, Who is Himself The Door. (John x. 7.) And, whereas it is written that the city hath twelve gates, and, again, that Christ is the one Door, Christ is all the twelve, for He is in all the twelve: and therefore were twelve Apostles chosen. There lieth a great mystery in the signification of this number, Twelve. "Ye shall sit," saith the Lord, "upon twelve thrones, judging the twelve tribes of Israël."

Fifth Lesson.

IF then there be set there twelve thrones of judgment, (Ps. cxi. 5,) Paul, in that he is the thirteenth Apostle, hath not where to sit, nor

wherein to judge. Nevertheless, he hath said of himself that he will judge not men only, but angels. "Know ye not," saith he, "that we shall judge angels?" (1 Cor. vi. 3.)—that is, the fallen angels. Then might they have answered him: "Wherefore boastest thou thyself to be a judge? For where is thy seat? The Lord hath said that for the twelve Apostles there shall be twelve thrones: one of the twelve, even Judas, is indeed fallen, but holy Matthias is chosen into his place; for the twelve thrones there are still twelve to sit thereon: first find whereon thou shalt sit, and afterward give thyself out for a judge." Let us see, then, what is the meaning of these twelve thrones. By them is signified in a mystery the whole world, since the Church shall be through all the earth, whence this building is called to be built up together in Christ.

Sixth Lesson.

THEREFORE is it said that there shall be twelve thrones, because from all quarters shall there come men to be judged; even as it is said that the city hath twelve gates, because from all quarters shall the nations of them which are saved enter into it. So, not the twelve only, and the Apostle Paul, but all, as many as shall judge, have part in these twelve thrones, this signifying, that they shall judge all men; even as all that enter into the city have part in her twelve gates. For there are four quarters of the world, the East, and the West, and the North, and the South: of which four quarters is mention often made in the Scriptures. From the four winds shall the elect be gathered together, as saith the Lord in the Gospel: "And He shall send His Angels with a great sound of a trumpet; and they shall gather together His elect

from the four winds, from one end of heaven to the other." (Matth. xxiv. 31.) From the four winds, therefore, is the Church called together; and how are they called? Everywhere are they called in the Trinity; for they are called no otherwise than by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. (Matth. xxvii. 19.) Now four being multiplied by three is twelve.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 16.)

AT that time: JESUS said unto His disciples: Behold, I send you forth as sheep in the midst of wolves. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (34th on Matthew.)

Consider well who they are that undertake so difficult and toilsome an enterprise,—timid men to wit, and uncultivated, illiterate, rough, and of no account, strangers utterly to the teaching of the philosophers, almost strangers even to public life and business, fishermen merely and tax-gatherers beset with difficulties that might well indeed have disheartened them. Their task was one to dismay the lofty and renowned. How could it fail to discourage inexperienced common folk into whose minds the thought of great deeds had never entered? And yet they were not cast down nor troubled. Nor had they reason to be so, some one may say, for they knew well that they had the power to cleanse lepers and to cast out devils.

Eighth Lesson.

For my part, however, I do not hesitate to maintain that this very power of theirs might well itself have confounded them. Since they who would have so great a power as to be able even to raise the dead to life, must needs at the same time undergo such perils, endure such wars waged against them, be dragged bound before judges and in the end reviled with one voice by all the world. What was there amid all this to console them? This only—the might of Him Who sent them. Wherefore He puts this before all, saying, Behold! I send you. Let this suffice for all your consolation, this be your strength to confess Me before men. Do ye see how great is His authority? Do ye clearly understand that His power is exceeding great? Do ye perceive that His might is invincible?

The Ninth Lesson is of SS. Mark and Marcellian, who are also commemorated at Lauds.

Sunday before the Nativity of St John Baptist.

The Blessed Virgin Mary, styled of Perpetual Succour.

*Greater Double.*¹

All from the Common Office for Feasts of the Blessed Virgin, (p. 474,) except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn. Hail, thou star of ocean.

Verse. Lady! thou art a refuge for us.

Answer. ² A refuge in times of trouble.

Antiphon at the Song of the Blessed Virgin. O holy Mary, &c.

A Commemoration is made of the Sunday.

MATTINS.

Invitatory. Holy and stainless Mary, Virgin Mother of God, * cease not to pray for us to thy Son Jesus.

FIRST NOCTURN.

Lessons from the Common Office.

SECOND NOCTURN.

Fourth Lesson as in the Common Office, with the Fifth Lesson down to the word "earth," (p. 481.)

Fifth Lesson. "What thing holier" in the Fifth Lesson in the Common Office to the end, and the whole of the Sixth Lesson, (pp. 481, 482.)

Sixth Lesson.

IT is well to recall that in order that no grace might be wanting in Mary, the sweet advocate of man, the providence of God hath brought it to pass that even her images should be held in great honour, and should be famous for signs and wonders. Among such, a distinguished place is taken by that ancient image of the Mother of God, which is styled that of the Blessed Virgin Mary of Perpetual Succour. This is recorded by old chroniclers to have been brought from the island of Crete to Rome towards the end of the fifteenth century, and placed in the Church of the Holy Apostle and Evangelist Matthew, on the Merulan Way, in the time of the Supreme

¹ In the Dioceses of Leeds and Middlesborough this Feast is kept as a Double of the First Class with an Octave. The Office is here given as in the Roman Breviary.

² Cf. Ps. ix. 10.

Pontiff Alexander VI., and there it was honoured by Christ's faithful people for three hundred years. In course of time the Church of St Matthew was destroyed, and the famous image was then lost, but by the providence of God it was found again, and brought forth from the obscurity in which it lay. By command of the Supreme Pontiff Pius IX., it was carried in solemn procession, amidst a vast concourse of people, to the neighbouring Church of the Most Holy Redeemer, upon the Esquiline Hill, which church is also dedicated in honour of Holy Alphonsus Mary de Liguori, and there again exposed for public veneration in the year 1866. From that time it has been made so illustrious, both by public fame and by abundance of wondrous works, that in the space of a few years its honour spread throughout the whole Christian world. Moved by these facts, the aforesaid Supreme Pontiff Pius IX., in order to increase devotion toward the stainless Queen of heaven and earth, graciously permitted to the congregation of the Most Holy Redeemer a special Mass and Office in honour of the Blessed Virgin Mary styled of Perpetual Succour, and assigned for this festival the Lord's Day before the 24th day of June, which Lord's Day is that whereon this venerable image was solemnly adorned with a golden crown by the chapter of the holy Vatican basilica.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 25.)

AT that time: There stood by the Cross of JESUS His mother, and His mother's sister, Mary of Cleophas, and Mary Magdalene. And so on.

Homily of St Bernard, Abbat [of Clairvaux.] (*On the Sufferings of the Lord.*)

"When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother: Woman, behold Thy Son." As though He would have said, Thou art about to lose the bodily presence of this Thy Son, even Myself, and therefore I give unto thee the one whom I have loved above all others, to be a son unto thee, whose presence shall be a comfort unto thee when I am no longer with thee. "Then saith He to the disciple, Behold thy mother." As though he would have said, Thou art about to lose a Father in Me, and therefore I give unto thee for a mother, that mother whom I love so well. Love ye one another, thou, O mother, by holding him as a son and thou, O son, by holding her as a mother. O how rich were Thy wedding presents, my King and my Bridegroom, my good Jesus. Now hast Thou poured forth all that Thou hadst. To them that behold, to them that crucified Thee, Thou hast given Thy prayers; to the thief Paradise, to Thy mother a son, to Thy son a mother, unto the dead life, into the hand of Thy Father Thy spirit, unto the world the manifestation of Thy power. But this somewhat moveth me, that when He had said, Mother, behold Thy Son, then saith He to the disciple, Behold thy mother. Since it is manifest, without His saying this, that if the disciple were given to her for a son, she must needs be a mother to him.

Eighth Lesson.

BUT in this there seemeth to me to be a commendation of love one toward another. Some there are who would fain be loved by all others, but who themselves love none in return,

and they will that their own toils and sorrows should be lightened, but when others bear them for them, they themselves will not bear any other's burden. Not so did Christ either teach or do, for He bore thy burdens to teach thee to bear His—that is to say, to copy His sufferings.¹ “Because Christ also suffered for you, leaving you an example that ye should follow His steps.” (1 Peter ii. 21.) This He taught when He commended His mother unto His disciple, and His disciple unto His mother. He would not that love should be cold upon either side. When two sleep together, that is to say, when they rest together in true and pure love, let the one keep the other warm, that is to say, let the one enkindle the other to the works of mutual love.

The Ninth Lesson is the Homily of the Sunday.

LAUDS.

First Antiphon. O Virgin Mary, blessed art thou of the Most High God, above all the women upon the earth.²

Second Antiphon. O Mary, He that is mighty hath done to thee great things, and His mercy is on them that fear Him from generation to generation.

Third Antiphon. ³Thou art the exaltation of Jerusalem, thou art the great glory of Israël, thou art the great rejoicing of our nation.

Fourth Antiphon. O stainless Virgin, who didst conceive from heaven and bear to earth a Saviour, through thee hath the life that was lost been given back to us.

Fifth Antiphon. Holy Mother of God, despise not our petitions in our necessities, but deliver us always from all dangers.

Chapter. (Prov. viii. 34.)

BLESSED is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors: whoso findeth Me findeth life, and he shall obtain salvation from the Lord.

Hymn.⁴

O MARY! who to every sigh
Of prayer thy loving ear dost bend,
Behold us suppliant, hear our cry,
And thy Perpetual Succour send.

Ah! succour us if hateful chains
Of guilt our wretched souls should bind;
Break every fetter that retains
Enslaved to sin our heart or mind.

Ah! succour us if led away
By love of earth's seductive toys;
Lest from salvation's path we stray,
Forgetting Heaven's unfading joys.

Ah! succour us if cares oppress,
Or adverse fortune should impend;
With peace serene life's journey bless,
Till dawns the day that knows no end.

And when death's battle is at hand,
Thy children succour in the strife;
That helped by thee we faithful stand
And win the crown, Eternal Life.

O JESU, Virgin's Son, to Thee
Be glory and eternal praise,
And to the Father equally
With Holy Ghost, through endless days.
Amen.

Verse. My praise by thee accepted
be, O sacred Virgin.

Answer. Give me strength against
mine enemies.

Antiphon at the Song of Zacharias.
O blessed Virgin Mary, thou art the
mother of grace, that art the hope of
the word, succour thy children who
cry unto thee. Alleluia.

¹ Here this Lesson is divided if a Ninth be required.

² Judith xiii. 23.

³ Judith xiii. 23; xv. 10.

⁴ Translation kindly supplied by the Redemptorist Fathers.

Prayer.

O ALMIGHTY and merciful God, of Whose gift it cometh that we honour the image of Thy blessed Mother by the special title of Perpetual Succour, mercifully grant that amidst all the changes of this life's pilgrimage we may be so shielded by the constant protection of the same stainless Mary, always a Virgin, that in the end we may worthily attain unto that eternal reward which Thou hast purchased for us. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Sunday.

PRIME.

Antiphon. O Virgin Mary, blessed art thou of the most high God. (*First Antiphon at Lauds.*)

In the Short Responsory, Thou that wast born of the Virgin Mary.

Chapter at the end. (Prov. viii. 17.)

I LOVE them that love Me, and those that seek Me early shall find Me. Riches and honour are with Me, yea, durable riches and righteousness, that I may cause those that love Me to inherit substance, and that I may fill their treasures.

TERCE.

Antiphon. O Mary, He that is mighty hath done to thee great things. (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. Thou art the exaltation of Jerusalem. (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xxiv. 24.)

I AM the mother of fair love, and fear, and knowledge, and holy hope. In me is all grace of the way and of the truth. In me is all hope of life and of strength.

NONE.

Antiphon. Holy Mother of God, despise not our petitions. (*Fifth Antiphon at Lauds.*)

Chapter from the end of Prime.

SECOND VESPERS.

Antiphons and Chapter as at Lauds.

Verse. Lady, thou art a refuge for us.

Answer. A refuge in times of trouble.

Antiphon at the Song of the Blessed Virgin. Unto thee, O Mary, do we fly for refuge. O thou our sweetness and our hope, come succour the fallen. Fallen indeed we are, but fain would rise by thy succour, thou that beyond Nature's course hast borne in time the Eternal. Alleluia.

Where this Feast has an Octave, the Office is the same as upon the Feast, with a Commemoration and Ninth Lesson of the Sunday. The Lessons of the Second Nocturn are

Fourth Lesson.

The Lesson is taken from the Exposition of the Books of Kings written by Pope St Gregory [the Great.] (*On 1 Kings (Sam.) i. 1.*)

"NOW there was a certain man of Ramathaim-zophim, of Mount Ephraim." The name of Mount Ephraim may be applied to

the most blessed Mother of God, always a Virgin. She was indeed a mountain, the glorious height of whose predestination towered above the predestination of any other creature. Was not Mary a lofty mountain, Mary, who, that she might reach the dignity of conceiving the Eternal Word, lifted up the peaks of her holiness far above all the companies of angels, even unto the footstool of God? Prophesying of this mountain's sublime elevation, Isaiah said: "And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills." (ii. 2.) She was indeed a mountain on the top of the mountains, for the height of Mary shone high over that of any of the Saints.

Fifth Lesson.

The Lesson is taken from an Epistle of Pope St Leo [the Great] to the Empress Pulcheria. (*Ep.* xiii.)

NO type fully represented the mystery of our Redemption, which had been predestined from everlasting, for the Holy Ghost had not yet come upon a Virgin, nor the power of the Highest overshadowed her, that within her inviolate womb, Wisdom might build herself an house, the Word be made Flesh, and the form of God and the form of a servant be united in one Person,—the Maker of times be born in time, and He by Whom all things were made be brought forth into the midst of all. Unless a new Man, made in the likeness of sinful flesh, had taken our nature upon Him—unless He that is of one Substance with the Father had been pleased to become of one substance with His

Mother¹—unless He, Who alone is without sin, had joined our nature to His Own—mankind would still have remained bound under the yoke of the devil.

Sixth Lesson.

The Lesson is taken from the Exposition of the Prophet Isaiah, written by St Basil, Archbishop [of Cæsarea.] (*On ch.* viii. 3.)

"AND I went in unto the Prophetess," said Isaiah, "and she conceived and bare a son," (viii. 3.) That Mary was a Prophetess unto whom Isaiah went in very closely by the spirit of fore-knowledge, will be denied by none who remembereth what she said, when she was filled with the spirit of prophecy. For what said she? "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the lowliness of His handmaiden: for, behold, from henceforth all generations shall call me blessed." If thou wilt ponder all her words, thou wilt not gainsay that she was a Prophetess, upon whom the Holy Ghost came, and whom the power of the Highest overshadowed.

First Free Day after June 22.

**The Blessed John Fisher,
Cardinal Bishop of Rochester,
Martyr.**

Greater Double.

All from the Common Office for One Martyr, (p. 404,) except the following.

¹ Consubstantialis matri.

Prayer throughout.

O GOD, Who didst grant unto Thy blessed Bishop John the grace, with great boldness, to sacrifice his life for truth and righteousness' sake, grant unto us by his prayers and ensample the grace so to sacrifice our life for Christ's sake in this world, that we may be able to find it again in heaven. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Acts xx. 17, as in the Common Office.

SECOND NOCTURN.

Fourth Lesson.

THIS John Fisher was born at Beverley, and was trained in the University of Cambridge, of the which University he afterward became Chancellor. In the time of King Henry the VIII. his reputation for all graces was so great that he was chosen as her Confessor by Margaret, [Countess of Richmond,] and it was at his advice that she founded at Cambridge two wealthy colleges. Under the same King Henry this man of God was, on account of his power of teaching and the innocency of his life, made Bishop of Rochester, which church he ruled for three and thirty years, and earnestly built up with holy ordinances by his toils, his fastings, and all works worthy of a Bishop. By Henry the VIII. also the Bishop of Rochester was specially beloved, but afterward, when the King was aweared of his wife and was fain to take unto him another woman, the Saint became

hateful to him because he strove to dissuade him from his sin, and opposed the title of Supreme Head of the English Church which he had sacrilegiously taken.

Fifth Lesson.

ALONG with Thomas More, Lord High Chancellor of the kingdom, Bishop John refused the test oath framed against the judgment of the Supreme Pontiff concerning the King's marriage, whereupon he was cast into the Tower of London and deprived of his bishopric by Act of Parliament. When the Supreme Pontiff Paul III. heard thereof, he thought that perchance the dignity of the Roman purple might stand in the way of the King to hinder him from putting John to death, and therefore made him Cardinal of the Church of St Vitalis; but the King was thereby stirred up to the greater wrath, and caused this most learned and holy Bishop, now broken in years, to be brought before the judgment-seat, when sentence of death was forthwith pronounced upon him for no other reason than because he had denied to the King the title of Supreme Head of the English Church, and he was presently ordered to execution.

Sixth Lesson.

UPON the 22nd day of June 1535 the blessed John was led up to execution upon Tower Hill. When he saw the scaffold from afar off he cast away his staff, saying, "Now my feet must do their duty, for I have but a little way to go." Whilst the executioner was making ready, John opened the Book of the Gospels, and chanced therein upon these words, (John xviii. 3,) "And this is life eternal, that they

should know Thee, the only true God, and Jesus Christ, whom Thou hast sent," the which words he deemed to be teaching enough for him during all that remained to him of his life. As he was going up the steps the sun shone brightly upon his face, and he cried out: "Draw near unto Him, and be lightened, and your faces shall not be ashamed." (Ps. xxxiii. 6.) He repeated the hymn, "We praise Thee, O God," and the 30th Psalm, "In Thee, O Lord, do I put my trust," and then offered his neck to the axe and resigned his soul to God. His body was left lying naked for the space of a day, after which it was secretly buried by two soldiers, but at length it was brought inside the Tower along with the body of the blessed Thomas More. His head was set up upon a pole on London Bridge, but was afterwards cast into the river, lest the faithful should make it an object of honour. His character as a martyr was recognised by Gregory XIII., and again affirmed by Leo XIII.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (x. 11.)

AT that time: JESUS said unto the Pharisees: I am the Good Shepherd. The Good Shepherd giveth His life for the sheep. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (59th on John.)

Dearly beloved brethren, the Bishops of the Church hold a great office, an office that needeth much that wisdom and strength whereof Christ hath given us an example. We must learn of Him to lay down our lives for the

sheep and never to leave them; and to fight bravely against the wolf. This is the difference between the true shepherd and the hireling. The one leaveth the sheep and seeketh his own safety, but the other reckoneth not of his own safety, so as he may watch over the sheep. Christ then having given us the pattern of a good shepherd, warneth us against two enemies: first, the thief that cometh not but to kill and to steal, and, secondly, the hireling that standeth by, and defendeth not them that are committed to his charge.

Eighth Lesson.

EZECHEL hath said of old time, (xxxiv. 2): "Woe be to the shepherds of Israël! do they not feed themselves? Should not the shepherds feed the flocks?" But they did the contrary, a great wickedness and the root of many evils. "Therefore," he saith, "they brought not back that which was gone astray: neither did they search for that which was lost: neither did they bind up that which was broken, nor strengthen that which was sick; for they fed themselves, and not the flock." And Paul hath the same in other words, where he saith, (Phil. ii. 21): "All seek their own, not the things which are JESUS Christ's."

Ninth Lesson.

CHRIST showeth Himself very different from either the thief or the hireling; whereas the thief cometh to destroy, He came that they might have life, and that they might have it more abundantly. The hireling fleeth, but He layeth down His life for the sheep, that the sheep perish not. When then the Jews went about to kill Him, He ceased not to teach: He gave not up them that believed in

Him, but stood steadfast and died. Wherefore He hath good title often to say, "I am the Good Shepherd." It was but a little while, and He showed us how He could lay down His life for the sheep. And if it appeareth not as yet how they have life, and have it more abundantly, (but it shall appear, in the world which is to come,) we may well be persuaded of the truth of the second promise, who have seen the fulfilment of the first.

JUNE 29.

Commemoration of all the Holy Apostles.

In some Dioceses a Commemoration is made of all the Apostles in the Office of SS. Peter and Paul.

At the First Vespers.

Antiphon. ¹ By this shall all men know that ye are My disciples, if ye have love one to another.

Verse. ² O God, Thy friends are exceedingly honourable.

Answer. Their power is waxen right strong.

Prayer.

GRACIOUSLY hear us, O God of our salvation, and as Thou hast granted unto us the grace to be faithful to the teaching of all Thine holy Apostles, grant us also the shield of their protection. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Lauds :

Antiphon. ³ Ye which have followed Me [in the regeneration when the Son of man shall sit in the throne of His

glory, ye also] shall sit upon twelve thrones judging the twelve tribes of Israël.

Verse. ⁴ Their sound is gone out through all the earth.

Answer. And their words to the ends of the world.

Prayer as before.

AT SECOND VESPERS.

Antiphon. ⁵ Ye are My friends if ye do whatsoever I command you, saith the Lord.

Verse. ⁶ The Lord is glorious in holiness, doing wonders.

Answer. He is my God, and I will exalt Him.

Prayer as before.

First Free Day after July 6.

The Blessed Thomas More,
sometime Lord High Chan-
cellor of England, Martyr.

Greater Double.

All from the Common Office for One Martyr, (p. 404,) except the following.

Prayer throughout.

O GOD, Who didst grant unto Thy blessed martyr Thomas the grace to cling cheerfully and bravely to Thy cross, alike amidst the allurements of the world and the woes of imprisonment and of death, grant unto us, we beseech Thee, at his prayers and after his ensample, so boldly to contend for faith and righteousness, that hereafter we may worthily attain unto the reward of Thine eternal joy. Through our Lord

¹ John xiii. 35.

⁴ Ps. xviii. 5.

² Ps. cxxxviii. 17.

⁵ John xv. 14.

³ Matth. xix. 28.

⁶ Ex. xv. 11, 2.

JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (vi. 18.)

THEREFORE Eleazar, one of the principal scribes, an aged man and of a well-favoured countenance, was constrained to open his mouth and to eat swine's flesh. But he, choosing rather to die gloriously than to live abominably, came of his own accord to the torment. And when he saw how that it behoved to come, bearing all things patiently, he was resolved not to taste, for the love of life, such things as are unlawful.

Second Lesson.

BUT they that stood by, moved with cruel compassion, for the sake of the old friendship that they had with the man, took him aside and besought him that flesh might be brought such as was lawful for him to use, and to make as if he did eat of the flesh of the sacrifice commanded by the King, that in so doing he might be delivered from death. So because of the old friendship that they had with the man, they did him this kindness. But he began to consider the excellency that became his age and his ancient years, and the honour wherein from his birth he had continued even unto grey hairs, and the honesty of his conversation from a child, and he answered straightway according to the commandments of the holy Law given by God, that he would rather to be sent to the grave.

Third Lesson.

FOR it becometh not our age, said he, to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion; and so they, through mine hypocrisy and [desire to live] in this corruptible life a little longer, should be deceived, and I get a stain to mine old age and make it abominable. For though for the present time I should be delivered from the punishment of men, yet should I not escape the hand of the Almighty, neither alive nor dead. Wherefore now, manfully changing this life, I will show myself such an one as mine age requireth; and leave a notable example to such as be young, by willingly and courageously dying a seemly death for the most honourable and holy laws. And when he had said these words, immediately he was haled to death.¹

SECOND NOCTURN.

Fourth Lesson.

THIS Thomas was born in London, and was a son of John More, who afterwards became one of the most eminent judges in England. At the University of Oxford he took an high position for his attainments in Greek and Latin, and afterwards studied law in London. He was very friendly with the monks of the Charterhouse, where as a young man he dwelt as a guest for the space of four years for the purpose of serving God more strictly. There he learnt to chastise his body and bring it into subjection with haircloth and scourging, and during the whole of his life he never ceased thus to bear about in it the dying of the Lord JESUS. He served the State for nearly forty years, dis-

¹ He was lashed to death.

charged honourable embassies, and took with the highest credit the exalted post of Lord High Chancellor of all England. But he never was over careful for his own profit. He had nothing more at heart than to protect religion and justice in the commonwealth, and more especially to baffle and beat off by his writings the heretics who were creeping into England, and poisoning the country with pestilence-bearing books.

Fifth Lesson.

WHEN Henry VIII., King of England, put away Katharine his wife and went through the form of marriage with Anne, he would have all men declare with an oath that this wicked union was lawful. Thomas refused, along with the Bishop of Rochester, to take this oath, and therefore he was cast into prison. While he lived in the prison he showed no sign of grief, but for as much as he was naturally of a very merry heart and of great steadfastness, he entertained with marvellous kindness all them that came unto him, being accustomed to say that this whole world is nothing but a prison, whereout some of us are called every day to take our trial. In the fourteenth month of his imprisonment he was brought before the judgment-seat, where he answered prudently the questions that were asked of him, lest perchance he might seem to offer himself rashly to death. He was judged a traitor, because he would not declare that the King was the head of the Church, whereupon he put aside all silence regarding his own belief, freely professed that the divine rights of the Bishop of Rome could not be transferred to the King, and appealed to the Catholics of the whole world against his own country, which

was giving up all things to be of the King's way.

Sixth Lesson.

AS he returned condemned to death, his daughter Margaret, whom he most dearly loved, ran up to him, kissed him, and asked his last blessing; amid the tears of his sorrowing friends he was brought back into prison and there gave himself up to God, until the day of his execution. Upon the day before his death, having been deprived of the ordinary means of writing, he wrote with coal a letter to his daughter full of his fatherly love for her, wherein he protested to her his eager desire to die and see God on the morrow, which would be the Octave of the Feast of the Prince of the Apostles, and the eve of the translation of the holy Martyr Thomas. Since he was to die for confessing the Primacy of Peter, and under the patronage and after the ensample of the martyred Archbishop of Canterbury, as he had desired, upon the 6th day of July, when he had prayed and had called upon the people to bear him witness that he was dying for the Catholic faith, his head was cut off. The whole Christian world gave a cry and called out that he was indeed a martyr for Christ. Gregory XIII. acknowledged as due to him the honours paid to the blessed, and Leo XIII. by a solemn decree confirmed the same judgment.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 34.)

AT that time: JESUS said unto His disciples: Think not that I am come to send peace on earth:

I came not to send peace, but a sword. And so on.

Homily by St Hilary, Bishop [of Poitiers.]

["For I am come to set a man at variance against his father."] What variance is this? Among the foremost commandments of the law we read, "Honour thy father and thy mother," (Ex. xx. 12); and the Lord Himself also saith, "Peace I leave with you, My peace I give unto you," (John xiv. 27); but here it is said, "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Therefore henceforth public authority will be set before the failure of natural duty,—everywhere hatred, everywhere war,—and the sword of the Lord cutting fiercely between the father and the son, between the mother and the daughter.

Eighth Lesson.

A SWORD is the sharpest of all weapons, it is the symbol of the power of law, of the sternness of judgment, and of the punishment of evil-doers. In the prophets the preaching of the new gospel is oftentimes likened unto the sword. We remember that the Word of God is the sword of the Spirit, (Eph. vi. 17,) and this sword is sent upon earth, that is to say, the preaching of the Word of God entereth into the hearts of men. And there is sore variance in one house, and a man's foes are they of his own household, for through the Word of God he will rejoice in newness of spirit to

remain separate from others both within and without, both in soul and in body.

Ninth Lesson.

HE proceedeth then in the same course of commandments and of understanding; for after that He had taught that all the things which are dearest in this world must be left, He said, moreover, "And he that taketh not his cross, and followeth after Me, is not worthy of Me," for "they that are Christ's have crucified the flesh with the affections and lusts," (Gal. v. 24,) and he is unworthy of Christ who taketh not up his Cross whereon to suffer with Him, to die with Him, to be buried with Him, and to rise again with Him, and so followeth after the Lord, in the mystery of the faith to live in newness of spirit.

JULY 15.

The Division of the Apostles.

Double.

The Office is the Common Office, (p. 384,) except the following.

Prayer throughout.

O GOD, Who hast been pleased to bring us to know Thy Name by the means of Thy blessed Apostles, grant us the grace to honour their everlasting glory by our own progress and by the same honouring also to progress. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (x. 4.)

CHRIST is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth these things shall live thereby.¹ But the righteousness which is of faith speaketh on this wise:² Say not in thine heart, Who shall ascend into heaven? that is, to bring Christ down from above: or, Who shall descend into the deep? that is, to bring up Christ again from the dead. But what saith the Scripture? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach: that if thou shalt confess with thy mouth the Lord JESUS, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

Second Lesson.

FOR with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith: ³Who-soever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. ⁴How then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall

they hear without a preacher? And how shall they preach, except they be sent? As it is written: ⁵How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

Third Lesson.

BUT they have not all obeyed the Gospel. For Isaias saith: ⁶Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of Christ. But I say: Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.⁷ But I say: Did not Israël know? First Moses saith: ⁸I will provoke you to jealousy by them that are no people: and by a foolish nation I will anger you. But Isaias is very bold, and saith: ⁹I was found of them that sought Me not: I was made manifest unto them that asked not after Me. But to Israël He saith: All day long I have stretched forth My hands unto a disobedient and gainsaying people.

SECOND NOCTURN.

Lessons from St Gregory the Great, as in the Common.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xvi. 15.)

AT that time: JESUS said unto His disciples: Go ye into all the world, and preach the Gospel to every creature. And so on.

¹ Lev. xviii. 5.⁴ Joel ii. 32.⁷ Ps. xviii. 5.² Deut. xxx. 11, 12, 14.⁵ Isa. lii. 7.⁸ Deut. xxxii. 21.³ Isa. xlix. 23.⁶ Isa. liiii. 1.⁹ Isa. lxxv. 1, 2.

Homily by Pope St Gregory [the Great.] (*29th on the Gospels.*)

By the words "every creature" we may understand every tribe of the Gentiles. Of aforetime it had been said, "Go not into the way of the Gentiles," (Matth. x. 5,) but now, "Preach the Gospel to every creature," that, since the Jews had proudly rejected the preaching of the Apostles, that might become our gain which was the seal of their condemnation. But when the Eternal Truth sendeth forth His disciples to preach, what doth He but scatter seed over the field of the world? He scattered abroad a few grains for seed, that He may afterward reap an abundant harvest in our faith.

Eighth Lesson.

THE great harvest of faithful souls throughout the whole world would never have sprung up, if the hand of the Lord had not first scattered those chosen grains of preachers over the reasonable soil of men's minds. Then is written, "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." Now, perchance, thou sayest in thine heart: I believe, and therefore I shall be saved. True, if to thy faith thou dost add works. He only hath a living faith whose life doth not give the lie to his profession. It is of this that Paul speaketh, where he saith of certain vain believers, "They profess that they know God; but in works they deny Him." (Tit. i. 16.)

Ninth Lesson.

"AND these signs shall follow them that believe: In My name they shall cast out devils, they shall speak

with new tongues, they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

My brethren, these signs do not follow us. Do we, then, not believe? Nay. The truth is, these things were needful when the Church was young. That she might grow by the increase of the faithful, she needed to be nourished with miracles. So we, when we plant a young tree, continually water and tend it, till we see that it hath taken firm root in the earth: but when once it hath taken firm root, it can grow of itself. Hence Paul saith of tongues: "Tongues are for a sign not to them that believe, but to them that believe not." (1 Cor. xiv. 22.)

Third Sunday in July.

Commemoration of all the Holy Bishops of Rome.

Double.

All from the Common Office for Apostles, (p. 384,) except the following.

FIRST VESPERS.

Antiphons, Chapter, Hymn, and Prayer from Lauds.

Verse. ¹ Let them exalt them, in the congregation of the people.

Answer. And praise them in the assembly of the elders.

Antiphon at the Song of the Blessed Virgin. O all ye priests of God, bless ye the Lord. O all ye servants of the Lord, sing praises unto our God. Alleluia.

A Commemoration is made of the Sunday.

¹ Ps. cvi. 32.

MATTINS.

Invitatory. ¹ Christ Himself is the Chief Shepherd, * O come let us worship Him.

Hymn.

THE Lord's eternal gifts,
The Pontiff's mighty praise,
Their victories and high reward,
Sing we in joyful lays.

The rest as in the Common Office for Apostles.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xliv. 1.)

LET us now praise famous men, and our fathers that begat us. The Lord hath wrought great glory by them through His great power from the beginning. Such as did bear rule in their kingdoms, men renowned for their power and their understanding, showing forth among the Prophets the dignity of Prophets, and still ruling over the people that now is, and by the strength of wisdom instructing the people in most holy words. Such as by their skill sought out musical tunes, and published canticles of the Scriptures.

Second Lesson.

MEN rich in virtue, studying comeliness, living at peace in their houses. All these were honoured in their generations, and were the glory of their times. They that were born of them have left a name behind them, that their praises might be reported. And some there be which have no memorial; who are perished as though

they had never been; who also were born as though they had not been born, and their children after them.

Third Lesson.

BUT these were merciful men, whose righteousness hath not been forgotten: with their seed shall continually remain a good inheritance, their children have an holy heritage: their seed also abideth firm in the covenant, and their children for their sakes remain for ever. Their seed, and their glory, shall not be blotted out. Their bodies are buried in peace, but their name liveth for evermore. Let the people tell of their wisdom, and the congregation show forth their praise.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*For the Feast of St Malachi, Archbishop of Armagh.*)

BRETHREN, let us wish well as meet is, let us wish well unto our bishops, for it is a kindly act to bewail the dead and it is kindlier still to rejoice with the living; but are they not all living, yea, and living a blessed life? "In the sight of the unwise they seemed to die, but they are at peace," (Wisd. iii. 2.) Now are they become fellow-citizens of the Saints and of the household of God, (Eph. ii. 19,) and they give praise and thanks together and say, "We went through fire and through water, and Thou broughtest us out into a place of refreshment," (Ps. lxxv. 12.) Manfully and happily did they pass through fire and through water, for no hard-

ships could break them and no pleasures could snare them.

Fifth Lesson.

LET us rejoice that our Pontiffs are gone up unto their fellow-citizens to discharge as it were the duty of an embassy for the children of the captivity. To win for us the hearts of the blessed, and to tell them what are the wants of the suffering. Let us rejoice, I say, and be glad that in that heavenly court there are some of our own who have a care for us, and for whose sakes a guard is set around us whom they shaped by their examples and confirmed by their wondrous works. These are holy Bishops who in lowliness of spirit have oftentimes offered up peace-offerings to heaven, and have in themselves gone unto the Altar of God, themselves sacrifices as well as priests.

Sixth Lesson.

BLESSED be the Lord God Who hath visited His people by the ministry of such bishops, and Who, now that He hath called them unto His own holy city, yet ceaseth not to cheer our captivity by the remembrance of their sweetness, and let their spirits also rejoice in the Lord Who hath delivered them from the burden of the body, so that they are weighed down no more by filth or foulness, but pass gladly and brightly beyond all creatures, whether bodily or bodyless, and go on wholly into God, and are joined unto Him, so that they are one spirit with Him for ever.¹ Holiness becometh that house wherein the memory of such holiness is oftentimes made.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xvi. 13.)

AT that time: JESUS came into the coasts of Cæsarea Philippi, and He asked His disciples, saying: Who do men say that I, the Son of Man, am? And so on.

Homily by Pope St Leo [the Great.]
(2nd on the anniversary of his own election.)

When the Lord, as we read in the Evangelist, asked His disciples: "Who did men, amid their divers speculations, believe that He, the Son of Man, was; blessed Peter answered and said: Thou art the Christ, the Son of the living God. And JESUS answered and said unto him: Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father, Which is in heaven: and I say also unto thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Thus therefore standeth the ordinance of the Truth, and blessed Peter, abiding still that firm rock which God hath made him, hath never lost that right to rule in the Church which God hath given unto him.

Seventh Responsory.

The Lord loved them and beautified them, He clothed them with a

¹ 1. Cor. vi. 17.

robe of glory, and crowned them at the gates of Paradise.

Verse. The Lord hath put on them the breastplate of faith and hath adorned them.

Answer. And crowned them at the gates of Paradise.

Eighth Lesson.

IN the universal Church it is Peter that doth still say every day, "Thou art the Christ, the Son of the living God," and every tongue which confesseth that JESUS is Lord is taught that confession by the teaching of Peter. This is the faith that overcometh the devil and looseth the bands of his prisoners. This is the faith which maketh men free of the world and bringeth them to heaven, and the gates of hell are impotent to prevail against it. With such ramparts of salvation hath God fortified this rock, that the contagion of heresy will never be able to infect it, nor idolatry and unbelief to overcome it. This teaching it is, my dearly beloved brethren, which maketh the keeping of this Feast to-day to be our reasonable service, even the teaching which maketh you to know and honour in myself, lowly though I be, that Peter who is still entrusted with the care of all other shepherds and of all the flocks to them committed, and whose authority I have, albeit unworthy to be his heir.

Eighth Responsory.

These are they which wrought great wonders before God, and the whole earth is full of their teaching, may they pray for all people that their sins may be forgiven unto them!

Verse. These are they which loved not their lives in this world,

and have attained unto the kingdom of heaven.

Answer. May they pray for all people that their sins may be forgiven unto them!

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. May they pray for all people that their sins may be forgiven unto them!

The Ninth Lesson is the Homily of the Sunday.

LAUDS.

First Antiphon. Thy saints, O Lord, shall grow as the lily; they shall come up before Thee with a pleasant savour like balm.

Second Antiphon. In the heavenly kingdoms, there is the dwelling of the saints, there shall be their rest for ever and ever.

Third Antiphon. The bodies of the saints are buried in peace, and their names shall live for ever.

Fourth Antiphon. O ye spirits and souls of the righteous give praise to our God. Alleluia.

Fifth Antiphon. The righteous shall shine forth as the sun, in the presence of God.

Chapter. (Heb. xiii. 7.)

REMEMBER them which have the rule over you, who have spoken unto you the word of God; whose faith follow considering the end of their conversation, [JESUS Christ, the same yesterday, and to-day, and for ever.]

*Hymn.*¹

O THOU thy bishops' glorious king,
Of confessors the crown and prize,
Who dost to joys celestial bring
Those who the joys of earth despise.

¹ Adapted from the late Rev. E. Caswall.

By all the praise Thy saints have won,
By all their pains in days gone by,
By all the deeds which they have done,
Hear Thou Thy suppliant people's cry.

Thou dost amid Thy martyrs fight,
Thy confessors Thou dost forgive;
May we find mercy in Thy sight,
And in Thy sacred Presence live.

To God the Father glory be,
And to His sole begotten Son,
And glory Holy Ghost to Thee,
While everlasting ages run. Amen.

Verse. The Lord guided the just
in right paths.

Answer. And showed unto them
the kingdom of God.¹

Antiphon at the Song of Zacharias.
Ye are the light of the world: a city
that is set on an hill cannot be hid;
neither do men light a candle and
put it under a bushel, but on a candle-
stick, that it may give light to all that
are in the house.²

Prayer throughout the Office.

O GOD, Who takest thought for
Thy people in Thy loving kind-
ness, and rulest them in Thy love,
grant for the sake of the Bishops of
Thy Church the spirit of wisdom unto
all those upon whom Thou hast laid
the duty of government, that the profit
of holiness in the flocks may work
eternal gladness for the shepherds.
Through our Lord JESUS Christ Thy
Son, Who liveth and reigneth with
Thee, in the unity of the Holy
Ghost, one God, world without end.
Amen.

*A Commemoration is made of the
Sunday.*

PRIME.

Antiphon. Thy saints, O Lord,
shall grow as the lily. (*First Anti-
phon at Lauds.*)

¹ Wisd. x. 10.

Chapter at the end. (Heb. xiii. 17.)

OBEY them that have the rule over
you and submit yourselves; for
they watch for your souls, as they
that must give account; [that they
may do it with joy and not with
grief.]

TERCE.

Antiphon. In the heavenly king-
doms there is the dwelling of the
saints.

Chapter as at Lauds.

*Short Responsory as in the Common
Office for Many Martyrs, (p. 430.)*

SEXT.

Antiphon. The bodies of the saints
are buried in peace. (*Third Antiphon
at Lauds.*)

Chapter. (Acts xx. 28.)

TAKE heed therefore unto your-
selves, and to all the flock over
the which the Holy Ghost hath made
you overseers, to feed the Church of
God which He hath purchased with
His own blood.

*Short Responsory as in the Common
Office for Many Martyrs, (p. 431.)*

NONE.

Antiphon. The righteous shall
shine forth as the sun. (*Fifth Anti-
phon at Lauds.*)

Chapter as at the end of Prime.

*Short Responsory as in the Common
Office for Many Martyrs, (p. 431.)*

SECOND VESPERS.

*Antiphons, Chapter, Hymn, and
Prayer from Lauds. First four
Psalms as on Sundays, and the last,*

² Matth. v. 14, 15.

Ps. cxxxi., Lord remember David,
(p. 193.)

Verse. The Lord hath chosen them for priests unto Himself.

Answer. To offer up unto Him the sacrifice of praise.

Antiphon at the Song of the Blessed Virgin. Being made the chief bishops they dreaded not earthly things, but pressed on gloriously unto the kingdom of heaven.

A Commemoration is made of the Sunday.

JULY 16.

In the Diocese of Salford, the Feast of the Blessed Virgin Mary, styled of Mount Carmel, Patron of the Diocese, is kept as a Double of the First Class with an Octave.

JULY 23.

Octave of the Blessed Virgin Mary, styled of Mount Carmel.

Double.

As of the Feast, except that in the First Nocturn the Lessons are from Scripture according to the Season, and in the Second and Third the same as on the Octave Day of the Blessed Virgin Mary, styled Help of Christians.

JULY 26.

In the Diocese of Leeds, the Feast of St Anne, Titular of the Cathedral Church, is a Double of the First Class with an Octave.

JULY 27.

Second Day within the Octave of St Anne.

Semi-double.

As of the Feast, except that the Lessons of the Second Nocturn are from the Common Office, and that the Ninth Lesson is omitted or read along with the Eighth in order to leave room for the Lesson of St Pantaleon.¹

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Gregory of Nazianzus. (*Panegyric on Gorgonia.*)

BLESSED [Anne] was admirable for her modesty, and in this she was excellent not only among those of her own age but also among women older than herself to whom this grace is most commonly attributed. Our life falls under two heads, the one of those who are married, and the other of those who are not married. The life of those who are not married is the more excellent and the more divine of the two, but it is the harder and it is the more dangerous. The other is more humble and more lowly, but it is safer. This woman avoided the evils of both states, and chose and united the good of both. She was as excellent as though she had been unmarried; along with the safety of marriage, she was modest without ostentation. She adorned by the excellences of marriage what would

¹ This direction seems rather singular if the Lessons meant are those by St Ambrose, given on p. 504, since St Anne could hardly be described as a member of the Christian Church; nor does there appear to be any good reason for supposing that St Joachim predeceased her. The Octavarium Romanum gives special Lessons for the second day within the Octave of an Holy Woman, neither Virgin nor Martyr, and orders that the Lessons of the Third Nocturn should be the same as those which it gives for Holy Women, Martyr but not Virgin—to the first of which, since it contains an allusion to martyrdom, it appends alternate Lessons for a Woman not a Martyr; and these Lessons are accordingly given here.

have been the excellences of virginity, and showed by her example that neither of these states in itself need unite us either to God or to the world, or on the other hand need necessarily separate us either from Him or from it.

Fifth Lesson.

SHE was not estranged from the spirit because she was joined to the flesh, nor because she had an husband for a head did she ignore Christ the Head of the Church. She so followed the world and nature that while she satisfied the law of the flesh, or rather Him who is the Author of the law of the flesh, she hallowed herself wholly to God. The inspired Solomon in the Book of Proverbs praiseth the woman who tarrieth at home and loveth her husband, who is honourably occupied with the matters of her own house, and performeth the duties of a woman with a manful and stalwart heart. Who layeth her hands to the spindle and her hands hold the distaff, and who is an example of all those other things of which the prophet speaketh concerning the honourable and hard-working matron. But if I were to take up points of this sort about this worthy Anne it would be like praising a statue because of its shadow or a lion on account of his claws, and remaining silent concerning their higher and more excellent qualities.

Sixth Lesson.

WAS there ever a woman who was better fitted to hold an high place in public? Was there ever a woman who appeared less, and showed herself less, before the eyes of men, who kept her eyes more under control, to whom laughter was so laughable

that a smile seemed to her almost too much, who kept her ears more shut to the world and more open to the word of God? Who kept her tongue more absolutely under the control of her intellect that she might tell the judgments of God, who kept her lips more in order? She was only pleased to have one red upon her face, and that was the blush of modesty, and one white, and that was the pallor which is produced by mortification.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (xiii. 44.)

AT that time: JESUS spake unto His disciples this parable: The kingdom of heaven is like unto treasure hid in a field. And so on.

Homily by Pope St Gregory [the Great.] (*11th on the Gospels.*)

"Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it." Whosoever hath realised so far as is now possible the sweetness of the life of heaven, will freely part with those things which he hath loved on earth; in comparison therewith all other things grow mean. He leaveth those things which he had, and scattereth those things which he hath gathered. His soul burneth for the things of heaven, and hath no taste left for the things of earth. Earthly forms lose their beauty, for the mind seeth nothing but the luminous brightness of the One Pearl of great price.

Eighth Lesson.

"A GAIN, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind of fishes, which when it was full they drew to shore and sat down, and gathered the good into vessels, but cast the bad away." The Holy Church is likened unto a net, not only because the care thereof is committed unto fishermen, but also because she is the mean whereby all are drawn out of the troublesome waves of this present world unto the kingdom of heaven, instead of being left in the dark depths of everlasting death. She gathereth together of every kind of fishes, because she calleth the wise and the foolish, the free and the bond, the rich and the poor, the strong and the weak, all alike to come and have their sins forgiven. (*Ninth Lesson.*) And this net, that is to say, the Church, will be full, and will be drawn to the shore when the end of all men is come. They will draw it to shore and sit down, for as the sea signifieth the world, so doth the shore, which is the term thereof, signify the end of the world. And when that end is come, the good will be gathered into vessels, but the bad cast away, for the elect will be received into everlasting habitations, and the reprobate will lose the light of the kingdom within, and will be cast into outer darkness. ["So shall it be at the end of the world; the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."]

¹ For the reasons pointed out in the last Office, on July 27, it does not appear perfectly clear what Lessons are meant (whether those given in the ordinary text of the Breviary, p. 504, or those prescribed in the Octavarium Romanum.) The simple translation of the English rubric is therefore given above.

But here follow the Lessons prescribed by the Octavarium Romanum, as the Common Office, for the Octave Day of an Holy Woman neither Virgin nor Martyr.

² So the LXX.

AUGUST 2.

*Octave of St Anne.**Double.*

All as on the Feast, with Commemorations of Pope St Stephen at First Vespers and Lauds, and at Second Vespers of the finding of the body of St Stephen the first Martyr, except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Lessons from the Common Office.

THIRD NOCTURN.

Lessons from the Homily of the Feast.¹ The Ninth Lesson is omitted or read along with the Eighth, in order to leave room for the Lesson of Pope St Stephen.

[*From the Octavarium.*]

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*Various*, xlv. 9.)

"SHE hath made double garments for her husband."² Already ye are crying out, I believe, that which ye know not, namely, what be these double garments. These your cries are praises, praises dictated by your faith, praises expressing your profession, praises of thy preaching.

But wherefore should these garments be double? Thou praisest Christ, thou praisest Him Who is both God and man; praise Him as double, praise Him as single. Praise Him as double because He is both God and man, praise Him as single that thou mayest be truthful. Praise the God, praise the Man, praise the God in the Man, praise the Man in the God. Here is woven that priceless garment of praise—"In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God." Here is woven also, because of His daily conversation among men, that other garment—"And the Word was made Flesh, and dwelt among us."

Fifth Lesson.

HERE, then, is that toilsome woman, watchful and careful, that looketh well to the ways of her household, that riseth also while it is yet night, and her candle goeth not out by night. Strong in trouble, fearful while the promises are not as yet received, that layeth her hands to the spindle, and her hands hold the distaff, and that eateth not the bread of idleness; but after all these labours engendered of the poverty and the needs of this world, what signifieth this that it is said that she shall laugh in the latter day? What signifieth this, hear ye, the hope for the which our candle goeth not out by night, hear ye now. "Her children arise up, and are enriched."¹ Now we live in poverty, we watch in poverty, and when we die we fall asleep in poverty. But we shall rise again, and we shall be rich. What are the riches of angels? They have but one garment, but that is a garment of light, a garment that never waxeth old, and that is never soiled.

If thou art a son of this woman, look thou when it is promised thee, that thou shalt be rich. "Her children arise up and are enriched," because they are ready to inherit the riches of the Resurrection. Love not riches here, lest thou be not meet to receive riches there.

Sixth Lesson.

HER husband also, and he praised her; "many daughters," saith he, "have done virtuously, but thou excellest them all." These last words are the praises wherewith her husband praiseth her. Who are the daughters with whom she is compared? But she is not compared: "thou excellest them all." Be attentive, I beseech you; we are just at end of the reading. Many daughters have done virtuously, many have spoken with tongues, have understood all mysteries, have wrought mighty works, have cast out devils, have bestowed their goods to feed the poor, have given their bodies to be burnt; but they were puffed up because they had not charity. (1 Cor. xiii. 1-3.) "But thou excellest them all,"—yea, thou more than excellest them all, not in flower only, but in solid fruit. "Give her of the fruit of her hands." Give her what? "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you, from the foundation of the world." And what are the fruits of her hands whereof this shall be given her? "I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me." (Matth. xxv. 34-36.) And how should

¹ So the LXX.

it be with her when her work is done ?
 "Her husband shall be praised in the gates," and this will be the haven after all our labours, to see God, to praise God.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xiii. 44.)

AT that time: JESUS spake unto His disciples this parable: The kingdom of heaven is like unto treasure hid in a field. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Questions on Matthew*, n. 16.)

"Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Doth the Lord will by this to show what was the treasure which was hid in a field? We thereby understand to be signified the holy Scriptures, which consists of the Old and New Testaments, just as the like is seen to be expressed by another Evangelist [sic], where he saith: "The Word of God is . . . sharper than any two-edged sword." (Heb. iv. 12.)

Eighth Lesson.

OR is it because He spake the first things in parables? and when He saith unto them, "Hath ye under-

stood all these things? they say unto him, Yea, Lord"; and that thereafter He would show them, by this last similitude of the householder bringing forth out of his treasure things new and old, that such a man is to be esteemed in the Church as learned, who understandeth the older Scriptures to be explained in parables. The rules of interpretation thereof He taketh from the newer Scriptures. For the Lord Christ setteth forth the new revelation in parables, being Himself the end of the old, that is to say, in the sense of their fulfilment. (*Ninth Lesson.*) If He in whom the Old Testament reached its fulfilment and manifestation still continued to speak in parables until His death should rend the veil, so that there might no more be anything hid which should not be made manifest, much more may we understand that those predictions which had so long before been written concerning Him, in order to commend His great salvation, should be veiled in parables, and by receiving these parables only according to the letter, the Jews are not scribes instructed unto the kingdom of heaven. "But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament, which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away." (2 Cor. iii. 14-16.)

Votive Office of the Passion of our Lord Jesus Christ.

(For Fridays.)

(See ante, p. 955, footnote.)

Translation by the Rev. E. Caswall of the hymn *Marentes oculi*, &c., (Hymns and Poems, p. 35):—

NOW let us sit and weep,
And fill our hearts with woe;
Pondering the shame, and torments deep,
Which God from wicked men did undergo.

See! how the multitude,
With swords and staves, draw nigh;
See! how they smite with buffets rude
That Head divine of awful majesty:

How, bound with cruel cord,
Christ to the scourge is given;
And ruffians lift their hands, unaw'd
Against the King of kings and Lord of
Heaven.

To Him who so much bore,
To gain for sinners grace,
Be praise and glory evermore
From the whole universal race.

Translation by the Rev. E. Caswall of the hymn *Aspice, infami*, &c., (Hymns and Poems, p. 36):—

SEE! where in shame the God of glory
hangs,
All bathed in His own Blood:
See! how the nails pierce with a thousand
pangs
Those Hands so good.

Th' All Holy, as a minister of ill,
Betwixt two thieves they place;
Oh, deed unjust! yet such the cruel will
Of Israel's race.

Praise, honour, glory be through endless time
To th' everlasting God;
Who washed away our deadly sins of crime
In His own Blood.

Hear it! ye people, hear!
Our good and gracious God,
Silent beneath the lash severe,
Stands with His sacred Shoulders drench'd
in Blood.

O scene for tears! but now
The sinful race contrive
A torment new; deep in His Brow,
With all their force the jagged thorns they
drive.

Then roughly dragged to death,
Christ on the Cross is slain;
And, as He dies, with parting Breath,
Into His Father's Hands gives back His
Soul again.

Pale grows His Face, and fixed His languid
Eye;
His wearied Head He bends;
And rich in merits, forth with one loud cry
His Spirit sends.

Oh heart more hard than iron! not to weep
At this; thy sin it was
That wrought His death; of all these tor-
ments deep
Thou art the cause.

Offices peculiar to Ireland.

The Translator did not live to revise his translation of the following Offices. It differs in some places from the fuller Irish Supplement which is now in use; but in the circumstances it has seemed advisable to insert it as its Author left it, altering only the rubrics indicating the rite of the Office, where the rite has been changed, and making one or perhaps two other adjustments.

MAY 16.

St Brandan,¹ Abbat.

Greater Double.

Prayer, "O Lord, we beseech Thee, &c.," (p. 467.)

JUNE 1.

St Eleutherius, Pope and Martyr.

Double.

All from the Common Office, (p. 404,) *except the following.*

Prayer throughout, "Mercifully consider, &c.," (p. 413.)

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ELEUTHERIUS, who was a Greek, and the son of one Abundius, was born at the city of Nicopolis, in Epirus, and became a priest of the Holy Roman Church. In the reign of the Emperor Marcus Aurelius, in the year of our Lord 179, after the death of Pope Soter, he was chosen Bishop of Rome by the voice of all the clergy. He discharged the duties of the Popedom excellently and praiseworthily for fifteen years and twenty-three days. He held three ordinations in the month of December, wherein he ordained twelve priests, eight deacons, and fifteen bishops for divers sees.

Fifth Lesson.

THE Church of Lyons consulted him by letter upon certain questions, and he courteously wel-

¹ The subject of an immense quantity of legendary matter, especially as to his voyages; founded Clonfert in the year 539, and died, May 16, 577, aged ninety-five.

comed the learned Irenæus, the bearer of the letter, and opened to him those traditions of the Apostles which the Church of Rome had preserved inviolate. He condemned the superstition of the Montanists about dry meats. He laid down excellent laws for the regulation of procedure in church suits. After Marcion and Valentinus had again and again relapsed, he cast them out of the Church.

Sixth Lesson.

HIS was a time when the Church of God enjoyed the utmost peace and quietness, and many at Rome were turned to Christ, even of the chiefest. At the beginning of his reign letters of request were brought to Eleutherius from Lleurwg, a British King, praying him to send him ministers of the Word of God. Wherefore Eleutherius sent to him Dyfan and Ffagan, priests of the Church of Rome, by whom the King himself, and all his household, and nearly all his subjects, were given the new birth in the holy laver. When Eleutherius had done all these things, and more, for the worship of God, he came to a blessed end under the Emperor Commodus, and was laid to rest in his grave on the Vatican Hill upon the 28th of May [in the year of our Lord 192.]

THIRD NOCTURN.

Lessons from Luke xiv. 26, with the Homily of St Gregory, (p. 411.)

¹ Coëmgenus—"like Paul the Hermit in his habits and life,"—studied under St Petroc, and then under St Eugenius of Derry; to avoid being chosen Abbat of Derry, he fled to Gleann-da-locha, where he founded a monastery in the year 549; afterwards retired to a deeper seclusion, and is said to have lived to the age of 120.

² A Connaught-man of the family of Cormac; studied under, and was ordained by Benen, Archbishop of Armagh; retired to Cluainfois near Tuam, where he founded a monastery and school; thence taken and consecrated first Bishop of Tuam; died about the year 540.

³ First Bishop of Dromore; said to have been born in the year 516; was Abbat of Mackmore in Antrim; the date of his death is uncertain.

⁴ The illustrious Columba, one of the Three Holy Patrons of Ireland, and the chief apostle of the Picts, was born at Gartan in Tyrconnel in the year 521; ordained Priest, 546; founded Durrugh in 550; arrived in Scotland and founded Iona, 565 (?); died 597.

JUNE 3.

St Kevin, Abbat.¹

Greater Double.

Prayer throughout, "O Lord, we beseech Thee, &c.," (p. 467.)

Lessons of the Third Nocturn, (p. 393.)

JUNE 6.

St Jarlath, Bishop [of Tuam,] and Confessor.²

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (p. 446.)

Lessons of the Third Nocturn, (p. 444.)

JUNE 7.

St Colman, Bishop [of Dro-more,] Confessor.³

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (p. 446.)

Lessons of the Third Nocturn, (p. 444.)

JUNE 9.

St Columba, (Columkill,) Abbat.⁴

Greater Double.

All from the Common Office, (p. 453.)

Prayer throughout, "O Lord, we beseech Thee, &c.," (p. 467.)

Lessons of the First Nocturn from Ecclus. xxxi. 8, as in the Common, (p. 464.) And of the Third Nocturn from Matth. xix. 27, with the Homily of St Jerome, (p. 393.)

First Free Sunday after the Feast of the Most Sacred Heart.

Feast of the Purity of the Blessed Virgin Mary.

Greater Double.

The Office will be found in vol. iv. p. 648.

JUNE 16.

St John Francis Regis, Confessor.

Double.

All from the Common, (p. 453,) except the following.

Prayer throughout.

O GOD, Who didst gift Thy blessed Confessor John Francis with marvellous love and unconquerable patience to toil very greatly for the saving of souls, mercifully grant that his ensample may teach us, and his prayers help us to gain the prize of life everlasting. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JOHAN Francis Regis was born of a noble family in a little town in the diocese of Narbonne, called Fontouverte, and gave forebodings even from his earliest years of the great holiness of his after life. Already there appeared in him wonderful innocency of life, profound earnestness in prayer, and singular purity and modesty. In the nineteenth year of his age he entered the Society of JESUS, at Toulouse, and became an admirable model of lowliness, obedience, charity, hatred of himself, and of the other graces of the religious life. When he had finished his studies, he gave himself up wholly to working for the saving of souls. He undertook the care of them that dwelt in the Vivarais, Velay, and the mountains of Forrez, and the vast regions thereabouts, rugged with ice and almost perpetual snow; and where the peasants are wild mountaineers, rude and uncultured, and he toiled with such success that he brought back to the Catholic faith and to Christian godliness countless souls which had either been infected with the plague of Calvinism, or corrupted by evil living.

Fifth Lesson.

HE passed the winter in his missions in the country, and in summer returned to Puy, where he made himself all things to all men, if by any means he might help any, in the hospitals, or in the prisons, in private houses, in the streets, and in

the churches. He collected alms in all directions for the support of whole flocks of the poor especially in time of famine ; and corn was miraculously multiplied under his hands more than once,—hence he is called the father of the poor. It is hardly to be believed what revilings and mockery he underwent in the task of dragging wicked men, and especially abandoned women, out of the slough of sin ; but he always kept a bold countenance, steady, and cheerful, although swords were often near his throat, cuffs on his face, and cudgels on his body. When the plague was raging, he visited the sick, and relieved them, with undying charity, but while he was courteous and kindly to others, he was very hard upon himself, using rough hair-cloths, iron chains, and bloody scourging, taking but little sleep, and that always upon the bare boards, or upon the ground—always abstaining from wine, and living upon the meanest food, and of that, so little, that it seemed enough rather to keep off death than to keep up life.

Sixth Lesson.

THE love of God burnt so in him that he seemed to wish to speak, and to think, of nothing but Him. He spent several hours of the night in prayer ; the blessedness of heaven poured down upon him, and he was often rapt out of himself. He offered up the holy Liturgy with such profound concentration of mind, and intense expression of countenance, that the sacred fire which glowed all over himself, kindled the bystanders. He was extraordinarily gifted with miracles, and other supernatural favours. At last God called him to receive the reward of his labours. In the midst of a winter of extraordinary severity, he caught a deadly disease

during his work, in a village called Lalouvese, in the diocese of Vienne. Then, with light from heaven breaking upon him, he heard the call to be blessed for ever, and resigned his spirit to his Maker upon the 31st day of December, in the year of Salvation 1640, and of his own age, the 44th. The fame of his holiness and miracles, noised about on all sides, has caused enormous multitudes of people to flock together through the wild mountains on all sides, eager to crowd around his grave. Pope Clement XI. was moved by these things to enrol the name of John Francis among those of the Blessed, and Clement XII. solemnly added it to those of the Saints. Benedict XIV. ordered his Festival to be kept on the 16th day of June.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ix. 35.)

AT that time : JESUS went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk. i. Com. on Matth. ix.*)

Thou seest how that He went about alike in the hamlets, and in the cities, and in the villages, that is to say, He preached the Gospel in them, whether they were great or little, and considered not whether they were noble and powerful, but only that those that dwelt in them should believe and be saved. He went about the cities, having that work to do, which His Father had given Him, and being an hungered that, by His teaching, He

might save unbelievers. He taught the Gospel of the kingdom in the synagogues and in the hamlets, and after that He had preached and instructed, He healed every sickness and every disease, that if His words had not persuaded them, His works might persuade them.

Eighth Lesson.

OF the Lord it is truly said, "Healing every sickness and every disease," for with Him nothing is impossible.

"But when He saw the multitudes, He was moved with compassion on them, [because they fainted, and were scattered abroad, as sheep having no shepherd.]" The evil estate of the flock and of the sheep, and of the multitudes, is the fault of their shepherds, and the reproach of their teachers. Whence it followeth, "Then saith He unto His disciples: The harvest truly is plenteous, but the labourers are few." That plenteous harvest of the peoples, is the greatness of the multitudes, and the fewness of the labourers, the scanty number of teachers. And the Lord commandeth us, "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

Ninth Lesson.

THESE are those labourers, of whom the Psalmist saith: "They that sow in tears shall reap in joy;" "they go forth weeping, sowing their seed; but they shall doubtless come again with rejoicing, bringing their sheaves with them." (Ps. cxxv. 6.) To put it plainly, the plenteous harvest is all the multitude of them that believe, and the few labourers that are sent to reap it, are the Apostles, and they that act like them.

JULY 3.

**St Rumold, Bishop [of
Mechlin,] Martyr.**

Greater Double.

All from the Common Office, (p. 404,) except the following.

Prayer throughout the Office.

O GOD, Who at the intercession of Thy blessed martyr and Bishop, Rumold, didst by Thy power cause the waves of a running stream to stand still, and didst marvellously deliver one that had been three days under the water from the bonds of death and the depths of the flood, mercifully grant for his sake, and at his prayers, that we may be delivered out of the dangerous waves of this present world, and brought safely into the harbour of everlasting blessedness. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Acts xx. 17, as in the Common, (p. 405.)

SECOND NOCTURN.

Fourth Lesson.

RUMOLD, Bishop of Dublin, was born of a kingly race in that part of Scotland which is now called Ireland, but he gave up his home, his kindred, and his inheritance, setting more store by being Christ's servant than by all things vain and perishing. He went to Rome, therefore, eager for perfection, to visit the thresholds of the Apostles, and to pray in the hallowed places: on the way he let

slip no occasion for preaching the word of God, and sometimes when it was needful for the conversion of unbelievers, he wrought miracles. When he was at Rome, he was ever at the memorials of the Apostles and Martyrs, and so pictured their struggles to himself that the desire for martyrdom seized him. He was altogether carried away by it.

Fifth Lesson.

HE received a warning from God, that he should come into Gaul, and so obtained the blessing of the Pope, and came to Mechlin. There he was graciously welcomed by Count Ado, to whose wife he not long after foretold, that she would bear a son. This son he baptized by the name of Libertus, and in after days raised to life again, after he had been drowned. This Libertus, when the Scythians and Danes wasted everything with fire and sword, from the coast up to Cologne, fled into Hombonia, and there was slain a sacrifice to God before the altar of the idol Trudon.

Sixth Lesson.

RUMOLD planted the orthodox faith in Mechlin, and in the places round about, with such care and success, that he is justly called the Apostle of Mechlin. He continued with unwearied zeal spreading the faith, until two cut-throats, one of whom he had rebuked for adultery, smote him grievously on the head, and so he finished his life by martyrdom [upon the 24th day of June, in the year of salvation 775.] The murderers strove to hide their crime by throwing his body into the water, but a light from God shone upon it from above, and Count Ado drew it forth and buried it in the church of

St Stephen, whence it was carried to what is now the metropolitan church.

THIRD NOCTURN.

Lessons from Luke xiv. 26, with the Homily of St Gregory, (p. 411.)

JULY 8.

St Kilian, Bishop [of Wurzburg,] Martyr.

Double.

All from the Common Office, (p. 404,) except the following.

Prayer throughout, "Mercifully consider, &c.," (p. 413.)

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

(From the Benedictine Breviary.)

Fourth Lesson.

KILIAN was an Irishman, born of noble parents, and trained up from his youth in polished learning. The grace of God called him to turn aside from all the charms of the world, and to become a monk in the monastery of Iona. What were his obedience, self-denial, earnestness in watchings and prayer, is shown by that which brought his life to a close. His brethren compelled him to take orders up to the Priesthood, and also made him ruler of the monastery, but as the fame of his holiness spread far and wide, he fled in fear from the praise of men, resigned the Abbacy, left his native land, and betook himself with some comrades to Wurzburg

in the east of Franconia,¹ to preach the Gospel to the unbelievers of that country, and to make himself an occasion of that martyrdom which he so much desired.

Fifth Lesson.

HE would not teach until he had presented himself before the Bishop of Rome, and received from him the sound doctrine of the Christian religion, and permission to preach. He went to Rome, where Pope Conon ordained him Bishop of Wurzburg, whither he returned with Colman, the Priest, and Tothan, the Deacon, and there preached the word of God, until he turned to Christ Gosbert, Duke of that province, theretofore a worshipper of idols, and many others. The Duke profited much by the earnest exhortation of the blessed Bishop; howbeit Gosbert was married to Geilana, who had been his brother's wife, and Kilian was afraid to tell the Duke that this marriage was unlawful, lest he should make him repent of having changed his religion, but at length he told him of the unlawfulness, and exhorted him at the same time to put away Geilana, and altogether serve the God Whom he acknowledged.

Sixth Lesson.

THE Duke at first took it very ill, but was presently softened by the persuasions of Kilian, and promised him to leave her as soon as he should have returned from the war, whither he was setting forth against the enemies of the commonwealth. When Geilana knew of it, her wrath was kindled against the holy Bishop, and his comrades, and she plotted to put them to death; and presently two men were found who undertook the

crime for money, and who murdered them while they were wrapped in prayer. When her husband returned from his expedition, Geilana strove in vain to hide what she had done, for the two assassins became possessed of the devil, and revealed the whole matter. Geilana was grievously tormented by the devil, and died crying out that Kilian, whom she had unjustly slain, was haunting her. Holy Burchard, Bishop of Wurzburg, took the bodies of these martyrs out of the earth, and buried them in the cathedral, which he built; having obtained permission, from the Bishop of Rome, that the honour should be paid to them, which is due to the martyred Saints.

THIRD NOCTURN.

Lessons from Luke xiv. 26, with the Homily of St Gregory, (p. 411.)

JULY 9.

The Holy Martyrs, who suffered at Gorcum.

Double.

All from the Common Office, (p. 420,) except the following.

Prayer throughout.

O GOD, Who didst grant unto Thy holy Martyrs, Nicolas and his Companions, to contend gloriously for the faith, which Thou hast revealed, and Who hast crowned them with an everlasting crown, mercifully grant for their sakes that we may strive after their ensample upon earth, and with them worthily be crowned in heaven. Through our Lord JESUS

¹ "Herbipolis in orientali Francia."

Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THE sixteenth century, which was marked by so many wicked outbursts of the Calvinists, showeth a glorious example of Christian firmness, which was exhibited in Belgium. In the year 1572, nineteen martyrs, commonly called the martyrs of Gorcum, were singularly glorified in witnessing, under torment, to the Real Presence of the Body of Christ in the Eucharist, and to the pre-eminence of the Bishop of Rome in the visible Church. They were Nicolas Pick, Guardian, with eight other Priests, and two lay brethren, Friars Minor Recollects; three parish Priests, one secular Priest, a regular canon of St Austin, one Dominican, and two Præmonstratensians. After the citadel of Gorcum was given up, the hereticks in breach of the terms of the capitulation, and filled with rage against the Orthodox faith, reviled and tormented them. The first night they revelled in cruelty against the Guardian. He was hung from the lintel by his rope girdle, and jerked up and down, and when the rope broke and he fell upon the pavement, they brought candles, under pretence of seeing if he was dead, burnt all his face, forced his mouth open, and scorched his tongue and palate; they even forced the lighted candles up his nostrils. And in these

and the like ways were the martyrs tortured during the days and nights following.

Fifth Lesson.

THEY were stripped of their clothes, bound two and two, and sent by boat first to Dordrecht and then to Briele, exposed in both places to the ill-usage of an outrageous mob and the rage of maddened soldiers. While jeers, lashes, and blows rained upon them, the old men, (some were over sixty, some over seventy, and one almost ninety years of age,) stood stripped to the breast, with their necks raw and bleeding, and answering every stroke with prayers for their enemies, thanksgivings to God, and entreaties to Him to nerve them for the conflict, while the crowd looked on, and mocked them. In the end they were cast into a very foul prison, where they were tried by hunger and thirst, and other torments, to seduce them from the Catholic faith, and then enticed with cajolery, but neither threats nor blandishments could overcome the unconquered endurance of the martyrs,—wherefore the magistrate, late in the night, condemned them to death, and after they had been subjected to fierce tortures, they were bound two and two, and led outside the gates of the city.

Sixth Lesson.

THEY chanced to find a shed, which was the scene of their last conflict. One was exhorting the other to endurance; the Guardian was taken first; he embraced and kissed his brethren, and ceased not to exhort his companions by words full of Apostolic fire, until the contraction of the halter silenced his

voice. The others were hung up to the beam after him. The savage outrages of the hereticks did not end here, for, after making a show for money of the inward parts of the martyrs, they cut off their noses, and ears, and other parts, and carried them about pinned upon their hats. The whole day was spent in gratifying the curiosity of them that came to see, but at length some Catholics obtained permission to bury the bodies in the earth where they were. There they lay for many years, in the midst of the enemies of the Church, until by the care of some godly persons, their sacred bones were carried to the nearest Catholic country, where they soon began to be famous for miracles. Thereby Pope Clement X. was moved to number them among the Blessed martyrs, and Pope Pius IX. upon the 29th day of June, in the year 1867, when the Centenary of the Princes of the Apostles was held, added their names to those of the Saints.

THIRD NOCTURN.

Lessons from Luke xxi. 9, with the Homily of St Gregory, as in the Common, (p. 427.)

AUGUST 9.

St Nathy, (Dathi, David,) Bishop [of Achonry] Confessor.¹

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (p. 446.)

Lessons of the Third Nocturn, (p. 444.)

¹ The Church of Achonry was founded about the year 530 by St Finian of Clonard, who placed in it this Nathy, his own disciple, but whether the latter was ever a Bishop is very doubtful.

AUGUST 11.

St Attracta, (Tarahata,) Virgin.

Double.

All from the Common Office, (p. 489,) except the following.

Prayer throughout.

O GOD, Who exaltest them of low degree, and Who didst make Thy blessed handmaiden Attracta, mighty in words and wonders, to spread the faith among the heathen, grant that as we do enjoy her patronage upon earth, we may be blessed with her company in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

IRELAND, that Isle of Saints, made fruitful by the power of God, had hardly received the first beams of faith's rising sun, when countless flowers of holiness blossomed on her soil. She was decked in an especial manner with lilies of purity, earning that her Apostle Patrick should utter of her those famous words of praise, "How is the whole island become a people unto the Lord, and her sons and her daughters seem monks and nuns unto Christ, and already they can scarcely be numbered who have borne with cheerful heart

the reproaches and persecutions of their kinsfolk, and vowed themselves altogether to religion and to Christ." Among the disciples of Patrick was the holy *Attracta*, born of a noble race, of Ulster, but who renounced from her earliest years the pomps and riches of the world, and reckoning its vanities to be nothing, if only she might win to be the bride of Christ, joined the chorus of virgins.

Fifth Lesson.

SHE was not yet of full age when she entered upon the noble conflict against Satan and his wiles, and uttered the vow of virginity. That she might be freer to give herself up to the things of God, she left her native land and came to the borders of Connaught, and there busied herself by prayer and fasting to advance in the exercises of godliness and the pursuit of grace. She was eminent for hospitality, and willingly spent herself and her goods in relieving the sufferings of the needy. Poor and sick gathered together unto her from all quarters, and she embraced them in the love of Christ, and not only gave them help in earthly things, but also made them rich with the treasures of the true Faith. Moreover, she turned many from the ways of iniquity unto the law of righteousness, and brought them over from serving of idols to worship our Lord and God, JESUS Christ. The fame of her miracles spread the glory of her holiness far and wide throughout the whole island.

Sixth Lesson.

AMID the countless marvels which holy *Attracta* is said to have performed, the chiefest miracle is that

by which she delivered the country of the *Ilooney*, in the province of Connaught, from a terrific monster. All that country was laid waste by the ferocity of this beast, and the inhabitants were so smitten with terror, that they took refuge in mountains and caverns from the fearful sight thereof. At length they implored *Attracta* to be pleased to bring them help and succour in their great affliction. The illustrious virgin made answer: "God is able, Who created the world out of nothing, and formed man after His own image, out of the dust of the earth;—God is able also to deliver this country altogether from such a plague." Then she knelt down, and with all confidence prayed to God, and before her prayers were ended, they were already heard in the presence of the Lord, and the savage monster roared, and rushed wildly upon the saint, and dropped down, smitten dead by the power of God.

THIRD NOCTURN.

Lessons from Matth. xix. 3, with the Homily of St John Chrysostom, (p. 499.)

AUGUST 12.

St Muredach, Bishop [of Killybegs,] Confessor.¹

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (p. 446.)

Lessons of the Third Nocturn, (p. 444.)

¹ Placed in this See by his master, St Patrick, by whom it was founded about the year 440.

AUGUST 13.

St Fedlimid, Bishop [of Kilmore,] Confessor.¹

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (p. 446.)

Lessons of the Third Nocturn, (p. 444.)

AUGUST 14.

St Fachnan, Bishop [of Ross,] and Confessor.²

Greater Double.

Lessons of the Third Nocturn, (p. 444.)

AUGUST 18.

St Lelia, Virgin.

Double.

Prayer throughout, "Graciously hear us, &c.," (p. 496.)

Lessons of the Third Nocturn, (p. 493.)

AUGUST 23.

St Eoghan, (Owen,) Bishop [of Derry,] Confessor.³

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (p. 446.)

Lessons of the Third Nocturn, (p. 444.)

AUGUST 30.

St Fiacre, Confessor.

Double.

All from the Common Office; (p. 453,) *except the following.*

Prayer throughout, "O Lord, mercifully hear, &c.," (p. 462.)

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

(*From the Breviary of Meaux.*)

Fourth Lesson.

FIACRE was born of noble parents in Ireland, where he was called Fefrach, and came with some companions to St Faro at Meaux, seeking to live a solitary life. The blessed Bishop heard his prayer, and gave him a place far removed from men and surrounded with woods, called Breuil, upon his own family estate. There Fiacre cleared away the trees and built a monastery in honour of the most holy Virgin, wherein he received pilgrims and strangers, having built himself a little house beside it.

Fifth Lesson.

BUT when the fame of his virtues spread abroad, sick folk were brought to him from all quarters, whom he healed only by laying his

¹ In the sixth century.

² In the early part of the sixth century: whether he was actually a Bishop seems uncertain.

³ The name is Latinized Eugenius; he was of the family of the Kings of Leinster, and famed as a preacher; called first Bishop of Derry, but the See was then fixed at Ardfrath on the River Derg; said to have died in the year 618.

hand on them. He forbade any woman to enter his place of prayer. He was illustrious for miracles, and died towards the end of the seventh century. His body remained buried in his place of prayer until the year 1234, when Peter, Bishop of Meaux, took it out of the grave and exposed it for the veneration of the faithful; from thence it was carried to the Cathedral, in the year 1568, lest the Calvinists should wreak their rage upon it after their manner.

Sixth Lesson.

NEVERTHELESS the place which had been hallowed by the footsteps and conversation of this holy hermit hath not been forsaken. Hildegard, Bishop of Meaux, in the ninth century, recordeth the praises of Fiacre in his book upon the life of St Faro, and so doth the poet Falconius, sub-deacon of Meaux, in the eleventh century, and they both testify that the province of Meaux is illustrious and ennobled because of the signs and miracles of Fiacre. Indeed, there is hardly any one who now worketh more miracles in Gaul, hardly any other place whither resort more pilgrims, who come thither for vow's sake, that is to say to his place of prayer at Breuil [en Brie,] now called St Fiacre, [two leagues from Meaux.] Many Churches and houses of prayer in all parts of France have been built in honour of St Fiacre. In the year 1695, the Grand Duke of Tuscany obtained a large piece of his body from James Benignus Bossuet, Bishop of Meaux, and built a splendid Church in Florence, wherein St

Fiacre is piously and reverently honoured.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xiii. 33.)

AT that time: JESUS said unto His disciples: Take ye heed, watch and pray, for ye know not when the time is. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Epistle 199.*)

"And what I say unto you, I say unto all, Watch." Who are these "all" whom He biddeth to watch, but His own chosen and loved ones, who belong unto His Body, which is the Church? He commandeth not them only to watch who then heard Him speak, but them also who have been since them and before us, and ourselves, and they that shall be after us, even unto His last coming. For He will not find all in this life when that day cometh, neither can it be said that those words are addressed to the dead, "lest coming suddenly He find you sleeping."

Eighth Lesson.

WHY then saith He, "I say unto all," whereas these words concern them only who shall then be, unless it be that they concern all in some sense? A day will come unto every one, wherein it will behove him to go forth hence, such as he will have to stand to receive judgment at that day, and this is why every Christian must needs watch, lest the

Lord should come and find him unprepared.

lest that day should come suddenly, and find them unprepared.

Ninth Lesson. Of St Felix and the other, but if transferred, the following.

IF the last day of thy life find thee unprepared, the day of the Lord's coming will find thee unprepared. Verily it was plain enough to the Apostles that the Lord was not to come in their times, while yet they were alive in this flesh, and yet we know that they unceasingly watched and kept that saying which He said unto all,

SEPTEMBER 3.

St Macnisius, Bishop [of Connor,] Confessor.¹

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (p. 446.)

Lessons of the Third Nocturn, (p. 444.)

¹ Angus Macnisius, disciple of St Olcan, disciple of St Patrick; first Bishop of Connor; died in the year 506 or 513.

Office of the Most Pure Heart of the Blessed Virgin.

Assigned, in the Roman Breviary, for certain places, for the Sunday after the Octave of the Assumption.

Greater Double.

All from the Common Office, (p. 474,) except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Verse. Rejoice with all the heart,
O daughter of Jerusalem.

Answer. The King of Israel, even
the LORD, is in the midst of Thee.¹

Antiphon at the Song of the Blessed Virgin. My heart rejoiceth in the LORD, and mine horn is exalted in my God; because I rejoice in Thy salvation.²

Commemoration of the Sunday.

MATTINS.

Invitatory. Hail Mary, full of grace,
* the Lord is with thee.

FIRST NOCTURN.

First Antiphon. Blessed art thou
among women, and blessed is the
Fruit of thy womb.

Second Antiphon. And Mary said:
My soul doth magnify the Lord, and
my spirit hath rejoiced in God my
Saviour.

Third Antiphon. For He hath
regarded the lowliness of His hand-
maiden, for, behold, from henceforth,
all generations shall call me blessed.

Verse. ³ My soul failed—

Answer. When the beloved spake.

First Lesson.

The Lesson is taken from the Song of
Songs (iv. 1.)

[*THE Bridegroom.*] O how beautiful art thou, my love, how beautiful art thou! Thine eyes are like doves' eyes, [glancing] out from [the loveliness] that lieth hid [behind thy veil.] (3.) Thy lips are like a fillet of crimson, and thy speech is sweet. Like a piece of pomegranate, so are thy cheeks, [shining red] out from [the loveliness] that lieth hid [behind thy veil.] Thy neck is like the tower of David, which is builded with battlements, and a thousand bucklers hang from it, all shields of valiant men. (9.) Thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart with one of thine eyes, with one of the hairs on thy neck. (11.) Thy lips, O my

¹ Zeph. iii. 14, 15.

² 1 Kings (Sam.) ii. 1.

³ Cant. v. 6.

spouse, are a rich honeycomb, honey and milk are under thy tongue,—a garden inclosed, a fountain sealed.

*First Responsory.*¹

Teach me Thy way, O LORD, and I will walk in Thy truth; let my heart be glad, that it may fear Thy name.

Verse. Set me as a seal upon thine heart, as a seal upon thine arm.

Answer. That it may fear Thy name.

Second Lesson. (v.)

[*THE Bridegroom.*] I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey.

[*The Bride.*] (2.) It is the voice of my beloved that knocketh.

[*The Bridegroom.*] Open to me, my sister, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night.

[*The Bride.*] I rose up to open to my beloved; my hands dropped with myrrh, and my fingers were steeped in the best myrrh. I opened to my beloved; but he had withdrawn himself and was gone. My soul failed when he spoke.

*Second Responsory.*²

I will rejoice in the LORD, and I will joy in the God of my salvation; the LORD God is my strength, and He will lead me forth, to make me to walk upon mine high places.

Verse. His left hand is under mine head, and his right hand doth embrace me.

Answer. And He will lead me

forth to make me to walk upon mine high places.

Third Lesson. (v. 9.)

[*CHORUS of Damsels.*] What is thy beloved more than another beloved, O thou fairest among women, what is thy beloved more than another beloved, that thou dost so charge us?

[*The Bride.*] My beloved is white and ruddy, one among thousands, (16,) yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem!

[*Chorus of Damsels.*] (vi. 1.) Whither is thy beloved gone, O thou fairest among women? Whither is thy beloved turned aside that we may seek him with thee?

[*The Bridegroom.*] (4.) Thou art beautiful, O my love, pleasant and comely as Jerusalem, terrible as a fenced camp set in battle array. (8.) My dove, my undefiled, is but one. She is the only one of her mother, the darling of her that bare her. The daughters saw her and cried out that she was most blessed; the queens praised her.

*Third Responsory.*³

I have found grace in thy sight, my Lord; for that thou hast comforted me, and for that thou hast spoken to the heart of thine handmaid.

Verse. With my whole heart have I sought Thee; O let me not wander from Thy commandments.

Answer. For that thou hast comforted me, and for that thou hast spoken to the heart of thine handmaid.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

¹ Ps. lxxxv. 11; Cant. viii. 6.

² Habakkuk iii. 18, 19; Cant. ii. 6.

³ Ruth ii. 13; Ps. cxviii. 10.

Answer. For that thou hast comforted me, and for that thou hast spoken to the heart of thine hand-maid.

SECOND NOCTURN.

First Antiphon. Blessed art thou that hast believed, for there shall be a performance of those things which were told thee from the Lord.

Second Antiphon. He That is Mighty hath done to me great things, and holy is His name.

Third Antiphon. He hath showed strength with His arm, He hath scattered the proud in the imagination of their heart.

Verse. Love is strong as death.¹

Answer. Jealousy is cruel as the grave.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernardine of Sienna. (*1st on the Visitation.*)

WHAT dying creature, unless indeed he spoke as the oracles of God,² would dare with his polluted lips to say anything either great or small concerning her who is the true Mother of God and man, her whom the Father predestinated before all worlds to be worthily a virgin for ever, her whom the Son elected to be His Mother, her whom the Holy Ghost made ready to be the resting-place of all grace? No tongue of man and no tongue of Angels is meet to utter those profound feelings which were generated in her maidenly heart and found expression from her holy mouth. And what can be done by a wretch like me? The Lord hath said: A good man out of the good treasure of his heart bringeth forth that which is good (Luke vi. 45.) And among all mankind can we think

of one better than she who earned to become Mother of God, and who gave God Himself an home in her heart and in her womb? And what better treasure could there be than that love for God wherewith the heart of the Virgin was burning.

Fourth Responsory.

I love them that love me, and those that seek me early shall find me. Riches and honour are with me, yea, durable riches and righteousness.

Verse. That I may cause those that love me to inherit substance, and I will fill their treasures.

Answer. Yea, durable riches and righteousness.

Fifth Lesson.

OUT of the treasure of this heart, as out of a furnace of the love of God, the Blessed Virgin brought forth good words, that is, words of burning tenderness; even as from a vessel full of the best wine, the best wine only can flow forth, or from a furnace that is in a white heat, nothing can be taken that is not aglow, even so out of the heart of the Mother of Christ could come forth no word that was not penetrated with the strongest love of God, and that in the highest degree. We read of seven utterances of Christ's most blessed Mother, seven wonders of wisdom and of power. Unto the Angel she spake twice, (Luke i. 34, 38,) unto Elizabeth twice also (40, 46, 56,) and likewise twice unto her Son, (ii. 48, John ii. 3,) and unto the servants at the marriage she spoke once (5.) These seven utterances are as seven acts of love pronounced in a wondrous degree and order, and are like seven flames kindling from her heart.

¹ Cant. viii. 6.

² Rom. iii. 2.

Fifth Responsory.

¹ I am the Mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth. In me is all hope of life and of strength.

Verse. Come unto me, all ye that be desirous of me, and fill yourselves with my fruits.

Answer. In me is all hope of life and of strength.

Sixth Lesson.

WHEN the earnest mind pondereth upon these seven sayings, she is fain to cry out with the Prophet—"how sweet are thy words unto my taste!"—that is, unto all my feelings. (Ps. cxviii. 103.) Now this sweetness which the earnest mind tasteth in the words of the Blessed Virgin, is that fire of earnest love for God [wherewith these words are aglow], and which the soul doth sensibly recognise in them. Let us therefore sort out these seven flames of love in the words of the Blessed Virgin. The first is the flame of isolating love, the second is the flame of transforming love, the third is the flame of communicating love, the fourth is the flame of re-joining love, the fifth is the flame of quieting love, the sixth is the flame of compassionating love, the seventh is the flame of completing love.

Sixth Responsory.

² Blessed is the man that heareth me, that watcheth daily at my gates, and waiteth at the posts of my door. Whoso findeth me findeth life, and shall obtain salvation of the LORD.

Verse. But he that sinneth against me wrongeth his own soul. All they that hate me love death.

Answer. Whoso findeth me findeth

life, and shall obtain salvation of the LORD.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Whoso findeth me findeth life, and shall obtain salvation of the LORD.

THIRD NOCTURN.

First Antiphon. Whence is this to me that the Mother of my Lord should come to me?

Second Antiphon. His mercy is on them that fear Him from generation to generation.

Third Antiphon. He hath holpen His servant Israël in remembrance of His mercy.

Verse. I am my beloved's.

Answer. And his desire is toward me.³

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ii. 48.)

AT that time: The Mother of JESUS said unto Him: Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*For the First Sunday after the Epiphany.*)

The Evangelist saith—"His Mother kept all these sayings in her heart." Whatsoever the Maiden Mother knew to have been said either of, or by the Lord, she kept most diligently in her heart, and carefully committed to memory, so that whenever the time should come to preach or write concerning His Incarnation, she might be able sufficiently to unfold how all things happened, to any who might ask of her. O my brethren, let us

¹ Eccus. xxiv. 24-26.

² Prov. viii. 34-36.

³ Cant. vii. 10.

copy the tender Mother of the Lord, and keep treasured in our hearts all the sayings and doings of our Lord and Saviour.

Seventh Responsory.

Many waters cannot quench love, neither can the floods drown it.

Verse. If a man would give all the substance of his house for love, it would utterly be contemned.

Answer. Neither can the floods drown it.

Eighth Lesson.

BY pondering day and night on these words and deeds of the Lord, let us keep off the wearisome recurrence of foolish and mischievous thoughts, let us try by often speaking of them to break ourselves and our neighbours of idle story-telling and gossip poisonously seasoned with ill-nature, and stir up rather the wish to be oftentimes praising God. (*If a Ninth Lesson of the Feast be required, the Eighth is divided here.*) Dearly beloved brethren, if we desire in a world of blessedness hereafter to dwell in the house of the Lord, and to praise Him without ceasing, we must be eager to have in this world some foretaste of that world which is to come, by going oftentimes to church, and not singing the praises of the Lord there only, but also in all places of His dominion, showing forth by word and deed whatsoever pertaineth to the praise and glory of our Maker.

Eighth Responsory.

My spirit is sweeter than honey, and mine inheritance than honey and the honeycomb. Whoso give ear to me shall not be put to confusion, and they that work in me shall not sin.

Verse. They that explain me shall have eternal life.

Answer. And they that work in me shall not sin.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And they that work in me shall not sin.

The Ninth Lesson is the Homily of the Sunday.

LAUDS.

First Antiphon. Draw me, * we will run after the odour of thy perfumes.

Second Antiphon. My beloved speaketh * unto me. Arise, make haste, my love.

Third Antiphon. Stay me with flowers, * comfort me with apples, for I am faint with love.

Fourth Antiphon. I charge you, O ye daughters of Jerusalem, * that ye awake not my love till she please.

Fifth Antiphon. I sleep, * but my heart waketh.

Chapter. (Cant. viii. 6.)

SET me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death! jealousy is cruel as the grave. The lamps thereof are lamps of fire and flames.

Verse. Whoso findeth me findeth life,

Answer. And shall obtain salvation of the LORD.

Antiphon at the Song of Zacharias. A certain woman of the company lifted up her voice, and said unto Him: Blessed is the womb that bare Thee, and the paps which Thou hast sucked.

Prayer throughout the Office.

O ALMIGHTY and everlasting God, Who hast made a meet dwelling-place for Thine Holy Spirit in the heart of the Blessed Virgin Mary, mercifully grant that all they who earnestly keep the Feast in

remembrance of that Heart's utter purity, may be enabled to live lives after Thine own heart. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the same Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Sunday.

PRIME.

Antiphon. Draw me, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Ecclus. xxiv. 11.)

I STOOD in all the earth, and in every nation, and in all these I sought rest, and I shall abide in the inheritance of the Lord.

TERCE.

Antiphon. My beloved, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

My soul failed.

Answer. My soul failed.

Verse. When the beloved spake.

Answer. Failed.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. My soul failed.

Verse. Love is strong as death.

Answer. Jealousy is cruel as the grave.

SEXT.

Antiphon. Stay me, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xxiv. 5.)

I CAME out of the mouth of the Most High, before there was any creature; I caused the unfading light

to arise in the heavens, and covered all the earth as a cloud.

Short Responsory.

Love is strong as death.

Answer. Love is strong as death.

Verse. Jealousy is cruel as the grave.

Answer. Strong as death.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Love is strong as death.

Verse. I am my beloved's.

Answer. And his desire is toward me.

NONE.

Antiphon. I sleep, &c., (*Fifth Antiphon at Lauds.*)

Chapter from the end of Prime.

Short Responsory.

I am my beloved's.

Answer. I am my beloved's.

Verse. And his desire is toward me.

Answer. My beloved's.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I am my beloved's.

Verse. Whoso findeth me findeth life.

Answer. And shall obtain salvation of the LORD.

SECOND VESPERS.

All as the First, except the following.

Verse. I have run the way of Thy commandments.

Answer. Since Thou hast enlarged my heart.

Antiphon at the Song of the Blessed Virgin. Mine heart hath rejoiced in God my Saviour. For He That is mighty hath done to me great things.

A Commemoration is made of the Sunday.

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